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GESENIUS'S
HEBREW AND ENGLISH
LEXICON.

BY J. W. GIBBS.
HEBREW AND ENGLISH
LEXICON

TO

THE OLD TESTAMENT;

INCLUDING THE

BIBLICAL CHALDEE.

EDITED, WITH IMPROVEMENTS, FROM THE GERMAN WORKS

OF

GESENIUS,

BY

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M.DCCCXXVII.
The increasing attention to the study of the Hebrew language in this country, the dissatisfaction and discouragement which many experience 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's 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's 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 Esa. Ausgearbeitet von D. Wilhelm Gesenius, ausserordentlicher Professor der Theologie zu Halle. 2 Theile, pp. 1344. 8vo. Leips. 1810-12.—And Neues Hebraisch-Deutsches Handwörterbuch über das Alte Testament mit Einschluss des Biblischen 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 inflexions, 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 inflexions, 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 plurals from
PREFACE.

who to acquiesce; 

brother, from ʿād in the kindred dialects to join together; 
mother, from ʿād Arab. ʿād to go before; 

derivations which we should reject with contempt, if proposed in any other language? But these derivations are plausible, compared with many others which might be given.—Some may not acquiesce in our view of this subject; but every one can see, that the etymological order supposes the student to be already a proficient in the language; and of course, however true in principle, it is not suited to a beginner. After all, every advantage of the ancient 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 "Ausführliches 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.* (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.

Andover, (Mass.), Jan. 1824.

J. W. G.

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* The declensions of feminines are, for the convenience of reference, numbered X. XI. XII. XIII. instead of I. II. III. IV.
### Syriac and Arabic Alphabets Compared with the Hebrew

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<th>Arabic Alphabet</th>
<th>Syriac Alphabet</th>
<th>Corresponding Hebrew</th>
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<td>Arabic Names</td>
<td>Syriac Names</td>
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<td></td>
<td>Final</td>
<td>Medial</td>
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<td>Be</td>
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<td>Heth</td>
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<td>8.</td>
<td>Heth</td>
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<tr>
<td>30.</td>
<td>Lam</td>
<td></td>
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<tr>
<td>40.</td>
<td>Nun</td>
<td></td>
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<tr>
<td>50.</td>
<td>Wanting</td>
<td></td>
</tr>
<tr>
<td>70.</td>
<td>Ain</td>
<td></td>
</tr>
<tr>
<td>80.</td>
<td>Gain</td>
<td></td>
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<tr>
<td>90.</td>
<td>Fe</td>
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<tr>
<td>100.</td>
<td>Tsad</td>
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<tr>
<td>200.</td>
<td>Dhad</td>
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<tr>
<td>300.</td>
<td>Kaf</td>
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<tr>
<td>400.</td>
<td>Re</td>
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</table>

* * *

Note: The table compares the Arabic and Syriac alphabets with their corresponding Hebrew names and values.
I. **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. Ithpaal; III. Aphel (i. q. Heb. Hiphil).

2. The Syriac Vowels are four; viz. *Petholo* ö or ö a. *Rebotso* ö or ö e. *Hebotso* ö or ö i. *Zekopho* ö or ö o. *Etsotso* ö or ö u.

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 shew that it is mute; thus מ bath (not barth) 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 א, י, etc.) have two corresponding letters in Arabic. The Arabic Vowels are only three; viz. *Fatha* — a, e. *Kesra* — e, i. *Dhamma* — o, u.

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

The Diacritical Signs are,

*Jesm* — or quiescent Sheva. *Teskid* — or Dagesh forte. *Hamza* — placed over Elif when radical.

*Wesla* — placed over initial Elif, shewing that the word is joined in pronunciation with the preceding.

*Medda* — placed over Elif, as a sign of prolongation.

Numination, or double final vowels, —, shewing that they are to be pronounced an, en or in, on or un. It occurs only in the Köran 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 for *p*; for *ch*, as in church; or for *g* hard; and for *kh*.

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.

<table>
<thead>
<tr>
<th>I. IN ENGLISH</th>
<th>med. Vav.</th>
<th>having the middle radical Vav.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Absol.</td>
<td>absolutely, <em>i.e.</em> not followed by an object.</td>
<td></td>
</tr>
<tr>
<td>accus.</td>
<td>accusative.</td>
<td></td>
</tr>
<tr>
<td>adv.</td>
<td>adverb.</td>
<td></td>
</tr>
<tr>
<td>Aph.</td>
<td>Aphel.</td>
<td></td>
</tr>
<tr>
<td>Aqu.</td>
<td>Aquila, the author of a Greek version.</td>
<td></td>
</tr>
<tr>
<td>art.</td>
<td>article, or articles.</td>
<td></td>
</tr>
<tr>
<td>caus.</td>
<td>causative.</td>
<td></td>
</tr>
<tr>
<td>collect.</td>
<td>collectively.</td>
<td></td>
</tr>
<tr>
<td>com. gen.</td>
<td>common gender.</td>
<td></td>
</tr>
<tr>
<td>comp.</td>
<td>compare.</td>
<td></td>
</tr>
<tr>
<td>conj.</td>
<td>conjunction, also for conjunction.</td>
<td></td>
</tr>
<tr>
<td>const.</td>
<td>construct state.</td>
<td></td>
</tr>
<tr>
<td>C. V.</td>
<td>common English version.</td>
<td></td>
</tr>
<tr>
<td>dec.</td>
<td>declension.</td>
<td></td>
</tr>
<tr>
<td>denom.</td>
<td>denominative.</td>
<td></td>
</tr>
<tr>
<td>deriv.</td>
<td>derivative.</td>
<td></td>
</tr>
<tr>
<td>e. g.</td>
<td>for example.</td>
<td></td>
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<tr>
<td>emph.</td>
<td>emphatic state.</td>
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<tr>
<td>Ethiop.</td>
<td>Ethiopic.</td>
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<tr>
<td>Ethpa.</td>
<td>Ethpael.</td>
<td></td>
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<tr>
<td>Ethpe.</td>
<td>Ethpeel.</td>
<td></td>
</tr>
<tr>
<td>f. fem.</td>
<td>feminine.</td>
<td></td>
</tr>
<tr>
<td>fut.</td>
<td>future.</td>
<td></td>
</tr>
<tr>
<td>Gr. Venet.</td>
<td>A Greek version discovered at Venice.</td>
<td></td>
</tr>
<tr>
<td>Gr. anon.</td>
<td>The unknown author of a Greek version.</td>
<td></td>
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<tr>
<td>Heb.</td>
<td>Hebrew.</td>
<td></td>
</tr>
<tr>
<td>Hiph.</td>
<td>Hiphil.</td>
<td></td>
</tr>
<tr>
<td>Hithpa.</td>
<td>Hithpael.</td>
<td></td>
</tr>
<tr>
<td>Hithpo.</td>
<td>Hithpoel.</td>
<td></td>
</tr>
<tr>
<td>Hithpol.</td>
<td>Hithpolel.</td>
<td></td>
</tr>
<tr>
<td>Hithpal.</td>
<td>Hithpael.</td>
<td></td>
</tr>
<tr>
<td>Hithpalp.</td>
<td>Hithpapal.</td>
<td></td>
</tr>
<tr>
<td>Hoph.</td>
<td>Hophal.</td>
<td></td>
</tr>
<tr>
<td>Hothpa.</td>
<td>Hothpael.</td>
<td></td>
</tr>
<tr>
<td>ibid.</td>
<td>in the same place.</td>
<td></td>
</tr>
<tr>
<td>†q.</td>
<td>the same as.</td>
<td></td>
</tr>
<tr>
<td>imper.</td>
<td>imperative.</td>
<td></td>
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<tr>
<td>infin.</td>
<td>infinitive.</td>
<td></td>
</tr>
<tr>
<td>intrans.</td>
<td>intransitive.</td>
<td></td>
</tr>
<tr>
<td>Ithpe.</td>
<td>Ithpeel.</td>
<td></td>
</tr>
<tr>
<td>Ithpa.</td>
<td>Ithpael.</td>
<td></td>
</tr>
<tr>
<td>liter.</td>
<td>literally.</td>
<td></td>
</tr>
<tr>
<td>m. masc.</td>
<td>masculine.</td>
<td></td>
</tr>
<tr>
<td>Niph.</td>
<td>Niphal.</td>
<td></td>
</tr>
<tr>
<td>obsol.</td>
<td>obsolete.</td>
<td></td>
</tr>
<tr>
<td>O. T.</td>
<td>Old Testament.</td>
<td></td>
</tr>
<tr>
<td>Onk.</td>
<td>Onkelos, the author of a Targum on the Pentateuch.</td>
<td></td>
</tr>
<tr>
<td>Pa.</td>
<td>Pael.</td>
<td></td>
</tr>
<tr>
<td>Pi.</td>
<td>Piel.</td>
<td></td>
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<tr>
<td>Po.</td>
<td>Poel.</td>
<td></td>
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<tr>
<td>Pu.</td>
<td>Pual.</td>
<td></td>
</tr>
<tr>
<td>pass.</td>
<td>passive.</td>
<td></td>
</tr>
<tr>
<td>parag.</td>
<td>paragogic.</td>
<td></td>
</tr>
<tr>
<td>prim.</td>
<td>primitive.</td>
<td></td>
</tr>
<tr>
<td>prob.</td>
<td>probably.</td>
<td></td>
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<tr>
<td>q. v.</td>
<td>which see.</td>
<td></td>
</tr>
<tr>
<td>recipr.</td>
<td>reciprocal.</td>
<td></td>
</tr>
<tr>
<td>reflex.</td>
<td>reflexive.</td>
<td></td>
</tr>
<tr>
<td>Samar.</td>
<td>Samaritan.</td>
<td></td>
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<tr>
<td>Sept.</td>
<td>Septuagint.</td>
<td></td>
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<tr>
<td>spec.</td>
<td>specifically.</td>
<td></td>
</tr>
<tr>
<td>suff.</td>
<td>suffix or suffixes.</td>
<td></td>
</tr>
<tr>
<td>Symm.</td>
<td>Symmachus, the author of a Greek version.</td>
<td></td>
</tr>
<tr>
<td>Syr.</td>
<td>Syriac.</td>
<td></td>
</tr>
<tr>
<td>synon.</td>
<td>synonymous.</td>
<td></td>
</tr>
<tr>
<td>subst.</td>
<td>substantive.</td>
<td></td>
</tr>
<tr>
<td>Targ.</td>
<td>Targum, that is, the Chaldaic version of the O.T.</td>
<td></td>
</tr>
<tr>
<td>Theod.</td>
<td>Theodotion, the author of a Greek version.</td>
<td></td>
</tr>
<tr>
<td>trans.</td>
<td>transitive.</td>
<td></td>
</tr>
<tr>
<td>trop.</td>
<td>tropically or figuratively.</td>
<td></td>
</tr>
<tr>
<td>Vulg.</td>
<td>the Latin vulgate.</td>
<td></td>
</tr>
<tr>
<td>=</td>
<td>(sign of equality), the same as.</td>
<td></td>
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<tr>
<td>[]</td>
<td>The figures in brackets shew 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>
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</tbody>
</table>

| II. IN HEBREW | תּוּ (ad quis) any one, in the account of general phrases. |
|---------------|---------------------------------
| תּוּ (et completio) and so forth, an abbreviation common in Rabbinical writings. |
7. It is used in a figurative sense, Job 17:14 יִשָּׁמֶשׁ וְאֵ֣נֵךְ לְפָנֶ֔יךָ I say to the grave, Thou art my father, parallel. 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 singular, as in דָּגָן, דָּגָן; (once נָבָא after the Chaldee form, as in לֹא 1 Sam. 25:18 Keth.) but most frequently plural, as in דָּגָן, דָּגָן. Out of composition the const. state is singular as given above, except in Gen. 17:4, 5, where plural is used in order to illustrate the etymology of דָּגָן. Among these proper names are also some names of women; e.g. דָּגָן 2 Sam. 3:4. דָּגָן 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. לֹא a shepherd, plur. לֹא, 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. דָּגָן prob. verbal from דָּגָן, dec.
II. a. wish, desire. Job 34:36 וְאֵ֣נֵךְ לְפָנֶ֔יךָ my wish is that Job may be tried. So the Chaldee and many translators. Others, I will cause that, etc. making as equivalent to דָּגָן. Others, e.g. Vulg. Luther, with less propriety, my father! (addressed to God.)

דָּגָן, suff. דָּגָן, דָּגָן; Plur. דָּגָן (with epenthetic n, comp. יִנֵּשׁ.) Chald. father, as in Heb. Dan. 2:23. 5:13.

דָּגָן m. verbal from obs. דָּגָן, dec.
VIII. b. greenness, verdure. Job 8:12 וְאֵ֣נֵךְ לְפָנֶ֔יךָ whilst it is yet green. Cant. 6:11 וְאֵ֣נֵךְ לְפָנֶ֔יךָ the verdure of the valley. Vulg. poma, according to the Chaldee usage.


דָּגָן a root not found in the original scriptures. In Chaldee, פָּרָא to bring forth fruit. In Syriac, the kindred פָּרָא to blossom. In Hebrew, as in Arabic, it appears also to have signified, to be green, to produce generally. Deriv. פָּרָא, פָּרָא.

דָּגָן m. proper name of an eunuch or chamberlain of Ahasuerus. Est. 1:10. The name is probably of Persian origin. Comp. בָּשָׂם, פָּרָא, 1:10. 2:21.

דָּגָן, fut. רָאָה and רָאָה. 1. to be lost, to fail; with geometrical of the person, 1 Sam. 9:3, 20. with דָּגָן, Deut. 22:3. Job 11:20 המַעֲשֵׂה, וַתַּעַנְתֶּ֛ם refuge has failed them. Jer. 25:35. Ps. 142:5. Job 30:2. Ezek. 7:26 וְהִשְׁמַעְתִּ֥ים the law shall fail the priest, and wisdom the aged, comp. Jer. 18:18. 49:7. Hence Deut. 32:28 וְהִשְׁמַעְתִּ֥ים a people void of counsel or wisdom, (דָּגָן is participle in const. state,) Jer. 4:9 רָאָה the heart, i.e. the understanding, of the king shall fail through fear, consternation. Job 8:13 רָאָה וַתָּנֵ֥נָה and the hope of the prodigal man fails, i.e. is frustrated. Ps. 9:19. 112:10. Prov. 10:28. Ps. 1:6 רָאָה וַתָּנֵ֥נָה the designs of the ungodly shall come to nought. Ezek. 12:22 רָאָה וַתָּנֵ֥נָה every prophecy faileth.


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

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

Pi. רעה fut. רעה. 1. caus. of Kal no. 1. to lose, to cause to fail. Ecc. 3:6. 7:7 a bribe perverts the understanding, comp. Jer. 4:9. Construed with מ, Jer. 51:55.

2. caus. of Kal no. 2. to lead flocks astray. Jer. 25:1.


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


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

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

Hoph. רעה to be destroyed. Dan. 7:11.

רעה m. verbal from רעה, ruin, destruction. Num. 24:20, 24.

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

רעה f. verbal from רעה, dec. x.


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

רעה m. verbal from רעה.


2. place of destruction, hence i.q. רעה the subterranean world, the region of the dead. Job 26:6. 28:22. Prov. 15:11.

רעה m. verbal from רעה, destruction. Est. 9:5.

רעה m. verbal from רעה, dec. II. b. id. Est. 8:6.


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

Note. רעה Chald. for רעה, Prov. 1:10. רעה Arab. for רעה, Is. 28:12.

רעה m. found only Job 9:26 רעה 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 רעה) i.e. cum desiderio ad portum praperantes. Symm. ναβι τοις θανάσις. But this is too far fetched. A better explanation is derived from the Arab. מים 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. xii. 22. Lucani Phars. iv. 186.) or from the Ethiop. מים a
rapid stream, the poet having, perhaps, before his eyes the swift boats in the Tigris. The reading הָיוֹת found in more than 40 MSS. ought probably to be pointed הָיוֹת hostilite, and the phrase might then be rendered naves prædatoriae, which agrees with the Syriac version, and is not unsuitable to the context. The common text also, if pointed thus הָיוֹת, may have the same signification, and the other reading הָיוֹת deserves attention as a good gloss or scholium on the text.

רָדַף interj. formed by an onomatopoeia. wo! alas! found only Prov. 23:29, where it is used substantively, like ග in the same verse.

רָדַף m. (Syr. for רָדַף) verbal from רָדַף, dec. III. g. barn, stall, stable. Is. 1:3. Job 39:9. The ancient versions generally render it crī; 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 בָּר q.v. and the other derivative בָּרָה.

רָדַף or רָדַף f. found only Ezek. 21:20[15] רָדַף probably the threatening of the sword, i.e. the threatening sword. The root בָּר then is i.q. Arab. רָדַף or רָדַף 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 רָדַף = Arab. רָדַף (רָדַף) which in Conj. x. signifies to destroy.

סַרְפֵּר m. plur. (with prosth. רָדַף, see p.2.) melons. Once Num. 11:5.

S. In Arab. סַרְפֵּר or סַרְפֵּר, melon, from סַרְפֵּר to ripen; as in Greek σῦρω, from σῦρω to ripen. The water-melon 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 Hasselquist's Voyages, p. 255.

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

Comp. Arab. עֵצִית pravaluit.

רָדַף m. verbal from obs. רָדַף.

1. ear of corn. Lev. 2:14. Ex. 9:31 רָדַף (ר) hordeum fuit in arista, the barley was in the ear.

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

רָדֵּשׁ 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 רָדֵּשׁ 2 Chr. 11:22. 13:1. and רָדֵּשׁ 1 K. 14:31. 15:1, 7, 8. In 1 K. 14:31, some MSS. and editions have רָדֵּשׁ.

רָדֵּשׁ verbal adj. from רָדֵּשׁ, (see 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 רָדֵּשׁ.

2. unhappy, afflicted, distressed. Frequently connected with רָדֵּשׁ, Ps. 40:18 רָדֵּשׁ and I am afflicted and distressed. 70:6. 86:1. 109:22. Like רָדֵּשׁ it often includes the idea of inno- cency, or of suffering unjustly, Am. 2:6. (Parall. רָדֵּשׁ righteous.) It also relates, like רָדֵּשׁ, rather to public than to personal affliction.

רָדֵּשׁ f. found only Ecc. 12:5.

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, רָדֵּשׁ
denotes small berries whether of the caper, or of the myrtle, olive, etc. It is prob. derived from יְרָשׁ no. 3. to desire, having reference to the stimulating properties of the caper.

בֵּיתִי 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 Abimeael.

בֵּיתִי m. (father of the king, or perhaps royal father.)

1. common title of the Philistine kings, as בֵּית בֶּן 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 בֵּית פֶּתֶר רֶס. Comp. בֵּית nos. 5. and 6.


3. also of a chief priest, in the time of David. 1 Chron. 18: 16.

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

בֵּיתִי m. (father of help, comp. Germ. Adolf Adolphus, from atta father, and holf help,) proper name.

1. son of Gilead. Josh. 17: 2. By a metonymy, his posterity, Judg. 6: 34. 8: 2. The patronymic noun is בֵּיתִי the Abiezrite, Judg. 6: 11, 24. 8: 32. From these are formed, by contraction, יְשֶׁר and יְשֶׁר Num. 26: 30.

2. one of David's heroes. 2 Sam. 23: 27. 1 Chr. 11: 28. 27: 12.

בֵּיתִי m. verbal adj. from בֵּית, no. 1. dec. III. a. strong, mighty; but only in the connexion יְשֶׁר, יְשֶׁר the mighty one of Israel, of Jacob, i.e. Jehovah. Gen. 49: 24. Is. 49: 26. 1: 24.

בֵּיתִי verbal adj. from בֵּית, no. 1. dec. I. b.

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 יְשֵׁר the stout-hearted. But as an epitheton ororns, it is also used by the poets without a substantive following, to denote (1.) the bull, Ps. 22: 13 יְשֵׁר 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.

2. illustrious, chief, noble. Job 24: 22. 34: 20. Ps. 48: 25 יְשֵׁר princely food, i.e. delicate, savoury food, (comp. Judg. 5: 25.) 1 Sam. 21: 8 יְשֵׁר the chief of the shepherds.


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

2. to be or appear gloomy, desolate, applied to inanimate nature. Am. 1: 2 יְשֵׁר יְשֵׁר the pastures of the shepherds are desolate. Is. 24: 4. 33: 9. 24: 7 יְשֵׁר יְשֵׁר the new wine is wasted, the winestock is withered.

Hiph. יְשֹׁר 1. caus. of Kal no. 1. Ezek. 31: 15.

2. caus. of Kal no. 2. Lam. 2: 8. Hithpa. I. q. Kal, with this difference, that Kal occurs in poetry, but this conj. in prose. It is construed with יְשֹׁר and יְשֹׁר 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.

בֵּיתִי verbal adj. from בֵּית (with Tseri impure,) dec. V. f. mourning,
HEBREW LEXICON.

N, the first letter of the alphabet, called in Hebrew ה Aleph.

The name ה is a Segolate noun, synonymous with כ ox, bull. (Comp. ה = י.) So Plutarch, speaking of יב轭, says: διδ θα φιλοκατον καλει τω βου. Quest. Sympos. ix. 2. The letter is so called probably with reference to its original form. Several forms of this letter are found on Hebrew coins. One of these (<), particularly when inverted (י), 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 ה with נ the character which stands for taurus in the zodiac.

The force of ה 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 נ, 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. ה yish-al, not yi-shal.

In Hebrew, it is more commonly a consonant, and quiesces more rarely than v or τ.

Where ה has neither the force of a consonant, nor of a vowel, it is said to be in oti, and is then absolutely destitute of sound; e.g. in נומ.

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

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

As a middle radical, נ is exchanged with מ and ר, especially in relation to the Aramean; e.g. נ and נ buffet; נ, Zech. 14:10 i. q. נ to be high; נ i. q. נ to cover. Its commutation with מ, as the first rad., takes place more rarely, as נ and נ to be desolated.

The Hebrews sometimes omit נ in the beginning of words; e.g. נדנ נד we; נ in later Heb. נ who; נ and נ (Ezek. 33:30) one; נ נ Ecc. 4:14 for נ נ.
They also frequently employ a prosthetic "a. See the articles אֶל, אָרֶץ, מַעֲמַךְ, דָּנִיֵּל. Particularly does this happen, when two consonants, without an intervening vowel, commence a word, (in which case "a becomes " or "a) as אֵל, אָרֶץ arm; מַעֲמַךְ, מַעֲמַיesterday; מַעֲמַךְ cluster of grapes, Aram. וְלַי in which cases both forms now exist. Here belong also מַעֲמַךְ (for מָי) young birds; מַעֲמַךְ (for מָי) fist; מַעֲמַךְ (for מָי) gift; מַעֲמַךְ (for מָי) deceitful. Comp. in Greek χθός and ἀχθός yesterday; and in the transition of Latin words into French, spiritus, esprit; status, état. In imitation of the Syriac, מ is put before in ידה 1 Chr. 2:13 for מ Jesse. This perhaps made no difference in the pronunciation, for it is not improbable that the Hebrews, in some cases, pronounced מ מ alike. See C. B. Michaelis' Lum. Syr. § 8. Verbs derived from Hiphil, (or Chald. Aphil,) which sometimes begin with מ, as e.g. מַעֲמַךְ, ought carefully to be distinguished from examples like those given above, where the מ is merely prosthetic.

1. מָי m. prim. irreg. const. and before grave suff. מָי, with light suff. מָיָה, מָיָּה and מָיָּה, מָיָּה; Plur. מָיָּה, const. and before suff. מָיָּה.

2. father, properly so called; freq.
2. grandfather, forefather, ancestor. Gen. 28:13. 1 K. 15:11 and Asa did that which pleased Jehovah, like David his father. 1 Chr. 2:45. Fig. Gen. 4:20, 21 בַּעַל רֹעַ יִשָּׁבֶץ he is the father of all that play on the harp and cornet, i.e. the inventor of these instruments. Plur. מִמָּי forefathers; freq.

3. maker, creator. Job 38:28 וְזֵקֶן אָרֶץ וּזֵקֶן אָרֶץ has the rain a father other than me? (Parall. Who but Jehovah begets the drops of the dew?) In this sense, rather perhaps than in that of benefactor of men, it is applied to Jehovah, Is. 63:16. 64:7 Jehovah, thou art our father; we are the clay, and thou our potter. Deut. 32:6. (Concerning Job 34:36, see מ מ No. II.)

4. benefactor, guardian. Job 29:16 I was a father to the poor. Ps. 68:6. Among the epithets applied to the expected Messiah is מ יַעַן the eternal father of his people, Is. 9:5. Eliakim, a principal officer at Jerusalem, is called a father to the inhabitants of Jerusalem, Is. 22:21. David, in addressing Saul, says, my father! 1 Sam. 24:12. The expression, however, may be taken literally, as Saul was his father-in-law.

5. a title of respect for prophets and priests, even from kings. 2 K. 6:21. 13:14. (Hence in chap. 8:9, the king calls himself a son of the prophet.) Judg. 17:10 מְמָי יִזְרָעֶאל be to me a father and priest. 18:19. The leading idea, in these instances, is that of teacher, particularly of one invested with divine authority; whence the frequent use of the expression, my son! my daughter! in the poetical books, Prov. 4:10, 20. 5:1, 20. 6:1, 7:1, 24. Ps. 45:11. Christian teachers and priests have also borne similar titles; e.g. abbot (Syr. מָי), pope (Greek πάπας), father, etc.

6. father of the king is an oriental expression to designate a vizier or prime-minister. Thus Gen. 45:8 מִמָּי מִמָּי and he has made me a father to Pharaoh, i.e. his prime-minister. So Haman is called דָּנִיֵּל פֶּרֶשׁ of Artaxerxes, Est.13:6. Comp. 16:11. 1 Mac. 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. 1. p.206. This is also the meaning of מָי 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.
the ways to Zion are desolate. Ps. 35:14
one mourning for his mother. Is. 61:3
the mourners of Zion. The last syllable is written fully in Arabic פעם; and also in Samar. text Gen. 37:35.

Phr. f. with Tseri impure, dec. V. f. Comp. Arab. بل fresh grass; אבר the name of certain villages; Syr. מונח fresh grass.
1. as an apppellative, 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 הנבון פעם
2 Sam. 20:14, (here is exegetical,) 15.
1 K. 15:20. 2 K. 15:29, and פעם
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 מנה.
Eusebius also speaks of an 'אכילה in Phenicia, between Paneas and Damascus. See Reland's Palæst. p. 524 ff.
—Βασίλις, Judith 4:4, is perhaps a corruption ofABELMaim.

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

According to Eusebius it abounded in his time with vineyards, and was six Roman miles from Rabbath-Ammon.

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

6. המנה name of a threshing-floor not far from the Jordan, i. q. המנה to the mourning of the Egyptians, as explained Gen. 50:11.

Note. המנה in these compositions may be considered as in apposition, see Gesen. Lehrg. p. 566.

מום m. verbal from המנה, dec. VI. j. mourning, lamentation. Est. 4:2. 9:22.
Especially for a person deceased, Gen. 27:41. המנה the mourning for an only son, Am. 8:10. Jer. 6:26. המנה to institute mourning for one deceased, Gen. 50:10.—Mic. 1:8 המנה ותא ותא
and I make a mourning like the ostriches, which are noted for their doleful cry.

Also as Lat. in, nay rather, Gen. 17:19.
2 Sam. 14:5.

לע f. (m. only 1 Sam. 17:40.) prim. dec. VI. b.

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

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

4. a weight, which no doubt was frequently, as with us, of stone. Zech. 5:8 המנה the weight or mass of lead. 4:10 המנה the plummet. Is. 34:11 המנה the plummet of destruction. (Comp. as a parallel in sense, Am. 7:8.)—העב two kinds of weights, Deut. 25:13. Prov. 20:10, 23.
5. הָעְבָּד הַשָּׁכֵל (stone of help) proper name of a stone placed by Samuel between Mizpeh and Shen. 1 Sa. 4:1. 5:1. 7:12.
6. הָשָׁכֵל (stone of departure) proper name. 1 Sam. 20:19.

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

2. K. 5:12 Keth. for בִּגְדָּה q.v. See also the letter ב.

בִּגְדָּה dual. 1. a potter's wheel, once Jer. 18:5 the potter 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, see by the bathing-vessel, whether it is a son, then kill it; but if it is a daughter, then it may live, or, thou watch over the bathing-vessel, if it is a son, etc.—According to these explanations, בִּגְדָּה may in both passages be the dual of בָּד stone.—Others understand in the former passage the seat of the potter, and in the latter sellam mulieris parturientis. So Kimchi, the Chaldee and both the Arabic versions. In this case בָּד is perhaps from a sing. בָּד (root בָּד) buildings, frame, seat. No form, however, analogous to this, is known. A greater knowledge of ancient manners and customs is necessary to determine the meaning of this word.

בָּדָה m. with prosth. נ, and Tseri impure, (in Samar. text בָּדָה), dec. I. b. girdle of the priests, Ex. 28:4. 39:40. or of the magistrates, Is. 22:21. In Arabic בָּדָה signifies a weaver; and in Chald. בָּדָה, נָמָה, נָמָה a girdle.

בָּדָה m. (father of light) prop. name of the general of Saul's armies. 1 Sam. 14:51. 17:55,57. 20:25. Sometimes בָּדָה. Sept. אֶשָּׁרַגְיָה.
writer himself explains it by יִשְׁרָאֵל רֹאֶה יִשְׂרָאֵל. father of a multitude of nations.—מִּלְחָה God of Abraham, i.e. Jehovah, 2 Chr. 30:6. Ps. 47:10. לְאֹתָם הַשָּׁדַע seed of Abraham, i.e. the Israelites, Ps. 105: 6. Is. 41:8.

Gen. 41:43. If the word be Hebrew, then it is 1 pers. fut. Hiph. for יִשְׁרָאֵל I will bow the knee, or have men bow it; or imper. (with Chald. form, comp. Jer. 25:3) for יִשְׁרָאֵל bow the knee; or, which is preferable, infinit. abs. (with Chald. form) used instead of the imper. Vulg. clamante precone, ut omnes coram eo genu flecerent. 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. יִשְׁרָאֵל.) 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, Cop. וֶן יִשְׁרָאֵל inclinet se quisque, and that of De Rossi, Cop. וְנַע יִשְׁרָאֵל inclinare caput. Luther renders it: this is the father of the country, namely יִשְׁרָאֵל father and יִשְׁרָאֵל i. q. Chald. יִשְׁרָאֵל rex, regnum. See יִשְׁרָאֵל no. 6.

יִשְׁרָאֵל m. (father of peace) proper name of the third son of David, famous for his inscription against his father. 2 Sam. xiii—xviii. Sept. אֱלֹהִים נַעֲרֵיָא. Syr. שֵׁם שֵׁם. Arab. אֲבִיתוּל. יִשְׁרָאֵל m. name of two kings of the Amalekites, perhaps a common name of all their kings. Comp. יֵשָׁרָאֵל יֵשָׁרָאֵל. Num. 24:7. 1 Sam. 15:8. 9. 20, 32.

וָאָ֑יִן m. (father of peace) proper name of a village in the country of Moab, in Eusebius' 'אָ֑גָא לָאֵא, 8 miles S. of Areopolis. Probably the place which Josephus (Antiq. xiv. i. 4.) calls 'אָ֑גָא לָא. Once Is. 15:8.

וָאָ֑יִן a root not found in the Heb. SS. but which probably signified

1. as in Arab. to burn, be hot. Deriv. יִשְׁרָאֵל no. 1.
2. as in Arab. to become tepid or corrupted, as stagnant water. Der. יָוֵל pool.
3. as in Chald. i. q. יֵשָׁרָאֵל to suffer pain, to be sad. Deriv. יָוֵל sad.

I. יָוֵל verbal adj. from obs. יָוֵל no. 3. dec. IV. c. mournful, sad. Is. 19:10 יָוֵל sad of spirit.

II. יָוֵל m. verbal from obs. יָוֵל no. 2. const. יָוֵל; Plur. יָוֵל, const. יָוֵל pool, pool, marsh. Is. 35:7. 42:15. Ex. 7:19. S:1. [5.] Ps. 107:35.

I. יָוֵל m. verbal from obs. יָוֵל no. 1. boiling caldron. Job 41:12. [20.]

II. יָוֵל m. denom. from יָוֵל marsh,
by adding the adjective termination ג; literally growing in marshes.

1. reed, rush. Is. 58: 5. Concerning Is. 9:13. 19:15, see נפת�.


(In Arab, אילת idem.)


ןכְּבַד, f. dec. XIII. h. letter, epistle. Only in later Hebrew; e.g. 2 Chr. 30:1, 6. Est. 9:26. 29. Neh. 2:7. 8. 9. 6:5, 17, 19. The word is most probably of Persian origin, and kindred to the modern Pers. אֹנֶה to paint, write; whence אונֶה a writing. From it is derived the Greek αἰγιαίας a Persian post or courier, who transmitted the royal edicts and letters; comp. Pers. אֹנֶה, angariatio, the forcible requisition of public service by a courier; and see commentators on Mat. 5:41.

ןכְּבַד, m. (with prosth. א, see p. 2) dec. I. b. fist. Ex. 21:18. Is. 58:4. So Sept. and Vulg. in both passages, and the Rabbins use the word in this sense.

ןכְּבַד, m. dec. II. b. found only Ezra 1:9 ופ, ופ, golden, silver basins. The derivation of the word is doubtful. The Jewish interpreters derive it from the Greek κατάλληλος; 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 Semitish languages no etymology which is more plausible.
both on Israel and on other men, i.e. the Egyptians. Judg. 18:7, 25. Ps. 73:5. Judg. 16:7 מָניֶם as one of other men, in opposition to Samson. Somewhat analogous to this is the idea, common men, in opposition to better men, Job 31:33 מָניֶם as common men, i.e. after the usual human manner. Hos. 6:7. Ps. 82:7. also wicked men, Ps. 124:2. (2.) men of inferior rank, when opposed to מָניֶם men of higher rank, Is. 2:9. 5:15. The plurals of these nouns are מָניֶם and מָניֶם (rarely מָניֶם, see מָניֶם), Ps. 49:3. 62:10. Prov. 8:4.—מָניֶם the poor among men, a Hebraism for simply the poor, Is. 29:19. So מָניֶם sacrificers, Hos. 13:2; comp. מָניֶם Proverbs 23:28.

2. man, i. q. מַגְ'—Lat. vir, very rarely. Ecc. 7:28 one man (מג') have I found among a thousand, but a woman etc.

3. any one. Lev. 1:2.

4. proper name of the first man, although it preserves here its force as an appellative, and has the article almost without exception. The woman (מג') has an appropriate name.Lib. e. pr. princely bowl. Jer. 25:34, 35, 36 מָניֶם rulers of the flocks, i. q. parall. מְנִיִּים shepherds.

3. splendid, glorious, majestic. Ps. 8:2. how glorious is thy name in all the earth! Is. 33:21.

םִ֫נַּיְמִי 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 color, Hor. Od. iv. 1. 10.) but without sufficient proof from the analogy of the oriental languages.

Pu. מַנְזֵל 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. מַנְזֵל.

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

םִנַּיְמִי m. prim. 1. man, i. q. Lat. homo, and collectively men. The two following are subordinate meanings under this head; (1.) other men, in opposition to those already named, Jer. 32:20 מַנְזֵל מִנְיָמִים under art. מַנְזֵל.


דָּדָם (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 יָדָם and שָׁדָם. The gentile noun is יָדָם an Edomite, Deut. 23:8.


דֵּדָם 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 יָדָם גֵד, a lover of husbandry.
Plur. found only Ps. 49:12 יָדָם מָיֵם לְּיָדָם super terris.

דֵּדָם one of the five cities, which were destroyed with the valley of Siddim, and sunk in the Dead Sea. Gen. 10:19. 14:2. Hos. 11:8.

דָּדָם verbal adj. from יָדָם, red-haired; spoken of Esau, Gen. 25:25. of David, 1 Sam. 16:12. 17:42. So the ancient versions with one consent, and not as some render it of a ruddy countenance.

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

דֵּדָם 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 description, 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 (נְבִיא) 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; applied figuratively to the earth, Job 38:6.

דָּדָם not found in Kal, but its primary signification appears to have been, to be wide, broad, see deriv. יָדָם, יָדָם; hence 2. to be great, illustrious, noble, see deriv. יָדָם. Comp. יָדָם.
Niph. to make oneself glorious. Ex. 15:6. 11.

דָּדָם m. verbal from יָדָם, dec. VI.
1. broad mantle, i. q. יָדָם. Mic. 2:8.
2. splendour, magnificence. Zech. 11:13. יָדָם יָדָם splendour of price, i.e. splendid price; ironically.

דָּדָם Chald. threshing-floor. Da.2:35.

דָּדָם m. Adar, 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.

דָּדָם m. pl. Chald. chief judges. Dan. 3:2.3. Compounded of יָדָם honour, dignity, and יָדָם to decide, judge.

דָּדָם Chald. Ezra 7:23. quickly, or carefully, exactly. Sept. İticum. Most probably, according to Moser the
Greek ἰδιότα — ἰδιότως not transiently, carefully. The τ is changed after into τ, as in ἱδιότα.

1 Chr. 29:7. Ezra 8:27, i.q. the Persian daric, a gold coin, which was in circulation among the Jews during their subjection to the Persians. The s is prosthetic, and ממן occurs in the Rabbins. The word is of Persian origin, from תּוֹת (dara) king, or from רֶדֶת (dargah) royal court. Its value was an Attic χρυσός, which the moderns estimate at ½ 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 (mighty king) found only 2 K. 17:31. an idol of the Sipparheneis, to which they offered human sacrifices, otherwise wholly unknown.

Chald. with < prothetic, i.q. arm. Ezra 4:23.

f. verbal from יָרָה, dec. XIII. a.
2. glory, splendour. Ezek. 17:8, Zech. 11:3.

i.q. הַמָּלֶל to thresh. Once Is. 28:28 יָרָה he threshes it constantly. Comp. Jer. 8:13.

and יָרַה, fut. יָרַה (in 1 pers. יָרְתָה and יָרַת) inf. יָרְתָה more frequently יָרְתָה.
1. to love. Constrained with an accusative, more rarely with יָרַה, Lev. 19:18, 34, with יָרַה, Ecc. 5:9, Part. יָרָה intimate friend, confidant, (more than יָרָה acquaintance.) Prov. 18:24, Est. 5:10, 14. See יָרְתָה.

2. to desire, rejoice in. Ps. 40:17 יָרְתָה those who desire thy help. 70:5, Comp. 2 Tim. 4:8 יָרְתַּן עַประสงְכוּּוּ יָרְתַּן עַประสงְכוּּוּ who desire his ap-

pearing. Ps. 116:1 יָרְתַּן יָרְתַּן יָרְתַּן I rejoice because Jehovah has heard. When construed with י before an infin. i.q. French aimer à faire quelque chose, to like to do a thing, Hos. 12:8, Is. 56:10, Jer. 14:10.

Niph. part. lovely, 2 Sam. 1:23.
Pi. part. יָרְתַּן lover, paramour. Ezek. 16:33, 36, 37. 23:5.

f. dec. X. i. q. of the preceding. Is. 56:6 יָרְתַּן יָרְתַּן יָרְתַּן to love the name of Jehovah. Deut. 7:8 יָרְתַּן יָרְתַּן יָרְתַּן since Jehovah loves you.
1 K. 10:9, 2 Chr. 2:10, 9:8.
2. love. Prov. 10:12, 2 Sam. 1:26.
Cant. 8:6, 7.
3:5, 8:4.
4. adv. charmingly, elegantly. Cant. 3:10.

m. plur. verbal from יָרָה.
1. fornication, figuratively for foreign alliances. Hos. 8:9, Comp. יָרְתַּן, Is. 23:17.
2. loveliness. Prov. 5:19 יָרְתַּן יָרְתַּן the lovely hind, among the Orientals, a word of amorous endearment.

m. pl. verbal from יָרָה love, sexual enjoyment. Prov. 7:18.

interj. expressive of grief, formed by an onomatopeia. Ah! wo! alas! most generally in the connexion יָרְתַּן יָרְתַּן Ah, Lord God! Judg. 6:22, Jer. 1:6, 4:10. also Judg. 11:35. and with a dative, Joel 1:15 יָרְתַּן יָרְתַּן alas the day!

i.q. יָרְתַּן or יָרְתַּן where? Hos. 13:10 יָרְתַּן יָרְתַּן as in other places frequently יָרְתַּן יָרְתַּן where then? So the Sept. Vulg. Chald. agreeably to the context.

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

Hiph. idem. Fut. יָרְתִּית by contr. יָרְתִּית the Arabian shall not pitch tent there. But יָרְתַּן is prob. Syr. for יָרְתִּית the Hiph. of יָרְתִּית to shine,
Job 25:5 "... behold even the moon, it shineth not clear, or, is not pure." Comp. נָעַר Syr. for נָעַרְתָּה. Others render Job 25:5 "he abideth not there," which is not suited to the context. The various readings רָעַת in one of Kennicott's MSS. is to be regarded as a correct gloss or explanation.

תַּחַת m. prob. prim. const. לָעַר, with י local לָעַר, with suff. לָעַר, לָעַר כֹּל (oholcha); Plur. לָעַר with light suff. לָעַר, לָעַר, const. and before grave suff. לָעַר.

1. tent. לָעַר, לָעַר, the tent or tabernacle of meeting, (see לָעַר, לָעַר,) which also stands לָעַר simply, 1 K. 1:39. In larger tents לָעַר denotes, in a restricted sense, the external covering, consisting for the most part of skins, and is opposed to לָעַר, 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.


תַּחַת m. plur. Num. 24:6. Prov. 17:16. and לָעַר Ps. 45:9. Cant. 4:14. Lign aloes or aloes wood, the γαλακτόν, or γαλακτος of the Greeks, the fragrant and very costly wood of a tree growing in the East Indies, with red fruit resembling pepper-corns, Excecaaria 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. I. p. 135—170.

תַּחַת f. name of a lewd woman, allegorically representing Samaria. Ezek. 23:4f. Most probable derivation is לָעַר (she has her own tent, i. e. temple.)

תַּחַת f. name of a lewd woman, allegorically representing idolatrous Jerusalem. Ezek. 23:4f. It is explained by בָּֽעַר (my tent, i. e. temple, is with her) in opposition to לָעַר q.v.

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

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

תַּחַת conj. prim. 1. if, if if perhaps, 1Sa. 20:10 who will tell me, לָעַר לָעַר לָעַר if thy father answer thee somewhat roughly. Sept. וְ, Vulg. si forte. Gen. 24:55 לָעַר לָעַר some days, if it were perhaps ten, i. e. about ten days. Sept. וְ, וְלָעַר וְלָעַר וְלָעַר, Vulg. saltem decem dies, Lev. 26:11.

2. but if: Ex. 21:36. 2 Sam. 18:13. Is. 27:5. (i. q. וְלָעַר Lev. 13:16, 24.)

3. and if. Lev. 4:23.

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

תַּחַת Prov. 31:4 Keth. probably to be pointed וְלָעַר יִרְאֶה desire, inclination, verbal from לָעַר no. I.

תַּחַת m. dec. I. a.

1. necromancer, a conjurer who calls up the dead to learn from them the future. (See particularly 1 Sa. 28:7—19.) Deut. 18:11. 2 K. 21:6. 1 Chr. 33:6.

2. the spirit of divination in such a conjurer. Lev. 20:27 a man, or woman, in whom is לָעַר a spirit of necromancy. 1 Sam. 28:8. Hence לָעַר לָעַר a woman that hath such a spirit, sorceress, 1 Sam. 28:7.

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

Plur. fem. לָעַר women exercising ne-
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. Hebræorum Exter. T. II. p. 164 ff.

םְנָב interj. formed by an onomatopeia, expressive of grief, wo! alas! generally with a dat. 1 Sam. 4:8 וּֽֽוֹֽֽוֹ unto us! or of threatening, Num. 21:29.

םְנָב interj. idem. Ps. 120:5.

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

זָב interj. denom. from זָבַּה by adding the adjective termination זָבַּה. Zech. 11:15.

זָב 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 זָבַּה): 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. Syncellus writes the name Evidan-merodach.

זָב and זָבַּה an obsolete root, which probably signified to be strong, mighty. Deriv. זָבָּה, זָבַּב the mighty; זָב might, God; perhaps also זָבָּס, זָבָּס, turpentine-tree, both so named from their strength; and with a moveable זָבָּס, זָבָּס strength. An entirely different word from this is.

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

זָב m. dec. I. a.
1. mighty. (See root בָּרֶק) 2 K. 24:15
Keth. מַצְלִק the mighty or the nobles of the land, instead of which the Keri substitutes the more usual form בָּרֶק.
2. body. Ps. 73:4 their body is fat.
(In Arab. لیل, یل corpus.)
I. מַנָּה perhaps, Gen. 16:2, 24:5.
II. מַנָּה Eulceus, a river flowing by Susa in Persia. Dan. 8:2.
I. מְלוֹא, also מְלוֹא, m. (with Kames impure,) Pl. מְלוֹא more commonly מְלוֹא, מְלוֹא, מְלוֹא, (from מְלוֹא.) 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, מְלוֹא, 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, מְלוֹא signifies a portico. See Jablonskii Opusc. ed. Te-Water. T.1 p. 85. But Gesenius (Lehrgeb. p. 495, 584.) gives a different origin to this word.
II. מְלוֹא (once מְלוֹא Job 17:10.)
Comp. Arab. מְלוֹא precessit, and see Gesen. Lehrgeb. p. 624, 584.
2. more rarely, conj. causal, i. q. מ in the beginning of a proposition, for, for indeed, enimvero. Job 13:4 for ye invent false words. 14:18.
מְלוֹא f. verbal from obs. מָלָא, dec.
XIII. a.

3. perhaps might, high rank, borrowing its signification from מָלָא. Prov. 14:24
עֵשֶׂר תְּרֵשֹׁן, the elevation of fools is still folly. There would then be an antanaclasis, or a play upon the double signification of the word מָלָא; 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.
מְלוֹא m. dec. VI. e. (Kindred to מָלָא nothingness, defect, and as an adv. not.)
1. nothingness, vanity, falsehood.
It is applied particularly to idolatry, (comp. מָלָא.) 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 מְלוֹא (house of God) in derision מָלָא מָלָא (house of an idol) Hos. 4:15. 5:8. 10:5. and simply מָלָא 10:8.
3. evil, trouble, sorrow, affliction, i. q.
Hab. 3:7 מָלָא מָלָא in affliction.—As this word, when joined with suffixes, is exactly like מָלָא below, whose signification is essentially and radically different, care should be taken not to confound them.
מְלוֹא 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. מְלוֹא Heliopolis. Ezek. 30:17.
מְלוֹא m. dec. I. a.


Jer. 10:9. Dan. 10:5. Uphaz, a country rich in gold, the situation of which is nowhere pointed out.

Ophir, also אֹפִיר; Ophir, a celebrated country, famous for its gold, which Solomon's ships visited in company with the Phenician. They brought back thence gold, precious stones, and sandal-wood, (1 K. 9:28. 10:11. 2 Chr. 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, (אֹפִּיָּה according to others pheasants.) The Bible speaks frequently of the gold of Ophir, Job 28:16. Ps. 45:10. 1 Chr. 29:4; 27:1. In Job 22:24, אֹפִיר stands alone for Ophirite 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 Σωφίς, Σοφίς, Σοφίς, which is the Egyptian name for India. (Josephi Antiq. Jud. viii. 6. 4. comp. Jablonski Opusc. ed. Te Water. T. I. p. 387.) 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. (אֹפִיר 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. אָבִיר; 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. 1. 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. Reland's Dissert. Miscell. i. 4. J. D. Michaelis Spicileg. T. II. p. 184 ff. Bredow's histor. Untersuchungen. Th. ii. p. 253 ff. Seetzen in Zach's monatl. Correspondenz. B. XIX. p. 331 ff.

Prov. 20:26 אֵל אֵלָה וְנָבָּר and brings over them the wheel of the threshing-wagon or sledge. Comp. גְּפֹת.

Josh. 17:15. 2. trans. to press. Ex. 5:13. 3. to press oneself, to hasten. Josh. 10:13. Prov. 19:2. 28:20. When construed with עָלָי, to take one's self away, to withdraw, Jer. 17:16. על עָלָי אֲנָה for על עָלָי I have not withdrawn myself from following thee as a shepherd, i. e. as a prophet.


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Joel 1:17. 2. i. q. וְנָבָּר storehouse, Joel 1:17. storehouse, 2 Chr. 32:27. 2. i. q. וְנָבָּר treasure-house, Neh. 10:39.
light or serenity of countenance. Job 29:24. When applied to God, to a king, a propitious countenance, Prov. 16:15 in the serene, i.e. propitious, countenance of the king. Ps. 4:7. 44:4.


Plur. יָעַל or יָעַל, sometimes alone Num. 27:21. but generally with יָעַל. Luth. Licht und Recht; Sept. more correctly זֵלֶל וַאֲבָל; perhaps phrases excellentiae, light, i.e. revelation, and truth, the sacred lot of the Hebrews which the high-priest bore in or on his breast-plate (יָעַל) 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 breast-plate; but a more probable opinion is derived from Ex. 28:30, (comp. Philo de vita Mosis, Opp. T. II. p. 152. ed. Mangey.) that the Urim and Thummim were two small oracular images, similar to the Teraphim, and personifying Revelation and Truth, which were placed in the cavity of the breast-plate. There appears to have been a very similar custom among the Egyptians, see Diod. Sic. i. 48, 75. Ælian Var. Hist. xiv. 34.

II. יָעַל 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.

所需要的文本内容
The image contains a page from a book with text written in a mix of languages, primarily English. The text appears to be a page from a dictionary or a theological work, discussing religious and historical terms. The page is not entirely legible due to the quality of the image, but it seems to be discussing various meanings of a word or term, possibly in the context of religious scriptural references.

The section starts with a list of definitions or meanings, followed by examples from religious texts. The text references biblical passages such as Deuteronomy, Ezekiel, and Isaiah, among others. The language used includes Hebrew, Greek, and Latin, indicating a scholarly discussion on linguistic and cultural interpretations.

Despite the partial legibility, the page seems to be from an academic or theological work, given the references to religious texts and the depth of the definitions provided.

The overall content of the page suggests an in-depth analysis of a specific term or concept, likely used within a religious or historical context, with references to ancient languages and biblical citations.
the word from me is fixed, i.e. my command is unchangeable. So Aben Ezra compares the Talmudic ṣefer, firmitas. Perhaps the command has gone forth from me, making לַמֵּא to depart, go out; comp. Dan. 9:23.

Lev. 2:5, 8

Jer. 13:11

Lev. 2:5, 8

Is. 45:23.

m. (Syr. for ḫayyāʾ) 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 ὄμορφος.

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

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

f. verbal from Hiph. of ḫayyāʾ, dec. X. praise-offering or remembrance-offering, i.e. in the ritual language, that part of the meat-offering which was burnt. Sept. μνημειατικόν. 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 shew-bread is also called ḫayyāʾ. This word is a verbal, (or strictly speaking, Chald. in fin. Aphel,) from ḫayyāʾ. Comp. ḫayyāʾ ṭeḇe to burn incense, Is. 66:5. A technical expression of the ritual service.

I. ḫayyāʾ fut. ṭeḇe for ḫayyāʾ, Jer. 2:36. also ḥayyāʾ Prov. 20:14.

1. To go away. Prov. 20:14 ḥayyāʾ ḥayyāʾ going his way, then he boasteth. Jer. 2:36 why goes 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.

Chal. 1. to go. Ezra 4:23. 5:8, 15.

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

i. q. Arab ḫayyāʾ to weigh, whence ḫayyāʾ scales. In Heb. found only in Pi. ḫayyāʾ to weigh, examine. Ecc. 12:9. In Rabbin. ḫayyāʾ to be weighed, proved.

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

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

Hiph. ḫayyāʾ denom. from ḫayyāʾ to hear, give ear, to perceive by the ear; construed with an acc. Gen. 4:23. Job 33:1. with ḫayyāʾ, Job 34:2. with ḫayyāʾ, Ps. 77:2. with ḫayyāʾ, Prov. 17:4. with ḫayyāʾ, Num. 23:18. of the person or thing heard.

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 ḫayyāʾ quiesces and falls away in ḫayyāʾ for ḫayyāʾ, Job 32:11. ḫayyāʾ part. for ḫayyāʾ, Prov. 17:4.

with prosth. ṭeḇe. i. q. ṭeḇe chains, fetters. Jer. 40:1. 4. In verse 1, the ṭeḇe is wanting in several MSS.

fut. ṭeḇe.

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 ḥayyāʾ ṭeḇe 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 ḥayyāʾ ṭeḇe they gird themselves with.
strength. 2 K. 1:8 αὐդά· 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 τόδε· thou hast girded me with strength. Comp. 30:12. Is. 50:11 ἀνακέφαλλεν· girded, i.e. armed, with fiery darts. Comp. other verbs of clothing; e.g. ψρέω.

Hithpa. to gird; arm one's self: Is. 8:9.

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

Ἄδεις m. verbal from ἅδεις 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. 16:19. 18:26.

Ἄδειος a patronymic noun (from ἅδεις), an Ezrahite, descendant of Ezrah; applied to Ethan, 1 K. 5:11. [4, 31.] Ps. 89:1. and to Heman, Ps. 88:1.

Both of these persons were descendants of Zerah (ᾄδεις) the son of Judah, 1 Chr. 2:6; whence ἅδειος is probably only another form of the name ᾳδεις which became the usual one in the patronymic.

1. ᾳδεις m. prim. irreg. const. and before grave suff. ὄδεις, with light suff. ὄδεῖς, ὄδεῖς, ὄδείς; Plur. ὄδεῖς, (for ὄδεῖς) const. and before grave suff. ὄδεῖς, with light suff. ὄδεῖς, ὄδεῖς, ὄδεῖς, (for ὄδεῖς), ὄδεῖς, ὄδεῖς.

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 αὐτὸς, ἰδίος...

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, contributis. 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. ἄδεις. Lev. 19:17. Hence following after ἄνδρον, one another; alter, alter. Gen. 13:11 ἄνδρον ἀνὴρ τὸν ἀνήρ one from the other, from one another. 26:31. Ex. 16:15.

This mode of expression is applied also to inanimate objects of the masculine gender, Ex. 25:20 and the faces of the cherubin were ἄνδρον ἀνὴρ towards one another. 37:9.

8. It is applied metaphorically to persons and things which have resemblance. Job 30:29 ἢαμ a brother of the jachal, i.e. I moan like him. Prov. 18:9. Ezek. 18:10.

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

III. ἄνδας f. (comp. Arab. اَرْدَو ardeo) a fire-pan, such as is employed in the east for warming chambers. This pan, called in Pers. and Turk. tenner, 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.

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

Ἄδειος 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 Jehu.

Ḥתנ plural. found only Is. 13:21. a species of howling animals, perhaps owls, or Ṽhus, comp. Ṽתי interj. of lament. According to others: howlings, lamentations. So the Sept.

Ḥנה not found in Kal, but instead of it Ṽת to unite.

Hithpa. Ezek. 21:21 [16] Ḥתנה unite
thysel|, i.e. rage with united strength, (addressed to the triple sword.) Ḥנה m. const. Ṽת; and Ḥנה (for Ḥתנה) f. in pause Ṽת.

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 Ḥתנה the first day of the month, i.e. Ṽת in 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. Ṽת as one of the people. Ṽת Ṽת no one. Hence 4. it is used in later Hebrew for the indefinite article a, an. 1 K. 20:13 Ṽת a prophet, ṼתINavigation. Dan. 8:3 Ṽת a ram. 1 K. 19:4.

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


The same signification has Ṽת Ṽת Judg. 20:8. 1 Sam. 11:7. In Chald. Ṽת Ṽת idem.

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

Plur. Ṽת the same. Gen. 11:1. 2. joined in one. Ezek. 37:17 the two sticks Ṽת Ṽת shall become one.

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


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


Note. The Shemithe, 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. Ṽת, Ṽת, Ṽת, Ṽת.


Ḥנה f. (for Ṽת from masc. חל Chald. and Arab. for Ṽת) irreg. const.
and before suff. נְהִי (once נְהָי Num. 6:7); Plur. with suffixes, נְהִי נְהֵיהַ, etc. (as from a sing. נְהֵי); also נְהָי, נְהָי, נְהָי, נְהָי, etc. (as from a sing. fem. of נְהִי.)

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, נְהָיָתָּה 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. נְהָי, freq. Hence
6. with נְהָי preceding, one, another; altera, altera. Applied also to inanimate objects of the fem. gender, Ex. 26:3 five curtains shall be joined נְהָי נְהָי one to another. verses 5, 6, 17.
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 נְהָי no. 7. נְהָי no. 8.

world, fat. נַנְהִי (rarely נַנְהִי K. 6:10.
Ecc. 7:18.)
1. to seize, lay hold of; construed with an accusative, Judg. 12:6. with נַנְהִי, Ex. 4:4. 15:14 נַנְהִי נַנְהָי terror seizes the inhabitants of Philistia. v. 15. Ps. 48:7. Also inverted, Job 18:20 נַנְהִי נַנְהָי the forefathers lay hold of fear, i.e. fear lays hold of them. 21:6. So the Arabians say: cepit mecum alceius 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 נַנְהִי, Gen. 25:26. נַנְהִי נַנְנַה to pursue one's course, Job 17:9.—Part. pass. with act. signification, Cant. 3:8 נַנְנַה נַנְנַה holding the sword.
4. to bind, join, fasten. (The ideas, to take, to hold on, to adhere, are combined in many verbs; comp. נְנַה and נַנַה in Hithpa. and in Greek, ἵχωμι τίνις to adhere to any thing, ἵχωμι; connected.)
Ezek. 41:6 נַנְנַה נַנְנַה נַנְנַה נַנְנַה 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. נַנְנַה 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. נַנְנַה in Niph. and also נַנְנַה in Ethiop.) Num. 31:30 of the children of Israel's half נַנְנַה נַנְנַה נַנְנַה נַנְנַה take one out of fifty. verse 46. 1 Chr. 24:6 נַנְנַה נַנְנַה נַנְנַה נַנְנַה one family was drawn from Eleazar.
Niph. 1. pass. of Kal no. 2. Ecc. 9:12.
3. to take possession. Gen. 34:10.
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.

Nephilim 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. 'Aχαζ.

Nephilot m. verbal from נַנְנַה, dec. X. possession. Gen. 17:8. 23:4. See נַנְנַה Niph. no. 3.

Naphish and Naphish (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. 'Oχαζ. 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, נַנְנַה an evident corruption; for 12 MSS. Sept. Syr. Vulg. and Arab. retain the usual name. The same person is also called נַנְנַה i. q. נַנְנַה by metathesis, 2 Chr. 21:17. Here too the Sept. Syr. Chald.
Arab. and cod. Kennicott. 332 are in favour of יַּנְּךָ but the common Heb. text may be retained, as the two names are synonymous.

נִּיתָן  Chald. with prosth. n. i. q. Heb. יַּנְּךָ riddle. Dan. 5:12.

נִיתָן 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 יַּנְּךָ, 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.

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

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

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

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

Pi. יַּנְּךָ, fut. יַּנְּכָּל to tarry, delay, as in Kal. Judg. 5:28. Ps. 40:18. construed with יַּנְּךָ 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.


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

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


3. prep. Plur. יַּנְּכָּל with suff. יַּנְּכָּל, etc. (1.) after, behind. Thus יַּנְּכָּל to go after, to follow. Hence, in a geographical sense, to the west of; (comp. יַּנְּכָּל no. 2.) Ex. 3:1 west of the desert. (2.) after, since, construed with an infin. Gen. 5:4. with יַּנְּכָּל and a finite verb, Josh. 9:16. Judg. 11:36. (3.) יַּנְּכָּל (literally after it was so,) upon that, afterwards. 2 Sam. 2:1. Hence יַּנְּכָּל (liter. after it was so that,) after, as in Lat. posteaquam for postquam, Gen. 6:4. Also יַּנְּכָּל being omitted, 2 Sam. 24:10. comp. יַּנְּכָּל for יַּנְּכָּל under art. יַּנְּכָּל.


נִיתָן, fem. יַּנְּתָה, denom. from יַּנְּךָ, with adj. termination יַּנְּתָה, dec. I. b.

1. hinder. Gen. 33:2. Hence western, (see יַּנְּכָּל no. 2.) — יַּנְּכָּל יַּנְּכָּל 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 יַּנְּכָּל the future generation. יַּנְּכָּל the following day, or time to come, Prov. 31:25. Is. 30:8. — Plur. יַּנְּכָּל 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.

see 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. (2) mildly, gently. 2 Sam. 18:5. Deal gently for my sake with the lad. Job 15:11. 

show signs of excellence, price, and astut. mule. Est. 8:10. It appears from what follows that they were bred between an ass and a mare.

the root signifies in Arab. to make a gentle noise, to mutter, and in this derivative has reference to the muttering over of magical spells. Comp. ḫy.

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. but more frequently (عُسِّج).

m. (Syr. for $\text{מָּשַׁש}$) dec. III. g. found only Prov. 7:16. עַיֶּשׁ $\text{מָּשַׁש}$ Egyptian tapestry. In Chald. signifies a cord, rope, institute, somewhat kindred to the sense given above. Sept. $\text{אֵפְּיִנְּפָּה} כִּי לִֽאִשׁ אֵֽפְּיִנְּפָּה. Others think it
an Egyptian word: *athi-ouniau* (stamen linii; ) whence also the Greek *aithion*, *aithi-nor*, linen, is said to be derived.

**to shut, close, stop.** e. g. the mouth, ears. Prov. 17:28. 21:13. *אֲלִים* 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.

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

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

1. adv. of interrq. prim. where? with suff. אֲלָיַם where art thou? Gen. 3:9. אֲלָיַם where are they? אֲלָיַם is synonymous with אֲלָי.

2. Connected with other adverbs or with pronouns, it simply gives them an interrogative signification, just as אֲלָי gives them the force of relatives. Comp. in English, *wherein* in which. Hence (1.) אֲלָי who? what? Job 38:19. 24. 2 K. 3:8. also where? (from אֲלָי here.) Est. 7:5. 1 Sam. 9:18. 1. K. 22:24. In the indirect inquiry, Ecc. 11:6. Also as one word אֲלָי, see below. (2.) אֲלָי whence? from what? Gen. 16:8. Job 2:2. Jon. 1:8 אֲלָי קָרָב from what people? 2 Sam. 15:2 אֲלָי מִכֵּן from what city? (3.) אֲלָי on what account? (from אֲלָי on this account.) Jer. 5:7. Several other adverbs are joined with אֲלָי; but always in one word. See אֲלָי, אֲלָי קָרָב, אֲלָי מִכֵּן.

(3.) In Prov. 31:4, the Keri אֲלָי is usually explained as i. q. אֲלָי not. But we may retain the usual sense of this word, and translate the clause thus: and it is not becoming for princes to say, Where is strong drink? I. אֲלָי, more frequently in plur. אֲלָי; (once אֲלָי Ezek. 26:18; ) m. (fem. perhaps Isa. 23:2, unless we consider it as an instance of the constructio ad sensum, as

is the case with אֲלָי in the preceding verse,) by contr. for אֲלָי verbal from אֲלָי = Arab. *al*.

**to take for an habitation, to inhabit.** (comp. אֲלָי for אֲלָי, אֲלָי)

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


3. island. Jer. 47:4 אֲלָי נַחֲלָתִי אֲלָי island of Caphtor, i. e. prob. Cyprus. אֲלָי נַחֲלָתִי is the islands of the sea, Est. 10:1. Antith. אֲלָי main land; comp. Ps. 97:1. Particularly did the Hebrews employ אֲלָי, also אֲלָי נַחֲלָתִי (Gen. 10:5.) and אֲלָי to denote the islands and remote coasts of the west, of which they had acquired an obscure knowledge through the navigation of the Phenicians. Gen. 10:5. Ps. 72:10 (in connexion with Tarshish.) Is. 11:11. 24:15. 66:19. Ezek. 26:15. 18. 27:3. 15. Dan. 11:18. The idea is made clear by a paraphrase, Jer. 25:22 אֲלָי אֲלָי אֲלָי. 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. אֲלָי (for אֲלָי verbal from אֲלָי= Arab. אֲלָי i. q. *al* 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. אֲלָי. Is. 13:22. 34:14. Jer. 50:39. In Arab. he is called אֲלָי son of howling, i. e. the howler.

2. adv. or interj. alas! Ecc. 4:10. 10:16.

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

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

弸 יָּמָה f. verbal from נָא, dec. X. enmity, hostility. Gen. 3:15, Num. 35:21. Contracted from נָא, as מַעֲרִית from מַעֲרִית.


טְקַלְיָה i. q. מַלֵּא where? (with מַלָּא paragogic, comp. מַלַּא behold.) Gen. 3:9.

טְקַל מַלָּא 18:9. Used indefinitely, Nah. 3:17. Job 15:29 he wanders about for bread מַלַּא where it may be found.


טיבִּיָּה 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 טל. Comp. מַלַּא born from מַלָּא 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.

טיבִּיָּה 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. I 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.


טְבִּיָּה compounded of מַלַּא no. 2, and מַלַּא q. מַלָּא here, thus. 1. where?


טְבִּיָּה 2 K. 6:13 Keth. or מַלַּא Keri. idem.

טְבִּיָּה how? Cant. 5:3. Est. 8:16. from מַלַּא and מַלַּא or מַלַּא thus.

טְבִּיָּה 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. רָבָא for רָבָא יָאס Is. 6:4. These passages will have the clearest sense, if we render this word pilars or pilasters, with which the doors and walls of the temple were ornamented. The name רָבָא (ram) may refer perhaps to the twisted form of the capital, as e.g. in Corinthian pillars. Vulg. frontes, Luth. Erker; neither of which suits the connection. More plausible is the explanation of Cocceius, projectura parietis in imo prominentis.

טְבִּיָּה m. verbal from obs. מַלַּא strength. Once Ps. 88:5.


2. terebinth-tree, terebinthus, for which the fem. טָבָא is more common. So in the prop. name טָבָא, Sept. בֶּנֶּזֶּר דָּבָא פָּאָבָא. Gen. 14:6. Plur. טָבָא Is. 61:3.

טְבִּיָּה (terebintrees) proper name of the second encampment of the Israelites after they left Egypt, with 12 wells of water, and 70 palm-trees. Ex. 15:27. 16:1. Num. 33:9. Now called Givondel, a valley well watered, and abounding in palm-trees.
terrors of strength.

Once Ps. 22:20. See ἀγαλματικός.

Chald. tree. Dan. 4:7, 8 ff.

It corresponds to the Heb. עֶזֶן turpentine-tree, but has this wider signification.


fem. of ἠδηνος, female deer, hind. Among the Orientals it is used as a word of endearment to a wife. So Prov. 5:19. The title of Ps. xxii. ἐπίσκεψις ἤδην is of difficult interpretation. Perhaps after the kind of the dawn, i.e. to be sung after a song or tune called the kind of the morn. Comp. ἤδην. By kind of the dawn, perhaps the sun is meant, which the Arabian poets sometimes call gazelle.—Were it a note of time, then the best explanation consists in the Rabbin. ἀπό τῆς ἀπειρίας break of day.


1. terror. Deut. 32:25. The genitive following is often to be understood passively, Prov. 20:2 ἁµαρτίαν τοῦ θρόνου the terror which a king causes. Job 33:7 ἐπαινεῖν fear of me. With ἄρη parag. ἀγαλματικός Ex. 15:16. Plur. ἀγαλματικά Ps. 55:5. and ἀγαλματικός Ps. 88:16.

2. Plur. ἀγαλματικοί idols. Jer. 50:38. Literally objects of fear or terror; comp. e. g. ἀγαλμάτης.

Ἑλμίνη and Ἑλμίναι pl. masc. Elims, 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. ἐκ, const. ἀγαλματικός, properly a subst. nothingness, defect, non-existence, (comp. μόρνης) 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. ἐκ. Gen. 37:29 ἡ Ὀρφιναϊς Ἀβρααμ ἦν ὡς ἂν ἐπαίνωι Ἰωσήφ ἦν not was, ἐπαίνωι Ἰωσήφ ἦν ἡ θέσπις not was, ἐπαίνωι Ἰωσήφ ἦν ἡ θέσπις not was, ἐπαίνωι Ἰωσήφ ἦν ἡ θέσπις not was. These suffixes here express the subject or nominative. (2.) Since μόρνης includes the subst. verb, it is very often joined with the participle. Ex. 5:16 ἦν μόρνης πόλεως straw is not given. Josh. 6:1 ἦν μόρνης πόλεως 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.) ἄνθρωπος μόρνης is the usual expression for I have not. Construed with ἐκ and an infin. it often signifies it is not permitted; e. g. Est. 4:2 ἦν μόρνης it is not permitted to enter. Ruth 4:4. Ecc. 3:14. (4.) ἄνθρωπος no man, ἦν μόρνης ἦν ἦν μόρνης ναί nothing, ἦν μόρνης nothing at all. Num. 11:6. Ecc. 1:9.

2. If there is no other predicate of the proposition, μόρνης 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 and they were not there. 10:14. 1 K. 18:10. Frequently with suff. which express the subject; e.g. נָהֲגוּ 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. 8:9. Ps. 19:7. פָּדְנִי to nothing, Is. 40:23.

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

5. Combined with prepositions are (1.) פָּדְנִי literally in the non-existence of, hence before that, without. Prov. 8:24 פָּדְנִי פָּדְנִי before the floods were. Ezek. 38:11 פָּדְנִי פָּדְנִי without walls. Prov. 11:14. 15:22. 26:20. (2.) פָּדְנִי liter. about nothing, hence nothing was wanting, almost. Ps. 73:2. Parall. פָּדְנִי about a little, little was wanting, almost. (3.) פָּדְנִי to him who... not for פָּדְנִי, Is. 40:29. Neh. 8:10. 2 Chr. 14:10. so that... not. Ezra 9:14. 2 Chr. 20:23. (4.) פָּדְנִי because... not, Is. 50:2. so that... not, Is. 5:9. barely not, Jer. 10:6. 7. 30:7. (Concerning the double negation, see פָּדְנִי.)

Note. If we consider פָּדְנִי as a subst. in the absolute state, and פָּדְנִי 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 פָּדְנִי, water was not there, which inverted would become פָּדְנִי פָּדְנִי as in Ex. 17:1.

II. פָּדְנִי adv. of interrr. where? i. q. פָּדְנִי, with paragogic פָּדְנִי; (comp. פָּדְנִי, פָּדְנִי) found only with prefix פָּדְנִי, whence? Gen. 29:4, etc.

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

פָּדְנִי more rarely פָּדְנִי, dec. X. f. a corn measure, containing 3 seahs or 10 omers. Ex. 16:36. Its definite capacity is not known. Josephus (Antiq. xv. 12.) compares it with the Attic medimnus, which is about a Berlin bushel.

That it was a considerable measure appears from 2 Chr. 5:6, 25. פָּדְנִי פָּדְנִי two kinds of measure, Prov. 20:10.


נָוֹסֶה i. q. נָוָּם now, then. Judg. 9:38.

נָוָּם m. prim. irreg. Plur. very rarely פָּדְנִי (Ps. 141:4. Prov. 8:4.) but instead of it is commonly used פָּדְנִי const. פָּדְנִי (from an obs. sing. פָּדְנִי man.)

1. man, i. q. Lat. vir. Sometimes used collectively, and construed for the most part with the plural; e.g. Judg. 8:22 פָּדְנִי פָּדְנִי then spake the Israelites. Often in apposition before other substantives, as פָּדְנִי פָּדְנִי 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 פָּדְנִי a wicked wretch, פָּדְנִי a contentious man, פָּדְנִי a warrior.

3. followed by פָּדְנִי or פָּדְנִי the one... the other. See פָּדְנִי and פָּדְנִי. So פָּדְנִי repeated, Is. 3:5.

4. any one, some one. Ex. 16:29. Cant. 8:7.

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

6. used impersonally like the French on or Germ. man, 1 Sam. 9:9 formerly in Israel פָּדְנִי a man said thus, i.e. it was thus said.

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

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

1. homulus, mannishin, little man;
joined with יִּתְנָה, 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. עֵין־אָלֵּבִי (man of the eye), Greek κόπως, κοπιάς; Lat. pupilla, pupilla; (little damsel, puppet.)

The more full expression is יִּתְנָה עֵין־אָלֵּבִי the little man, daughter of the eye, Ps. 17:8. see כְּנ.

2. figuratively middle. (So in Arabic, יִצְנָה 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 כְּנ time, a gloss which gives a very unsatisfactory explanation.

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

גֵּרִים Chald. i. q. Heb. כְּנ; from which it is formed by changing כ into כ, prefixing prosthetic כ, and annexing the termination כ, (comp. רָכִּים, מַעְרִים.)

1. It has the force of the subst. verb to be, in all its persons, particularly the third. Dan. 5:11 כְּנָה יָדֶךָ 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 כְּנ in the following manner; כְּנָה thou art, כְּנָה he is, כְּנָה ye are, כְּנָה we 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 [35.]

3. with כְּנ I have, mihi est. Ezra 4:16.

גֵּרִים m. (for כְּנָה God is with me, or for כְּנָה 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.

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

גֵּרִים adj. and subst. dec. I. prob. verbal from obs. כְּנ = Arab. גֵּרִים perennis et indesinens sub aqua.

1. constant, lasting, never-failing, perennis, applied especially to water. Deut. 21:4. Am. 5:2 כְּנָה a never-failing brook. Also without י, 1 K. 8:2 כְּנָה the month of flowing brooks, (otherwise called תֵּשֶׁר,) 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 כְּנָה 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 כְּנָה a strong nation. Job 12:19 כְּנָה the mighty. Vulg. opimaetes. (33:19?) As a subst. firmness, strength, Gen. 49:24 כְּנָה כְּנָה his bow abides strong.

3. prob. hard, inflexible; hence, (by a common association of ideas in the Semitic languages,) harsh, severe, pernicious. Prov. 13:15 the way of transgressors is pernicious. So Luther: bringt wehe. Job 33:19 כְּנָה כְּנָה the contest in his bones is severe.


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

גֵּרִים conj. prim. 1. only. Gen. 7:28. Ex. 10:17 כְּנָה כְּנָה only this once. Deut. 16:15 כְּנָה כְּנָה only joyful, i.e. entirely joyful.


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

גוֹבֶר (deceived, deception,) prop. name.


גָּשֶׁם m. adj. Comp. Syr. גָּשֶׁם vir strenuus.


3. cruel, unmerciful. Lam. 4:3.

4. destructive, pernicious, applied to poison. Deut. 32:33.

גֵּרֶם denom. from גָּר, with adj. termination גֳּרֶם.


2. destructive, pernicious. Prov. 17:11 a messenger of destruction, i.e. one who brings awful tidings, e.g. the sentence of death, or the like. Is. 13:9. Jer. 30:14.

גַּרְנֵי f. denom. from גָּר, cruelty, fierceness, applied to anger. Prov. 27:4.

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

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

Deriv. out of course חילה, חילה, חילה, חילה. Heb. Chald. to eat, as in

Concerning the phrase חילה חילה to accuse, calumniate, see חילה.

m. verbal from חילה, dec. VI. m.

food, particularly grain, produce of the field, Gen. 41:35. 42:7, 10.
proper name, see חילה.


i. q. חילה thus, with ָה prosth.


or חילה, with suff. חילה, prob.
i. q. חילה hand. Once Job 33:7 my hand cannot be heavy upon thee. Sept. יִלְשֵׁל וָנַע. Comp. 13:21. In the form חילה, the ָה would be prothetic, as in Chald. יִלְשֵׁל=גarden. The form חילה may be illustrated by comparing חילה=אכ.

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

pium, sella equi; and Arab. אָף elittellas imposuit.


from obs. חילה, strictly a subst. no-
thinness, but by usage only a particle of negation.
2. i. q. שַׂא not, but more rarely. Am. 5:14.
3. nay, no. Ruth 1:13 שַׂא לֹא my daughters.
5. interrogatively for שַׂא. 1 Sa. 27:10.


I. חילה m. verbal (with participial form) from obs. חילה, and synonymous with חילה, dec. I. a.

1. strong, mighty. Ezek. 31:11 שַׂא the mighty one, i.e. the prince, of the nations. Plur. שַׂא, Job 41:17. [25.] Ex. 32:21 שַׂא שַׂא the strongest of the heroes. The reading שַׂא is also found in all these passages. (Is. 9:5 שַׂא שַׂא the mighty hero; see Gesenius' Jesaja, p. 25.?)

2. as an abstract noun, strength, power. Only in the phrase שַׂא שַׂא, it is in the power of my hand, or in my power, Gen. 31:29. Prov. 3:27. Mic. 2:1. and negatively שַׂא שַׂא 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 שַׂא שַׂא the most high God, שַׂא שַׂא the almighty God, שַׂא שַׂא the living God, שַׂא שַׂא שַׂא a strange god, שַׂא שַׂא the mighty God, Is. 10:21. So Is. 9:5, see Rosenmüller in loc.—שַׂא שַׂא Ps. 89:7. 29:1 sons of the gods, i.e. angels, subordinate gods, who are also called שַׂא שַׂא, Job 1:6.—Whatever was great, excellent, or sacred, the Hebrews were accustomed to call divine or from God. Thus cedars of God, Ps. 80:11. mountains of God, Ps. 36:7. Comp. in Homer, δυσ Ὀδυσσέας, Ἀχιλλέας.

Note. Together with the usual form
interpretations in our modern languages, although the real force of the original word continues the same.

m. hail. Ezek. 18:11, 13. 22. Comp. Arab. соncrevei,t congelavit, and Heb. רכז prob. ice, crys-
tal Job 28:19. is prob. the Arabic article, which appears to have been re-
tained in several words derived from the Arabic; e.g.树木. The same is the
case with many words in Syriac. This is better than to derive רכז from רכז no. I.
2. strength, power, rendering שומש power of hail, i. e. powerful hail.

I. אספ ל see אספ מח.

1. to swear. 1 K. 8:31.


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

Deriv. out of course אספ.

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

אספ f. verbal from אספ no. I. dec. X.

1. oath.—אספ א to enter into an oath,
to swear, Neh. 10:29. Hence אספ א to administer an oath, to take an oath
the oath made to me, Gen. 24:41.

2. particularly a covenant confirmed
by an oath. Gen. 26:28. Deut. 29:12,

Is. 24:6. אספ א oath of imprecation,
Num. 5:21. אספ א to become a curse,
Num. 5:27. Jer. 44:12.

אספ Plur. אספ, f. verbal from obs.
אספ, dec. X. turpentine-tree, pistacia te-
rebinthus, Linn. a common tree in Pa-
lestine, 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

כַּל pron. plur. com. gen. these, employed as the plural of סָלַב and סָלָב.

כִּלָּה Chald. idem. Jer. 10:11.


כִּלָּה m. emph. יָסֹה. Chald. i.q. Heb. קָדָשָׁה God. Plur. קָדָשָּׁת the gods, Dan. 2:11. 5:4, 11, 14, 23. קָדָשָׁת son of the gods, 3:25.

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

כִּלָּה (prob. compounded of יָסֹה and יָסֹה, comp. Syr. אֶלֶּה) if, only in later Hebrew, Ecc. 6:6. Est. 7:4.

כִּלָּה m. prim. dec. I. (Comp. Arab. ָלָו (יָסֹה) 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: פָּרַשׁ יִּתַּנְהוֹנָה יְהִי who bears the divinity in his hand, i.e. whose fist is his God. Comp. Hab. 1:11.

Plur. יָסֹה. 1. gods, in the plural number. Ex. 20:3, 20. Deut. 4:28. Hence godlike forms or appearances, 1 Sam. 28:13 יָסֹה יִתַּנְהוֹנָה יְהִי I see gods ascending from the earth, i.e. godlike or spirit-like forms. Also i.q. יָסֹה יָסֹה 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 יָסֹה in these passages is God himself, whom the priests in their judicial capacity represented.)

2. as a pluralis excellentiae God in the singular, (comp. יָסֹה יָסֹה) Spoken of a false god, 2 K. 1:2, 3. 1 K. 11:33. Ex. 32:4, 23. Judg. 16:23. but pre-eminently of Jehovah. It is sometimes construed, (contrary to the general rule concerning the pluralis excellentiae,) 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. 58:12. The following phrases, formed with יָסֹה, are yet to be noticed.

3. יָסֹה יָסֹה 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, ἡμάρτινα βασιλείας; comp. II. 1. 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 יָסֹה יָסֹה 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.

כִּלָּה 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.
a friend and disputant of Job. Only Job xxxii.—xxxv.

1. as an adj. vain, null, nothing-worth. 1 Chr. 16: 26. Ps. 96: 5. Lev. 19: 4 the nothing-worth, i.e. idols. 26: 1. Comp. 


chial  (God raises up) prop. name. 1. a prefectus palatii under Hezekiah. 2 K. 18: 18. 19: 2. Is. 22: 20. 36: 3. 2. a king of Judah, son of Josiah, whose name was afterwards changed by Nechoh king of Egypt into  (Jehovah raises up.) 2 K. 23: 34. 24: 1. Jer. 1: 3. 1 Chr. 3: 15.

a Grecian province from which purple was brought to Tyre. This circumstance suits the Peloponnesus, and the name most probably is kindred to Elis, (the Samar. text has as) which in a wider sense is used for the whole Peloponnesus. Gen. 10: 4. Ezek. 27: 7. According to others: Hellas. See Bocharti Phaleg. iii. 4. Michælis Spicileg. Geogr. Hebr. T. I. p. 80.

m. (perhaps for God sees) Elisha, a prophet who wrought miracles in the kingdom of Israel, successor of Elijah. 2 K. ii.—xiii. Sept. 'Eliosa,' 'Eliostai,' 'Eliosiai.' In Luke 4: 27, 'Eliosiai.'

Chald. pron. plur. masc. gen. i. q. Heb. these, those. Dan. 3: 12, 13.

I. an obsolete root, to be nothing, or of no worth. Deriv. of no worth, and not, nothing.

II. to lament, see the following article.

interj. joined with  wo to me! Job 10: 15. Mic. 7: 1.

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root ʼן (comp. Arab. ʼן) is synonymous with the more frequent forms יָנָה to lament.

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

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

יָנָה m. prob. verbal from יָנָה no. 2. dumbness. Ps. 58:2 יָנָה יָנָה יָנָה יָנָה יָנָה יָנָה is justice indeed silent? Ps. 56:1 יָנָה יָנָה יָנָה יָנָה יָנָה יָנָה the dumb drove among strangers.
This appears to be the name of a song or tune, after which Ps. lvi. was to be sung. Comp. יָנָה. Others: upon the oppression of distant princes, reading יָנָה with other points.

יָנָה m. verbal adj. from יָנָה no. 2. dec. VII. c. dumb. Ex. 4:11.

יָנָה see יָנָה.

לֶךֶר 1 K. 10:11, 12. and by metath. לֶךֶר 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 signification; 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.

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


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

לֶךֶר m. verbal from לֶךֶר no. 3. widowhood. Once Is. 47:9.


II. לֶךֶר fem. plur. Is. 13:22. palaces, i. q. לֶךֶר, as some MSS. read (ג and כ being interchanged.) See לֶךֶר.
    —Perhaps also Ezek. 19:7.


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

לֶךֶר see these, those.

found only Gen. 14:1. proper name of an unknown country. Vulg. Pontus. A more plausible conjecture is Assyria, although the name was occurs in Genesis.

לֶךֶר m. (God helps) proper name of a son of Aaron and head of a Leviitical family. Ex. 6:23 ff.


לֶךֶר, fut. לֶכֶר. 1. probably as in Arabic, to accustom one's self, to become familiar with any thing; also spoken of animals, to become tame. Deriv. לֶכֶר no. 1. לֶכֶר no. 1.

Pi. to teach. Constrained with one

Hiph. see יָשָׁ no. II.


II. יָשָׁ m. prim. dec. VI. b.

1. thousand. Dual יָשָׁ two thousand. Plur. יָשָׁ thousands, יָשָׁ thousands. but יָשָׁ thousands of rams, Mic. 6: 7. יָשָׁ 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. יָשָׁ. 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 (יָשָׁ) a portion of the territory belonging to the tribe (יָשָׁ); 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 יָשָׁ thou art too small to be ranked among the chief princes in Judah. Comp. יָשָׁ no. II.

Hiph. יָשָׁ denom. from יָשָׁ no. II. to produce thousands. Ps. 144: 13.

Chald. thousand. Dan. 5: 1. 7: 10.

II. יֶשָׁm. to press, urge any one. Once Judg. 16: 16. (In Syr. יֶשָׁm idem.)

found only Prov. 30: 31. perhaps i. q. Arab. עַל־הָוָא the people, which is here retained with the article. (See יֶשָׁm) יֶשָׁ the king whose people are with him. Sept. יִשְׁרֵהָ פְּלֹאֵי בֶּן. According to others it is com-

pounded of יֶשָׁ not and יֶשָׁ to rise up; (comp. יֶשָׁ Prov. 12: 28;) namely the king, against whom no one rises up or resists, i.e. the victorious king.

נַחֲמָ a gentle noun, an Elkoshite. Spoken only of Nahum, chap. 1: 1. The cities which may have given birth to this prophet are chiefly (1.) Alkush (לָכֶנ) in Assyria, not far from Mosul, where Nahum may have been born of Israelitish colonists; and (2.) Elkose, according to Jerom, a small village in Galilee.

f. prim. dec. VIII. b. Plur. יָשָׁ.


2. protectress, instructress. Judg. 5: 7. Comp. יָשָׁ nos. 4. 5.

3. mother city, chief city, metropolis. 2 Sam. 20: 19. See יָשָׁ no. 2.

4. with יָשָׁ mother of the way, for a cross road. Ezek. 21: 26. [21.]

a primitive particle.

1. adv. of time, when; referring either to time past, like the Germ. da, als, Am. 7: 2 when they had entirely eaten off; or to time present or future, like the Germ. wenn, Is. 24: 13. יָשָׁ when the vintage is over. Gen. 38: 9. Ps. 63: 7. So in the phrases יָשָׁ, יָשָׁ till that, Gen. 24: 19. 28: 15.

2. conj. condit. if, supposing that; very frequently.


6. in swearing, the form of imprecation being omitted by an ellipsis, not, that not. 2 Sam. 11: 11 as sure as thy soul liveth, יָשָׁ I will not
The Hebrew word "nāmān" (נָמָא) is the plural form of "nāma" (נָמָא), which means "handmaid, a slave." It is used in the Bible to describe a female slave, specifically a handmaid or maid servant. This is the noun form of the verb "nāma" (נָמָא), which means "to serve, to work as a handmaid." The verb is often used in the context of servitude or slavery.

In the Bible, the word "nāmān" appears in various contexts, such as:

1. When the Israelites are commanded not to kill the Canaanite males, but to "touch with a wand the hair of the women, with the handmaidens, and with all that is for hire, with the herdsmen and with the labourers" (Deut. 21:10).
2. In the story of Ruth, where Ruth is described as a handmaid of Naomi (Ruth 1:14).
3. In the story of Jephtha, where Jephtha's daughter is said to be "a courtier and handmaid of her mother" (Judg. 11:29).

In these contexts, "nāmān" indicates a female slave or handmaid who serves or works for someone else.
II. יִשְׂרָאֵל i. q. יִשֶׂרְאֶל multitude of people (ג and י being interchanged,) Jer. 52:15.

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


דָּבָר fem. of יִשָׂרֵאֶל, dec. X.
1. steadiness. Ex. 17:12 יִשָּׂרֵאֶל (ב) with steadiness, i. e. steady.

דָּבָּר m. verbal adj. from יִשָּׂרֵאֶל, dec.

דָּבָּר m. foliage of a tree. Is. 17:6. יִשָּׂרֵאֶל at top in the foliage. ver. 9. The root יִשָּׂרֵאֶל in Hithp. signifies to boast one's self; comp. Arab. דָּבָּר 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. יִשָּׂרֵאֶל (ג and י being commuted, see ג) grass, hay, (perhaps literally what is woolly, see יִשָּׂרֵאֶל) which is at least a kindred signification.

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

Pual. יִשָּׂרֵאֶל. 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 יִשָּׂרֵאֶל is a participle for יָשָׂרֵאֶל.

דָּבָּר m. verbal adj. from יִשָּׂרֵאֶל, dec.
1. b. weak, feeble. Neh. 3:34. [4:2.]

1. to be firm, secure. In Kal, not used in this sense.
2. in a moral sense, to be true, faithful. Part. pass. יִשָּׂרֵאֶל, plur. יִשָּׂרֵאֶל the faithful, Ps. 12:2. 31:24.
3. to nurse, take care of, bring up a child. (So in Arabic, the kindred form יִשָּׂרֵאֶל idem.) Hence יִשָּׂרֵאֶל a nursing father, one who brings up or educates children, Num. 11:12. Est. 2:7. 2 K. 10:1, 5. Fem. יִשָּׂרֵאֶל a nurse, Ruth 4:16. 2 Sam. 4:4. The idea of bearing is often conveyed by this word, Lam. 4:5 יִשָּׂרֵאֶל those who are borne on crimson. Comp. Num. 11:12. Is. 60:4.

Niph. 1. to be firm, secure. יִשָּׂרֵאֶל a firm place, Is. 22:23, 25.
2. to be durable, lasting, of long continuance; e. g. יִשָּׂרֵאֶל 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. 28:59. to constantly-flowing water, Is. 33:16. Jer. 15:18. Comp. יִשָּׂרֵאֶל.
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. 78:8 יִשָּׂרֵאֶל and whose spirit was not faithfully devoted to God. (Comp. יִשָּׂרֵאֶל יִשָּׂרֵאֶל יִשָּׂרֵאֶל.) Neh. 9:8. 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. יִשָּׂרֵאֶל. 1. to lean or rest on any thing. Is. 28:16.

4. intrans. 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. 111. 84. stare loco nescit. Deriv. out of course פ❘ to פ❘ the right. Is. 30:21.

II. פ Judaic. Hiph. פ for פ to go to the right. Is. 30:21.

II. פ Judaic. only in Aph. פ (formed with ר, as in Hebrew,) to confide in, construed with ר. Dan. 6:24. Part. pass. פ sure, certain, true, faithful, Dan. 2:45. 6:5.

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

ג ג subst. truth, faithfulness. פ 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. 8:6. (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.

פ m. verbal from פ truth, faithfulness. Is. 25:1.

ג ג f. verbal from פ.

1. firm covenant, (In Arab. פ.) Neh. 10:1.

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

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

2 K. 18:16. a pillar, door-post, probably verbal from פ to be firm, of course to be supported, here trans. to support. In the Chald. פ a beam, threshold, lintel.

פ f. verbal from פ.


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


פ fut. פ. 1. to be strong. Gen. 25:23.

2. to be firm, courageous. Generally in this connexion, פ be strong and courageous, Josh. 1:6, 7, 9, 18, etc. Pi. 1. to strengthen. Job 4:4.

2. to strengthen or repair a house, i. q. פ no. 2. 2 Chr. 24:13. to establish, Prov. 8:28 פ בּ when he established the clouds above.


4. with פ, 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 פ the son of man, whom thou hast established for thyself. So verse 16.

6. with פ, to lay hold of, to take. Is. 44:14 פ, 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 פ 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 פ he fastened with all his might to ascend.

2. to firmly resolve. Ruth 1:18.

Deriv. out of course פ strength.

פ m. verbal from פ strength.

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

**strength, power. Zech. 12:5.**

proper name of a son of Joash, king of Judah. 2 K. 12:22. 13:12. Equally common is דִּבְּרָי, 14:1, 9, 11. Sept. "AfA*ra-txs. Ps. Khali and rare; frequently, Gen. 44:28 דְּבָרָי יִדְרָבְּרָי וּלְיַחֲסִיתָנָּה, and I think, he is surely torn in pieces. 1 Sam. 20:4. דִּבְּרַי מִדְּבָּרַיָּה what does thy soul think or desire? Used absolutely, Ps. 4:5 think, i.e. meditate, in your hearts upon your bed.

3. to command. (This is the prevailing significan in Arabic, but in Hebrew it is found chiefly in the later books.) Constrained frequently with an infin. Est. 1:17 קֵּרֵסָה יִדְרָבְּרָי he commanded to bring. 4:13. 9:14. 1 Chr. 21:17. or with י following, Neh. 13:9 יִדְרָבְּרָי וּלְיַחֲסִיתָנָּה and I commanded, and they cleansed. 2 Chr. 24:8 יִדְרָבְּרָי מִדְּבָּרַיָּה 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 דִּבְּרַי מִדְּבָּרַיָּה יִדְרָבְּרָי מִדְּבָּרַיָּה because for all Israel had the king commanded this burnt-offering. 1 K. 11:18 יִדְרָבְּרָי מִדְּבָּרַיָּה he commanded food for him, i.e. assigned to him a supply of food.


Niph. to be said, construed with י. Is. 4:3 יִדְרָבְּרָי מִדְּבָּרַיָּה 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.

Hithp. to boast one’s self. Ps. 94:4. Or, to exercise dominion, (as in Arab. Conj. I. V.)

Deriv. out of course, יִדְרָבְּרָי

Chald. idem, especially no. 3. to command. Pret. fem. יִדְרָבְּרָי for יִדְרָבְּרָי, Dan. 5:10. fut. יִדְרָבְּרָי, infin. יִדְרָבְּרָי also יִדְרָבְּרָי, Ezra 5:11.
1. *word, speech,* (only in poetry.) Ps. 19:3.
2. *a matter, thing,* i.e. *thing,* Job 22:28. (In Arabic, more frequent.)

אָמֶר m. verbal from אֶמֶר, dec. VI. g.
2. *promise.* Job 20:29 אָמֵר הָיִתָה to the inheritance of his promise, i.e. his promised inheritance, from God.
3. Gen. 49:21 Naphtali is a slender hind אָמֶרּ כָּוָה perhaps which brings forth beautiful young, אָמֶרּ here denoting perhaps the young stag, as in Chaldaic, אָמֶרּ a young sheep. Bochart, (Hieroz. 1. p. 895.) and most critics since his day read this verse with a change of the vowel-points אָמֶרּ and אָמֶרּ; and render it thus: Naphtali is a tall terebinth-tree, which puts forth goodly branches.


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

אָמֶרָּה fem. of אָמֶר, dec. XII. b. *idem.* Lam. 2:17.


אֲמָרָּה 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.


So the Chald. Drusius, and others. עָמַל signifies yesternight, evening and night generally, as עָמֵל tomorrow morning, and early morn generally. Comp. Arab,

עָמַל.f. for עַמָּל fem. of עָמַל, with suff. עָמַל.
2. *certainty.* Josh. 2:12 עָמַל אֶלֶף a certain sign.


עָמַל m. (from עָמַל with the adjective termination יִ, 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.

עָמּּל f. (for יִ) Chald. *strong,* powerful. Dan. 7:7. The root יִ signi-


Deriv. out of course, ḫ ḫ.

II. ḫ i. q. Arab. ḫ 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 ḫ to seek occasion against any one. 2 K. 5: 7. See ḫ ḫ. ḫ ḫ see ḫ. ḫ ḫ see ḫ. ḫ see ḫ. See ḫ ḫ.

Ḳ pron. com. gen. we. Once Jer. 42: 6 Keth. which is the true reading, for the Keri ḫ is only a gloss which has substituted the usual for the unusual form. An abbreviation of this pronoun is seen in תכ and in the suffixes ו, ו, ו, ו.

Ḳ m. ḫ f. Chald. pron. plur. these. (In Syr. /proto idem.)

Ḳ 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 ḫ. Sometimes it denotes (1) common men, ordinary men; hence Is. 8: 1 ḫ ḫ ḫ: 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. ḫ no. 1.

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

Ḳ found only in Niph. to sigh, groan. Ex. 2: 23. Joel 1: 18, etc. (In Aram. Ethan. idem.) Construed with ḫ, Ezek. 21: 12. [7.] or ḫ Ex. 2: 23. The following verbs appear to be kindred to each other, ḫ ḫ, ḫ ḫ, ḫ ḫ, ḫ ḫ, ḫ ḫ, ḫ ḫ, ḫ ḫ, ḫ ḫ. ḫ f. verbal from ḫ, dec. XI. d. ḫ a sigh, sighing. Ps. 31: 11. Lam. 1: 22. ḫ and ḫ Chald. i. q. Heb. ḫ. ḫ pron. plur. com. gen. we.

Ḳ (In Arab. /proto idem.) ḫ in pause ḫ pron. prim. com. gen. I. Also written ḫ. The form ḫ also occurs in the phrase ḫ ḫ (see ḫ.) Hence, by abbreviation, the suffixes ו, ו, ו.

Ḳ 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.

Ḳ fem. of ḫ, dec. X. idem. Gen. 49: 13. Judg. 5: 17. 2 Chr. 8: 18 Keri. The Kethib in the last passage is ḫ, which is to be attributed to the later incorrect mode of writing the vowels fully.

Ḳ ḫ f. verbal from ḫ. mourning, sorrow. Is. 29: 2.

Ḳ m. prim. lead; hence a plumb, plummet, perpendicular, Am. 7: 7 ḫ ḫ a perpendicular wall, murus perpendiculari. verse 8. (In Arabic, lead and tin.) ḫ ḫ in pause ḫ (penacute,) pron. com. gen. I. Otherwise ḫ.

Ḳ to groan, murmur, complain, found only in Hithpoel, ḫ ḫ idem, Num. 11: 1. Lam. 3: 39.
came one like a son of man, i.e. in a human form.


Chald. pron. masc. gen. thou. Found only in biblical Chaldee. The author undoubtedly intended that it should be pronounced after the Hebrew manner, but the Masoretes sought to amend it in conformity with the Chaldee נג (com. gen.) by placing under it the vowel-points which belong to this form.


m. (curing, physician) proper name of a king of Judah, the third after Solomon. 1 K. 15:8 ff.

m. verbal from יק. ointment-bottle, oil-cup. 2 K. 4:2.

m. hurt, injury, mischief, which befalls any one. Gen. 42:4, 38. Ex. 21:22, 23. Probably a verbal from obs. יִמָע i. q. יִבָע = Arab. لعأس. fuit, noxam perceptit. See the letters ת and נ.

(Sept. for יִמָע) m. verbal from יִמָע, dec. III. g. band, fetter. Ecc. 7:26.

Jer. 37:15, יִמָע יָנוּנַּי and by contract. יִמָע. Ecc. 4:14, prison-house.


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

m. verbal from יִמָע, dec. III. a. prisoner, captive. It differs from the part. pass. יִמָע in being used substan-


m. dec. IV. c. storehouse, granary, perhaps a subterranean one. (comp. Mat. 6:19.) Deut. 28:8. Prov. 3:10. The root is either יִמָע= יִמָע signifying to heap up, to lay up, like the Syr. יִמָע and Arab. כָּל or יִמָע = Chald. יִמָע and Syr. יִמָע having the
same signification. Comp. the letter א.  

Ps. Gen. 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.  

טָמַשׁ 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.  

נָתַטָּה, fut. נָתַתְיו, plur. נָתְתי; also נתנה, but always written defectively נָתָה (1 Sam. 15:6. 2 Sam. 6:1. Ps. 104:29.)  


2. to take to one’s self; to receive even an individual person or thing. Deut. 22:2. Jos. 20:4 נִתְנָה נָתַּתֶּה נִתְנֶה נָתַּתֶּה they shall take him to themselves into the city. 2 Sam. 12:28. Ps. 27:10.—נָתַּתֶּה נִתְנָה נִתְנָה נִתְנֶה נִתְנֶה נִתְנֶה נִתְנֶה נִתְנֶה נִתְנֶה נִתְנֶה נִתְנֶה נִתְנֶה נִתְנֶה נִתְנֶה נִתְנֶה נִתְנֶה נִתְנֶה נִתְנֶה נִתְנֶה נִתְנֶה נִתְנֶה נִתְנֶה N 2 K. 5:3, 6, 7, 11. to receive one again from his leprosy, i.e. to cure him, and thereby restore him to society.  

3. to withdraw, draw back, take back. Gen. 49:33 נִתְנֶה נִתְנֶה נִתְנֶה נִתְנֶה נִתְנֶה נִתְנֶה נִתְנֶה N and he drew back his feet upon the bed. 1 Sam. 14:20 נִתְנֶה נִתְנֶה N draw back thine hand. Ps. 104:29 נִתְנֶה נִתְנֶה N thou takest back or away their life, they die. 26:9. Job 34:14. Joel 2:10 the stars נִתְנֶה N take back or withdraw their shining. Gen. 30:23 נִתְנֶה N God has taken away my reproach. Is. 4:1. Ps. 85:4.—נִתְנֶה נִתְנֶה N to take away one’s own life, i.e. to be the occasion of one’s own death, Judg. 18:25.  

4. to take out of the way, to kill, destroy. 1 Sam. 15:6 נִתְנֶה נִתְנֶה נִתְנֶה N lest I kill thee with him. Ezek. 34:29.  

5. to bring up the rear, be a rearward, agmen claudere. Is. 58:8; since the rear completes the whole army. Comp. Pi. no. 2.  

Niph.1. pass. and reflex. of Kal no. 1.  

2. pass. of Kal no. 2, to be received, spoken of a leper, Num. 12:14. reflex. of the same, to withdraw itself, spoken of the sword, Jer. 47:6.  


4. to perish. Hos. 4:30.  

5. נָתַּתֶּה נִתְנֶה נִתְנֶה N Gen. 25:8. 49:29, 33. and נָתַּתֶּה N Judg. 2:10. also without addition Num. 20:26. (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.  

Pi. 1. i.q. Kal nos. 1, 2. to gather, receive. Judg. 19:18.  


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

Hithpa. reflex. Deut. 33:5.  

Deriv. out of course נתנה.  

נתְּה m. (collector) proper name of a Levite, who was one of David’s chief musicians, and a poet, and had the title of פִּי (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. Lxxiii.—Lxxxiii.  

נתְּה m. verbal from נתנה, dec. VI.m.  

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

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

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

נתְּה f. verbal from נתנה, dec. X. an assembly, especially of wise men. Ecc. 12:11注册资本 masters, i.e. members, of the assemblies of wise men. i.q. parallel.  

The Rabbins use this word with the same signification.
masc. plur. verbal from רַנָּה.

and verse 17, without רַנָּה, storehouse, an apartment of the outer temple towards the south.—Neh. 12:25 מִטְבַּרְתֵּי הָעָרֶץ the store-rooms of the gates.

רַנָּה m. verbal from רָנָה, collection of people, a rabble. With the article, רָנָה. (Syr. for רַנָּה.) Once Num. 11:4.

רָנָה (penacutely) 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 רָנָה.) Its meaning is evident, from the connexion in which it is used.

רָנָה, fut. רָנָה, and רָנָה, part. act. רָנָה poet. for רָנָה (Gen. 49:11.)


5. with רָנָה, to join battle, for to make an attack. 1 K. 20:14. 2 Chr. 13:3.

6. רָנָה יְהוָה to take on one's self a vow of abstinence, different from רָנָה to vow that one will do something. Num. 30:3 ff. e.g. verse 10 רָנָה יְהוָה every thing where to she has bound herself, i.e. to restrain herself from the same. In Chaldaic, רָנָה signifies to bind and to forbid; in Arabic, רָנָה has the same significations, רָנָה 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 רָנָה, רָנָה, רָנָה, רָנָה, רָנָה.

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

רָנָה m. Chald. prohibition, Dan. 6:8 ff.


רָנָה Chald. wood, Ezra 5:8, etc. i.q. Heb. וָאֶנָּה; וָאֶנָּה being changed into וָאֶנָּה and וָאֶנָּה into וָאֶנָּה; see the letters וָאֶנָּה, וָאֶנָּה.

רָנָה 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 וָאֶנָּה Hadassah. If, with Miller, we regard the name וָאֶנָּה as a Persian translation of the Hebrew מֶשֶׁת (myrtle), then the former may be explained by comparing the Pers. زَرُ اَل a star.

I. וָאֶנָּה conj. prim. 1. also.

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

3. וָאֶנָּה rather, imo, i.q. וָאֶנָּה no. 2. Prov. 22:19 וָאֶנָּה I teach thee, yea thee.


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

6. וָאֶנָּה 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. 8:27. (2.) i.q. וָאֶנָּה Hab. 2:5.

(3.) Gen. 3:1, for וָאֶנָּה is it indeed so that? Luther correctly: yea, should God have said?

רָנָה Chald. idem. Dan. 6:23.

II. וָאֶנָּה m. contraction of וָאֶנָּה verbal from וָאֶנָּה to breathe, (In Arabic "אֵנָּה"), dec. VIII. h.

1. nose.—וָאֶנָּה pride of nose, i.e. of countenance, Ps. 10:4. וָאֶנָּה the breathing of the nose, i.e. anger, Job 4:9. Hence
2. anger.—נָשָׁן an angry man, Prov. 22: 24. Of very frequent occurrence is the phrase, נָשָׁן anger is kindled. See this and other phrases under the particular verbs.


2. anger; especially in the phrases, נָשָׁן passionate, irascible; נָשָׁן long-suffering. See these words.

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

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

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

נָשָׁן f. verbal from נָשָׁן, dec. X.

1. i. q. inf. of נָשָׁן, the girding on of the ephod. Only Ex. 28: 8 נָשָׁן נָשָׁן 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. נָשָׁן. Comp. Bar. 6: 8, 57.

נָשָׁן, dec. VI. a. i. q. Syr. וְלָל palace. Once Dan. 11: 45 נָשָׁן נָשָׁן his palace tents or royal pavilions. (Comp. Jer. 49: 10 Targ.)


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

נָשָׁן and נָשָׁן (to be carefully distinguished from נָשָׁן where?) a primitive particle, now, then, used as an expletive and intensive; (1.) after an interrogative word, נָשָׁן where now? where then? Job 17: 5. Judg. 9: 38. Is. 19: 12. Hos. 13: 10. נָשָׁן who then? נָשָׁן what then? Gen. 27: 37. Ex. 33: 16. (2.) נָשָׁן know then, know now. 2 K. 10: 10. Job 19: 6. נָשָׁן come on then! Gen. 27: 37. נָשָׁן וְלָל do this then, my son, Prov. 6: 3.—Gen. 43: 11 נָשָׁן נָשָׁן if it is so then. Job 19: 23 נָשָׁן O that now.

נָשָׁן m. (Syr. for נָשָׁן) ver. from נָשָׁן.

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 over the shoulders by buckles. Ex. 28: 6—12. The garment under it is called נָשָׁן נָשָׁן, 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.

2. idol, (comp. נָשָׁן no. 2.) Judg. 8: 27. probably Judg. 17: 5. 18: 17—20. perhaps also Hos. 3: 4.

נָשָׁן verbal adj. from obs. נָשָׁן, dec. III. a. literally dark, (see נָשָׁן, נָשָׁן) 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. נָשָׁן m. verbal adj. from נָשָׁן dec. III. a. strong. Job 12: 21. (parall. נָשָׁן) 41: 7 מָשָׁן מָשָׁן the strong of his shields, for his strong shields, spoken of the scales of the crocodile.

II. נָשָׁן perhaps prim. dec. III. a.

1. valley, vale, (parall. נָשָׁן) Ezek. 6: 3. 34: 13. 35: 8. 36: 4, 6. especially one wherein brooks collect, i. q. נָשָׁן.


3. bed or channel of a river. Is. 8: 7. Ezek. 32: 6.—נָשָׁן נָשָׁן bottom of the sea, 2 Sam. 22: 16.
4. perhaps _canal, pipe_. Job 40:18

probably _brazen pipes_. Others, according to no. I. _robora aeris, strong (bars) of brass._

**See**

an obs. root, i.q. Arab. to set, spoken of the sun; to become dark. Deriv. out of course _vrs_ (bars), verbal adj. from obs. _dark._

Am. 5:20.

m. and _n.,_ plur. _m._, f. verbal from obs. _dark._

1. _darkness._ Ps. 11:2. Ex. 10:22.

2. figuratively _misfortune_. Job 23:17. comp. _no._ no. 2. (1.)

see _to see._

or _to_ m. with suff. _suitable time, convenient time._ Once _Prov. 25:11._ (In Arab. _fan idem._)

_to cease, fail, have an end._ Gen. 47:15, 16. Ps. 77:9. Is. 16:4.

m. verbal from _to see_ dec. VI. a.

1. end, extreme boundary. _the ends of the earth,_ hyperbolically, for very remote countries, Ps. 2:8. 22:28, etc. Dual _Ezek._ 47:3. according to the Chald. Syr. Vulg. ankles. Others: soles of the feet. (Comp. Chald. _v._ i.q. _vo._ planta; see _so._)

2. adv. _not._ _is there not?_ 2 Sam. 9:3. _I am not._ _without._ Job 7:6. Prov. 14:28. 26:20. Dan. 8:25. Also i.q. _there is not, non est,_ Deut. 32:36. Is. 5:8.


4. _only._ Num. 22:35. 23:13. Is. 47:8. 10 _and I only further, i.e. no one besides me._ Zeph. 2:15.


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

_found only Is. 41:24._ _According to some, your work (is worse) than (that of) the adder, making_ _worse._

But the close resemblance of this passage with verses 12, 29, renders it highly probable that the true reading is _worse._ It is so rendered by the Chald. Vulg. Saad.

m. _adder, viper, poisonous serpent._ (In Arab. _ndi idem._ from the root _tumido ore flavi._ also perhaps _sibilavit._) Job 20:16. Is. 30:6. 59:5.

_to compass, surround; construed with an acc. 2 Sam. 22:5. Ps. 18:5. 116:3. Jon. 2:6. with _to Ps. 40:13._ It retains in its inflection the double _v; thus_ _and._

_in Kal unused, but probably signifying to be strong._ See deriv. _no._ (In Arab. _fan to excel, be distinguished, kindred with_ _fan to be superior._)

Hithpa. literally to make one's self strong, to take to one's self strength. 1 Sam. 13:12. _then_ _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 _and thy love towards me restrains itself, or is become inactive._ 64:12.

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 _a city in the mountainous district of Judah._ Once Jos. 15:53.

m. _ashes._ Gen. 18:27. etc.

m. found only 1 K. 20:38. 42. _head-band, turban, a covering for the head._ By metath. for _q._ (q. v.) or else
1. an Ephrathite. Ruth 1:2, 1 Sam. 17:12.

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

חַיִל f. (with prosth. n) perhaps prim, dec. II c. (In Chald. קַחַל Arab. צַל, but in modern Arabic without the prosth. n.)

1. finger. Ex. 31:18, especially fore-finger, Lev. 4:6 ff. 14:16. Ex. 8, 15 מַלְאֵי הַר חָטָם this is the finger of God, i.e. God's power is here displayed. In plur. מַלְאֵי חָטָם fingers, hand. Ps. 8:4. 144:1.
2. with מַלְאֵי toes. 2 Sam. 21:20.

חַיִל dec. III a. 1. noble, chief. Ex. 24:11. (In Arab. צַל sprang from an ancient and noble stock; צִל root, stock, nobility.)

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

חַיִל (verbal from מַלְאֵי i. q. מַלְאֵי Arab. צַל to join,) dec. I b. a joining, juncture. Hence מַלְאֵי 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. מַלְאֵי 1. to take back, construed with גֵּפֹה of the thing. Num. 11:17 I will take back of the spirit.
2. to refuse. keep back, construed with ꝉ. Ecc. 2:10 I refused it not to them.
3. to reserve, construed with י of the person. Gen. 27:36. (Comp. יבמ and יב with יב)
Niph. to be drawn back, to be contracted. Ezek. 42:6.
Hiph. fut. יבנ, i. q. Kal. Num. 11:25.
II. יבנ (acute) found only Zech. 14:5 in pause, (probably for יבנ,) 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 יבנ 8:37. 9:43. If it denoted foot of a mountain, i. q. Arab , it would be pointed יבנ in pause יבנ.
יבנ adv. by the side of; by, near.
(Derived from יבנ i. q. יב=Arab יבנ. יבנ. יב to join, unite. Comp. יבנ.) With suff. יבנ etc.—יבנ i. q. יבנ from beside, de chez, 1 K. 3:20. 1 Sam. 20:41 יבנ from the south, also, the force of יבנ being lost, i. q. יבנ, Ezek. 40:7.
יבנ f. (strictly i. q. יבנ, with n prosth.) clasp, bracelet. 2 Sam. 1:10. Num. 31:50.
יבנ to heap up, lay up. 2 K. 20:
יבנ m. verbal from יבנ. name of a precious stone, perhaps a carbuncle. Once Is. 54:12. The derivation shows it to be of a fiery sparkling nature.
יבנ 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. עץ a goat (a Samar. MS. has יבנ) and with יבנ a he-goat in the Talmud.
רנ see רנ light, and רנ river.
רנן found only Is. 33:7. prob. the heroes, formed from יב i. q. יב a hero, by adding the termination יב.
his hands, (by a natural zeugma.) Others explain כַּלּוֹ the tying, closing, or clinching of the hand, i.e. the fist, as an emblem of violence.

חֵילָה f. verbal from חֵיל 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.

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

חֵילָה and חֵילָה, const. חֵילָה m. a prim. numeral four. It stands for מַלָּע, the š being prosthetic, and wanting in all the derivatives; e.g. מַלָּע, מַלָּע, מַלָּע, etc. With suff. מַלָּע they four, Ezek. 1:8; 10. Dual מַלָּע fourfold, 2 Sam. 12:6.


חֵילָה and חֵילָה Chal. idem.

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


חֵילָה m. verbal from חֵיל.

חֵילָה proper name of a country held by Og, king of Bashan, having sixty cities. Deut. 3:4. 13. 1 K. 4:13.

חֵילָה Chal. i. q. Heb. רֵמֶשׁ purple.

Dan. 5:7, 16, 29. (In Arab, أَرْجُوُن, Eryyth.)

See also in Hebrew. 2 Chr. 2:6.

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

חֵילָה 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 πουρπουρα, purpura; and is to be distinguished from the violet or bluish purple, מַלָּע (q. v.) The etymology is uncertain. Bochart (Hieroz. II. p. 740 ff.) and others consider מַלָּע as the original word, and as equivalent to מַלָּע Syrian colour, from מַלָּע Syria, and מַלָּע colour.

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

חֵילָה Chald. see! behold! Dan. 7:5, 6. It is like the Arabic imper. מַלָּע see. Comp. מַלָּע.

חֵילָה proper name. Aradus, a Phoenician city, situated on a small island near the main land. Ezek. 27:8. 11. The gentile noun is מַלָּע, Gen. 10:18. The island is now called Ruad.


חֵילָה and חֵילָה f. dec. X. (Probably a verbal from obsolete מַלָּע—Arab. מַלָּע to be healed; which has a deriv.

מַלָּע a binding up, a healing.)

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

2. figuratively healing, cure, health; the figure being generally preserved, Neh. 4:17 [7 nonsense] מְגָלַא the walls were made whole or repaired. 2 Chr. 24:13. but sometimes not, Is. 58:8 מְגָלַא thy health shall spring forth speedily.

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

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

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

1. chest, box. 2 K. 12:10, 11. יִרְבּות chest of God, 1 Sam. 3:3. יְרָבּות יָרָבּות chest of the covenant, Josh. 3:6. and רִבּות יְרָבּות יִרְבּות 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.


דרּות plur. fem. const. רְבּות, 2 Chr. 32:28. 1 K. 5:6. [4:26.] and רִבּות, const. 2 Chr. 9:25. separate stalls in a stable for large cattle, or the stable itself. (Arab. חֹרָה and חֹרָה, Aram.

רָבּוֹחַ, רָבּוֹחַ and רָבּוֹחַ 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.

דרּות m. dec. VI. a. cedar-tree. Lev. 14:4, 6, 49. In Chaldaic and Syrac, occurs the same word; and the inhabitants of Lebanon at the present day call this tree ars. 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. רְבּות.


דרּות, plur. רְבּות, com. gen. verbal from רְבּות, dec. VI. n.

1. way, path, i.q. רְבּות. (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. רְבּות. Job 31:32. Also collectively, a caravan, i.q. רְבּות, Job 6:19 רְבּות רְבּות the caravans of Tema.

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

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

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

דרּות, plur. רְבּות, Chald. idem. Dan. 4:34. [37.] 5:23.

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


דרּות 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 רְבּות רְבּות a portion of herbs, Jer. 40:5. Derived from obs. רְבּות = Arab. חָלָה to fix the time, to date.

דרּות and דּוֹרָה (with רְבּות parag. comp. רְבּות, רְבּות) m. lion. Is. 21:8 רְבּות רְבּות then he cried as a lion. Comp. Rev. 10:3. Plur. רְבּות 1 K. 10:20. and
The latter is also of the masc. gen. 1 K. 7: 36, 10: 19.

Chald. plur. תָּנִים, m. idem. Dan. 6: 8, 7: 4.

מְגָדל m. (compound of תָּנ and מָגַד).

1. Ion of God, a name which the Arabians also give to a bold hero. Bochart Hieroz. I. p. 716, 757. 2 Sam, 23: 20.

2. altar of God, (compound of תָּנ i. q. תִּשָּׂא, fire-hearth, from יָשָׂא to burn, and מָה.) 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.

An Assyrio-chaldean proper name.


2. a captain of the body-guard in the Chaldean court. Dan. 2: 14.

To be or grow long. Ezek. 31: 5.

Gen. 26: 8 שָׂבַע בְּמִדְבַּר יָרָה יָרָה when he had been there a long time. Comp. Ezek. 12: 22.

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

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

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

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

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

Proper name. Found only Gen. 10: 10. According to the Targums, Jerome, and Ephrem Syrus, Edessa, in Mesopotamia, now called Ourfa. See Michaëlis Spicileg. Geogr. T. I. p. 220 ff. The gentle noun יָרָה 2 Sam. 15: 32, 16: 16, may refer to this place; as also, with more certainty, the Chald. יָרָה Ezra 4: 9.

M. verbal from יָרָה, dec. VI. m. length. Gen. 6: 15. with יָרָה, length of life, Ps. 21: 5, יָרָה one's life long, 23: 6.


See הַרְדָּה.


In the Targums, without prosthetic כ, by metath. i. q. Heb. יָרָה.

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, "Agigoi, "Agigōs. See Strabo, xiii. p. 627. xvi. p. 785. — According 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.) יָרָה יָרָה Syria of the two rivers, the land between the Tigris and Euphrates, Mesopotamia, Gen. 24: 10. also called יָרָה the plain of Syria, Gen. 25: 20. 28: 2, 5, 6, 7. 31: 18. (2.) יָרָה יָרָה Syria of Zobah, a kingdom, north-east of Damascus, frequently engaged in war with Israel. See יָרָה.
In the image, there are several passages of text that seem to be excerpts from a historical or linguistic source. The text appears to discuss various terms related to geography, names, and language. Here is a structured representation of the content:

1. **Syria of Damascus**
   - 1. the earth, i. q. Heb. ים. Dan. 2: 35. Jer. 10: 11. Concerning the interchange of י and י, see the letter י.
   - 2. adv. below; with י, lower than. Dan. 2: 39. Hence the grammatical expression יִם for יָם (accented) below, i.e. on the last syllable, יִים. Hence יָם Chald, adj. from יִם low. Fem. יָם what is low, the bottom. Dan. 6: 25.

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

3. **A prickly tree of Arabia Petrea**
   - 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.

4. **Inhabitants of the earth**
   - Also inhabitants of the earth, Gen. 6: 11, 11: 1.

5. **Land**
   - Sometimes, by way of eminence, Palestine, Joel 1: 2.—יָם my land, says the Hebrew, for my native country, Jon. 1: 8. Gen. 30: 25.

6. **Jurisdiction of a city**
   - Josh. 8: 1.

7. **Plur. יָם lands**

In the later Hebrew style, יָם denotes other lands, heathen lands, in opposition to Palestine, (as יָם other nations, gentle nations): e.g. יָם 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. יָם the kingdoms of (other) lands, 1 Chr. 29: 30. 2 Chr. 12: 8. 17: 10. comp.

The text also references various biblical passages, such as Isaiah 25: 2, Jeremiah 6: 18, and Deuteronomy 3: 21-13: 16, 4: 48, and Leviticus 11: 6. It discusses terms like "palace," "harem," "seraglio," "limits, territory," and "root." The language used is primarily Hebrew with some references to Arabic and Aramaic terms.

Chald. i.q. רעה (the ρ, which the ancients sometimes pronounced like g hard, being commuted into ρ). earth. Once Jer. 10:11. In the Targums frequent.

ῥήν to curse, excrerate, construed with an acc. Gen. 12:3. 27:29. Job 3:9 ῥῆν those who curse the day, i.e. magicians, to whose execrations a certain efficacy was attributed. Imper. ῥήν Num. 22:6. 23:7.

Niph. part. כרה Mal. 3:9, after the form מרה.


Deriv. מרה a province of Armenia, (between the Araxes and the lakes Van and Ornias,) still having this name among the Armenians. Is. 37:38. Jer. 51:27. מרה בּבל mountains of Ararat or Armenia, Gen. 8:4.

ם found only in Pi. מרה, in full מרה מַעֲרָה to purchase for one's self; or betroth a wife. Deut. 20:7. 28:30. Hos. 2:21, 22. [2:19, 20.] The price of purchase is preceded by מָרָה, 2 Sam. 3:14. (In Chald. מַעֲרָה.)

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

ם מַעֲרָה f. found only Ps. 21:3. request, desire. Sept. δέξια. Vulg. voluntas. Derived from מָרָה i.q. Arab. الوط to desire.

Ezra 4:8, 11, 29, 7:7, and Nehemiah 4:7, Artaxerxes, a king of the Persians. This name is derived from the ancient Persian Artakshetra, which is found upon the inscriptions of Nakschi-Roustam. The latter part of this word is the Zendish khshethro, also sheroa, (king.) But the syllable ῥητ, (which is found in several Persian names, e.g. Artabanes, Artaphernes, Artabazus,) appears to have signified to be great, or mighty: at least the Greeks gave it this interpretation. Thus Hesychius: 'Αρταβάνος, σινθηθηρησαν, πρόσθιον. 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, 'Αρταβάνος, by μιράς ἂντιος. This signification is now lost in the Persian.

—Out of that original Artakshetra, the modern Persians formed Ardashir, (a name borne by three kings of the dynasty of the Sassanides;) the Armenians, Ardashir; the Greeks, Artaxerxes; the Hebrews, Artachshash. See Silv. de Sacy Mémoires sur diverses Antiquités de la Perse. (Paris, 1793.) p. 32, 100, 111.


1. fire—ם מַעֲרָה מַעֲרָה, fire of God, lightning, Job 1:16. Figuratively the scorching heat of the sun, Joel 1:19, 20.

2. shining, glittering; e.g. of steel, Nah. 2:4.

ם, emph. מַהֲרָה, Chald. idem. Dan. 7:11.


ם מַעֲרָה m. the pouring out, running down. (Comp. Aram. מַעְרָה fudit, effluvit.) Num.21:15 מַעֲרָה מַעֲרָה the running down of the brooks, perhaps the lower
countrys amidst brooks. See the following article.

תֵּיל, plur. תֵּילָה, the foot of a mountain. Josh. 10: 40. 12: 8. —תֵּילָה הָרְלָה the foot of Pisgah. Deut. 3: 17. 4: 49. Strictly, the place where torrents run down and collect. See תֵּיל.

Ashdod, one of the five principal cities of the Philistines, in Greek Ἀσάδδως. Josh. 11: 22. 15: 46. 1 Sam. 5: 1. There is now at this place a village called Esdud or Atzud. The genteil noun is תֵּיל, fem. תֵּיל; the latter being also used adverbially, in Ashdoditish, in the dialect of Ashdod, Neh. 13: 24.

תֵּיל m. const. תֵּיל; Plur. const. תֵּיל (strictly i. q. והז-fire, with parag. ת, comp. והז, והז,) a word peculiar to the ritual service, firing, something on fire, an offering. It is a generic word, and includes every species of offering. In Lev. 24: 7, it is applied to the incense scattered on the shew-bread, though not burnt; and in verse 9, the shew-bread itself is reckoned among the תֵּיל. It occurs most frequently at the close of a ritual precept in this phrase והזיה והזיה והזיה a sweet savour, an offering (acceptable) to Jehovah is this, Ex. 29: 18, 25, 41. or והזיה והזיה והזיה 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 והזיה Lev. 2: 3. 10. 6: 10, 11. [6: 17, 18.]

תֵּיל (for והז fem. of והז) irreg. const. והז (for והז fem. of והז) with suff. והז, והז; Plur. once והז (Ezek. 23: 44.) usually והז by applier. for והז)

1. woman.—Applied as a designation of sex, even in animals. Gen. 7: 2. Frequently for wife, hence פי והז father's wife, i.e. a stepmother, Lev. 18: 8. comp. 1 Cor. 5: 1.

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

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

4. some one.
5. every one. Ex. 3: 22.

Note. The form פי והז occurs sometimes for the absolute state, Ps. 58: 9. Deut. 21: 11. 1 Sam. 28: 7.

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

תור see תור.

תור m. Prov. 20: 20 Keri, according to Chaldee usage, time, or perhaps obscurity. It is an explanation of the more difficult, but more poetical reading והז (q. v.)

תור f. verbal from והז, dec. I.


2. Ezek. 27: 6, according to the explanation most generally adopted, i. q. והז which is usually interpreted box-tree; hence in our passage והז Như ivory, daughter of the box-wood, i.e. ivory set in box-wood. So in Virgil, ebur inclusum buxo. Enn. x. 137. Simonis, in his Lexicon, compares the Arab. بُسِث incidit striatium. بُسِث stricte; and translates thus, ebur, filia striatum, i.e. ivory in stripes or streaks.

תור 1. f. verbal from והז dec. I.

b. step, walk, course. Job 31: 7. See והז no. 1.

2. 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. 1. 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 confused the names Syria and Assyria, does not apply here, since the eastern nations kept these names distinct. See Bochart Phagel. lib. II. cap. 3.

3. שִׁירִית plur. name of an Arabian tribe. Once Gen. 25:3.

support f. dec. X. support. Once Jer. 50:15 Keri. (Comp. Arab. אֱלָב support.) In the Chal. Syr. Vulg. foundations. In Kethib שִׁירִית, 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.

22. Aram. אֱלָב foundation from אֱלָב to found. But in the parallel passage of a subsequent writer, Jer. 48:31, instead of this word stands שִׁירִית. This may be regarded as an explanation of the original word in Isaiah, as is often the case in such changes, then is שִׁירִית or שִׁירִית. Comp. שִׁירִית show yourselves men, Is. 46:8. under art. שִׁירִית.

In C. V. the foundations of Kirhareseth. Comp. Chal. שִׁירִית, and Arab. אֱלָב foundation from אֱלָב to found. By the Chaldee version by Pseudo-Jonathan, אֱלָב us ed Ex. 16:31, for the Hebrew שִׁירִית cakes; and in the Mishnah (apud Surenhus. T. III. p. 125.) the same word denotes a kind of lentil-
cake.—Some derive שִׁירִית from שִׁיר fire, namely, a fire-cake; but the signification is more certain, than the etymology.

m. testicle. Lev. 21:20. (In Syr. אֱלָב idem.)

a cluster of alhenna, Cant. 1:14 שִׁיר a cluster of unripe grapes. Gen. 40:10 שִׁיר from שִׁיר 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 שִׁיר, Cant. 7:9. or שִׁיר, Num. 13:23.


Gen. 10:3. Jer. 51:27. a people of northern Asia, as appears from their being joined with Gomer (the Cimmerians) in the first passage, and with Ararat a province of Armenia in the second; otherwise unknown. The modern Jews understand Germany (!) and use the word with this signification.

m. (with prosth. מ) gift, present. Only Ezek. 27:15. Ps. 72:10. Derived from שִׁיר=Arab. שִׁיר to give thanks, to reward, to make a present to any one.

i.q. Arab. שִׁיר 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 ḫa stands ḫa a turpentine-tree. How the two passages are to be reconciled does not appear.

I. *נָשַׁף* and *נָשַׁף*, fut. *נָשַׁף*. (In Arab. נָשַׁף.

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


II. *נָשַׁף* i. q. וָנָשַׁף and וָנָשַׁף to be laid waste or destroyed. Ezek. 6:6.

*נָשַׁף* verbal adj. from וָנָשַׁף, dec. V. b.


*נָשַׁף* m. verbal from וָנָשַׁף, 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 וָנָשַׁף a sin-offering, and וָנָשַׁף 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. The law specified the particular cases 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. Warneckos hebr. Alterthümer, p. 151—155. Bauer's gottesdienstliche Verfassung der Hebräer. Th. I. p. 146.

*זָכַר* f. verbal from זָכַר, dec. XII. a.

1. i. q. ininf. of זָכַר, (comp. זָכַר, זָכַר.) Lev. 5:26 [6:7]ם וָנָשַׁף to be guilty therein. Comp. 4:3 וָנָשַׁף so that the people is guilty.

2. *guilt, guiltiness*. 1 Chr. 21:3. 2 Chr. 24:18. 28:10. Ezra 9:7. 10:10. Am. 8:14 מִזָּכַר the sin of Samaria, i.e. his idols. 2 Chr. 28:13 מִזָּכַר to bring upon us guilt against Jehovah.

3. *trespass-offering, or rather the presenting of a trespass-offering*, (also i. q. ininf.) Lev. 6:5 מִזָּכַר on the day in which he brings a trespass-offering. Comp. adj. זָכַר no. 2. also זָכַר no. 1.

*זָכַר* plur. masc. deep night, darkness. Once Is. 59:10. (In Syr. זָכַר 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 מִזָּכַר and מִזָּכַר (q. v.)

*וֹאָה* f. (verbal from וֹאָה to watch) const. וֹאָה; Plur. מִזָּכַר. a watch of the night, vigilia, *ophiaces*. 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 מִזָּכַר Lam. 2:19. the last, מִזָּכַר Ex. 14:24. Sam. 11:11. In the N. T. four night-watches are mentioned, which may have been a Roman custom.

*וֹאָה* m. with prosth. n, (verbal
from obs. 

2. to be right, suitable; hence to be successful, prosperous. Comp. יז Hab. 2:4.

Pi. 1. to lead or guide straight. Prov. 25:19. Is. 1:17. to guide generally, Is. 3:12. רזון רזונים thy guides are seducers. 9:15.
2. intrans. i.q. Kal, to go. Prov. 4:14.

Pu. רזים and רזים.
1. to be guided. Is. 9:15.
2. to be pronounced happy, hence to be happy. Ps. 41:3. Prov. 3:18.

רזים 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 gentle noun is רaza, Judg. 1:32.
2. a city not far from Shechem. Josh. 17:7.

ריאת happiness, prosperity; found only in the plur. const. ריאת the happiness of; i.e. prosperity to (any one). Ps. 1:1. 2:12. 32:1. 2. 33:12. Prov. 3:13. 8:34. With suff. ריאת prosperity to thee, Deut. 33:29. ריאת for ריאים, Ecc. 10:17. ריאת prosperity to him, Prov. 14:21. The punctuation of ריאים, ריאים is irregular, for ריאים, like ריאים from ריאים.

ריאים 1 pron. relat. indecl. of both genders and numbers, who, qui, quae, quod; qui, quae. When preceded by prepositions, it includes its antecedent; as ריאים to him, her, or them who; ריאים from him, etc. who. The idea of place or time is also sometimes involved in this antecedent; as ריאים to the place where.

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

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

ריאים strictly i.q. ריא to be straight.

Hence
whence, (from whence, (from
whither, (from
there;)
whence, from
whitherto,
most generally these
words are separated by the intervention
of one or more words, as in Gen. 13:3
to the place where his
tent had been. Gen. 20:13. but some-
times 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 ἵνα τοῖς
to whom, (from ἄν to him;)
ὅπου ἡ ἡμείς ἡ ἐκ
whom, quos; ὡς ἐν ὑπό
from whom, whence; ὡς ἐν ἐν qo
in quorum
τετράο
under whose wings,
Ruth 2:12. The Swiss dialect has
something similar, using the particle
qua (where) as a sign of relation; e.g.
the stranger where thou hast eaten with
him, for the stranger with whom thou
hast eaten. Comp. whence and whence
in English.

3. ἐστὶν (which belongs to) sometimes
serves for a periphrasis of the sign of the
genitive case, especially where two gen-
tives follow in succession, the latter of
which is then expressed by ἐστὶν, as 1 Sa.
21:8 ἐστὶν ἡ ἡμείς ἡ ἐκ
the overseer of
the shepherds of Saul. 2 Sam. 2:8
ἐστὶν ἡ ἡμείς ἡ ἐκ
the general of Saul's
armies. Cant. 1:1 ἐστὶν ἡ ἡμείς ἡ ἐκ
a song of the songs of Solomon. Comp.
1 Sam. 17:40 ἐστὶν ἡ ἡμείς ἡ ἐκ
his shepherd's pouch. 1 K. 15:20 ἐστὶν
ἐστὶν ἡ ἡμείς ἡ ἐκ
the captains of his forces. In
these last cases suffixes might otherwise
stand. In the later writings, in which
ἐστιν (q.v.) took the place of ἐστὶν,
became the usual sign of the genitive case,
as in Aram. ἐστιν, ἐστιν, ἐστιν
and before suff. ἐστιν,

4. ἐστιν is also used as an adv. or
conjunction, like the Greek ἐτὶ 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 ἐστιν ἐν ἐν ἐν ἐν
we have heard how that Jehovah
has dried up, Jos. 2:10. 1 Sam. 24:19.

(3.) because. Gen. 34:27. 1 K. 8:
33. especially when compounded thus,
ἐστὶν ἐστὶν ἐστὶν (4.) if. Lev. 4:22. Deut.
31:49. Zech. 1:15. (6.) when. 2 Chr.

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

6. ὅπου (1.) according to what, as.
Gen. 7:9. 34:12. (2.) as if. Job
Mic. 3:4. (4.) when, (after ὅπου.) Ex.

ἐστιν f. rarely ἐστιν (Mic. 5:13.
Deut. 7:5.) Plur. ἐστιν and ἐστιν,
name of a Syrian goddess often worshipped
by the Hebrews, and of her images,
probably i.q. ἐστιν Astarte. See espe-
cially 1 K. 15:13. 2 K. 21:17. 23:7,
15. Judg. 6:25, 28, 30. Like ἐστιν
it stands as a female divinity, joined with
the male Baal, 1 K. 18:19. 2 K.
23:4. Judg. 3:7. (Comp. 2:13.) The
plural denotes statues or images of As-
tarte, i.q. ἐστιν. The usual explaina-
tion of this word is, that it denotes
(1.) as rendered in the Sept. ἀστρος, a
grove; and (2.) by a metonymy, an
idol worshipped in a grove, a sylenan
goddess; but the incorrectness of this
interpretation has been shown very
satisfactorily by Gesenius, in his larger
lexicon under this article. Comp. Cas-
telli Lex. Heptaglott. col. 2997. Some
make ἐστιν to be the goddess of fortune,
from ἐστιν no. 2.

ἐστιν m. verbal from ἐστιν. dec. VI. m.

ἐστιν m. Chald. wall. Ezra 5:3.
Vulg. muri. Comp. in Talmud. ἐστιν to
make strong.

ἐστιν found only in Hithp. to show
one's self firm, or strong, i.q. Talmud.
to found, establish; Chal. ṭēr; and Heb. נָחַם. Another opinion adopted by Gesenius in his commentary on Isaiah, makes נָחַם a denom. from נָחַם in conj. Hithpael, to show one's self a man.

Prop. 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 נָחַם. The gentle noun occurs 1 Chr. 2:53.

Chald. insurrection, sedition. Ezra 4:15, 19. It is verbal from the 'thpa. of נָחַם 'thpa. moliri, conari.

Jos. 15:50 and יָם נָחַם 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 נָחַם and נָחַמ.


וַיַּשְֹא (masc. q.v.)

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

I. נָחַמ m. subst. ploughshare. It is inflected in two ways; נָחַמ, נָחַמ 1 Sam. 13:20, 21. and נָחַמ Is. 2:4, Joel 4:10. [3:10.] The first mode is favoured by several MSS. which read נָחַמ, נָחַמ. 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 נָחַמ, which from its etymology undoubtedly has that meaning, and cannot be supposed synonymous with נָחַמ. This difficulty may be removed by rendering it, with the Jewish commentators, άνοίγειν, mattock. So the Vulg. ligo, and Luther in Samuel, have. Or, by rendering it couter, as in C. V. Nothing can be determined from etymology or kindred dialects.

I. נָחַמ, with Makk. נָחַמ; with suff. נָחַמ, נָחַמ, in pause and fem. נָחַמ, נָחַמ; נָחַמ, נָחַמ; נָחַמ, נָחַמ, also נָחַמ; נָחַמ, נָחַמ, also נָחַמ, נָחַמ, rarely נָחַמ (the forms with הָלֵם are also written in full:) a primitive particle.

1. a sign of the accusative case, (in Aram. לֹא, נָחַמ.) But this accusative case of the Hebrews, which is denoted by נָחַמ, is often used in circumstances in which other languages employ the nominative; namely, (1.) with a passive verb, Gen. 17:5. נָחַמ נָחַמ לֹא נָחַמ no more shall thy name be called Abram. Josh. 7:15 he who is taken with the accursed thing, shall be burned with fire, נָחַמ נָחַמ נָחַמ נָחַמ נָחַמ, 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. נָחַמ נָחַמ נָחַמ נָחַמ נָחַמ let not this thing displease thee. (3) with the subst. verb to be, even when only implied. Ezek. 35:10, Jos. 22:17 נָחַמ נָחַמ נָחַמ נָחַמ נָחַמ נָחַמ נָחַמ נָחַמ נָחַמ נָחַמ is the iniquity of Per not sufficient for us? (4.) sometimes before a nominative of the subject; e. g. 1 Sam. 17:34 there came a lion נָחַמ נָחַמ and a bear. 2 K. 6:5, Neh. 9:19. This singular use of the Hebrew accusative might be explained by supposing נָחַמ 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. exhibit album, evasit facies ejus nigrum, (comp. C. B. Michælis de Solecismo Casuum, § 6, 20.) 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. קָהַל, with Makk. ע, with suff. יָוֵשׁ, יָוֶשׁ, יָוֵשׁ, יָוֵשׁ; also with suff. like no. II. (though more rarely,) especially in Kings and in the prophets; prep. prim.

1. with, together. Gen. 4:1 יָוֵשׁ with God, i.e. with his aid, Deo juvante. 1 Chr. 20:5 there was war with (יהוּדָא) the Philistines.— יָוֵשׁ to walk with God, i.e. in a manner well pleasing to him, Gen. 5:22.

2. with, near by. Here belongs Gen. 39:6 יָוֵשׁ he 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. יָוֵשׁ (see יָוֵשׁ no. 2.) it signifies with in a figurative or intellectual sense, Job 12:3 יָוֵשׁ 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. 2 Sam. 7:16 he judged Israel יָוֵשׁ in all these places. 1 K. 9:25 יָוֵשׁ and burnt incense on this (altar,) which was before Jehovah.

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


Apth. יָוֵשׁ, infin. יָוֵשׁ, to bring. Dan. 3:13. 5:2, 13. Pass. יָוֵשׁ to be brought. 3 pers. sing. fem. יָוֵשׁ Dan. 8:18. plur. יָוֵשׁ Dan. 3:13. (In the Targums, Ithpe. is used instead of this passive.)

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


K. 4:24. (In Syr. and Arab. idem.)


Ezek. 41:15 Keth. for the following יָוֵשׁ.

thou (fem.) i. q. יָוֵשׁ (q. v.)

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 יָוֵשׁ; which may denote an ornament, decoration; comp. יָוֵשׁ, יָוֵשׁ beautiful, shining.

pron. pers. ye (masc.) It is used for the fem. Ezek. 13:20. probably an incorrectness of the language of common life here admitted into that of writing.

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. ὁσῆμοι. It is thought to be the Egyptian word ation (border of the sea).


f in some editions and MSS. for ὅτα (q.v.) especially Mic. 6: 2. Job 33:19.

fat pron. pers. ye (fem.) Ezek. 34:31. where, however, some copies have ἄλλα, like ἄλλα. Also ἄλλα Gen. 31:6. Ezek. 13:11, 20. 34:17. In Ezek.13: 20, it is written in some editions ἄλλα (after the analogy of ἄλλα, ἄλλα).

fat verbal from ἄλλα, gift, reward; especially of an harlot. Hos. 2:14. [12.]

fat m. (with a prosth.) verbal from ἄλλα, dec VIII. a.

The name ἄλλα i. q. ἄλλα signifies a house, and refers probably to the common square form of this letter.

Beth is sometimes interchanged with the harder sound ᾽ή; e.g. ᾽ήμ Aram. ἄλλα ὑπ Ζῷ iron; ἄλλα and ἄλλα to scatter; (more frequently in the kindred dialects.)

Also with ᾽ή; (these two sounds are more nearly alike in the lips of an Oriental than with us, so that Mecca sounds almost as Becca.) E.g. ἄλλα and ὑπ ὁν the name of a city; ἄλλα and ὑπ ὁν fat; ἄλλα Syr. ὁν time. So in Greek βιλίττω to cut the honey-comb, for μιλίττω, from μίλι honey; and in modern languages, French marbre from Latin marmor; cable from Greek κάμαρας.

fat 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 ἀπὸ τοῦ ἅλλου in some days; ἀπὸ τοῦ ἅλλου in the second year.

1. wages or hire of an harlot. Ezek. 16: 31, 34. hence with ἄλλα, 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.]

fat m. dec. IV. c. probably, as in Aramean, place, region, country. Num. 21: 1 ὅτα ὑπ Ζῷ the way to (his) regions. Others: the way to or the way from Atharim.

fat Chald. place. Ezra 5: 15. 6: 5, 7.—6: 3 ὅτα the place where, where. So in Syr. ὅτα, in later Heb. ὅτα.
10. out of, from; as יָפַּר from the wool; יָפַּר from negligence; יָפַּר from hatred; יָפַּר to revolt from any one. יָפַּר to drink out of a vessel, Gen. 44:5; comp. the French boire dans la tasse.

11. among; as יָפַּר among the nations. יָפַּר the fair, i.e. the fairest, among women, a periphrasis for the superlative degree, Cant. 1:8.

12. before, as יָפַּר before the eyes of any one.—Gen. 23:18 before (יָפַּר) all who entered through the gate of his city.


15. after, according to. Gen. 1:26 יָפַּר after our likeness. Lev. 5:15. יָפַּר according to the word or command of any one. Hence


17. Verbs of sense and some others, construed with יָפַּר imply that the action is performed with pleasure, more rarely that it is connected with pain. Comp. יָפַּר, יָפַּר, יָפַּר, יָפַּר.

18. The following construction is common in Arabic, in Hebrew more rare. Ps. 118:7 יָפַּר Jehovah is among my helpers, i.e. is my helper. Ps. 54:6. Judg. 11:35. Ps. 99:6. Also in the sing. Ex. 32:22 thou knowest the people, יָפַּר יָפַּר that they are wicked. Hos. 13:9 יָפַּר יָפַּר for with me is thy help. This יָפַּר is called Beth essence.


לַעֲבוֹן in Kal not used, to dig. Comp. deriv. לַעֲבֹו, לַעֲבֹו.

Pi. יָפַּר 1. to engrave on stones or tablets. Deut. 27:8. Hab. 2:2.

2. to explain, eruere sensum. Deut. 1:5.

לַעֲבֹה f. verbal from יָפַּר; Plur. יָפַּר, const. יָפַּר.

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.

לַעֲבֹה (well of the terebenth-trees) a place in Moab. Once Is. 15:8.

לַעֲבֹה (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 significance is given by Moses, Gen. 16:14.

לַעֲבֹה (wells) proper name of a city in the tribe of Benjamin, between Jerusalem and Shechem. 2 Sam. 4:2. The gentile noun is יָפַּר, 2 Sam. 4:2, 3, 23, 37.


לַעֲבֹה (Syr. for יָפַּר verbal from יָפַּר) i. q. the more common יָפַּר cistern. Only once Jer. 2:13; for in the Kethib of 2 Sam. 23:15, 16, 20, יָפַּר (well) is probably the true punctuation. The Keri and the parallel passage in Chronicles have יָפַּר.

לַעֲבֹה (i. q. יָפַּר יָפַּר, יָפַּר well of the oath, as explained Gen. 21:31, 26:33.) a place on the southern boundary of Palestine; hence the phrase, all Israel יָפַּר יָפַּר from Dan to Beersheba, 2 Sam. 17:11. Now called, according to Seetzen, Bir-Szäba."
Niph. reflex. of Hiph. to make one's self loathsome or odious to any one, construed with ל and רָשׁ 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 ל of the person, Gen. 34: 30. also, the figure being drawn out, Ex. 5: 21 והנה יָאִישׁ נָשָׁה 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 רָשׁ. 1 Chr. 19: 6.

II. שֶׁ֥בֶל i. q. שֶׁ to be ashamed.

Hiph. to act shamefully or basely. Prov. 13: 15 וְיָאִישׁ נָשָׁה the wicked man acts basely and shamefully. Comp. שֶׁבֶל no. 3.

Chald. to be evil, wicked; construed with רָשׁ, to be displeasing; i. q. Heb. רָשׁ, רָשׁ. 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.

m. stink, stench. Am. 4: 10. with suff. רָשׁ Joel 2: 20. רָשׁ. Is. 34: 3.

f. Job 31: 40. and רָשׁוֹת רֶשֶׁת Is. 5: 2, 4. monk's-hood, a well-known poisonous herb, which produces berries like grapes, aconitum napellus, Linn.

לָנֵן Chald. prep. i. q. רָשׁ after. Dan. 7: 6.

לָנֵן f. dec. X. in the phrase רָשׁ רֶשֶׁת apple of the eye. Once Zech. 2: 12.

In Syr. בֵּנָיֶשׁ pupil; in Chald. יָאִישׁ image, shadow. It appears from this that רָשׁ רֶשֶׁת properly denotes the image or little man in the eye, like רֶשֶׁת (q. v.)

לָנֵן f. Babel, Babylon, on the Euphrates, the celebrated metropolis of Babylonia; freq. With a local, רָשָׁה to Babylon.—According to Gen. 11: 9, it signifies confusion (of languages); comp. Syr. רָשָׁה hesitation of speech, stammering, stuttering. It stands by syncope for רָשָׁה from רָשָׁה, comp. רָשָׁה Chald. אֶרֶץ שָׁבָל.

בְּרָשׁ found only Ezek. 25: 7. Keth. If this reading is correct, i. q. Arab. אֹכֶל food, (comp. רָשׁ) but all the ancient versions favour the reading of the Keri אֹכֶל spoil.

 não, fut. רָשׁ 1. to act faithlessly, perfidiously. 1 Sam. 14: 33. Job 6: 15. Construed with רָשׁ, to deal treacherously against any one, Judg. 9: 23, with רָשָׁה, faithlessly to forsake Jehovah, Jer. 5: 11. Hos. 5: 7, 6: 7, with רָשָׁה, to forsake one's wife, Mal. 2: 14, 15, 16. Ex. 21: 8. Construed more rarely with רָשׁ, Jer. 3: 20 רָשׁ רֶשֶׁת a wife forsakes her husband. But רָשׁ may be considered as a noun, for this verb sometimes governs the accus. directly, as Ps. 73: 15 רָשׁ רֶשֶׁת behold, I should deal faithlessly against the generation of thy children.

2. to be arrogant, wicked. Hab. 2: 5. רָשׁ רֶשֶׁת the wine, i.e. the drunken man, is wicked. Plur. רָשִׁים the arrogant, wicked. Prov. 2: 22. 11: 3, 6. 13: 2, 22: 12.

3. to rob, destroy. Is. 21: 2. 24: 16. 33: 1. According to some, to strip of one's garment, as if a denom. (with a privative sense) from רָשׁ. Others place these examples under no. 2.

I. רָשׁ m. verbal from רָשׁ faithlessness, perfidy. Jer. 12: 1. Is. 24: 16.

II. רָשׁ com. (generally masc.)


With suff. רָשׁ; Plur. רָשִׁים, const. רָשׁ; with the termination ת—only Ps. 45: 9.

רָשִׁים plur. fem. verbal from רָשׁ treachery. Zeph. 3: 4. Concerning the form, see art. רָשׁ, note.
vab verbal adj. from הַ, found only in the fem. הַ, faithless, perfidious. Jer. 3:7, 10.

עַבּ on account of, see הַ.

I. רַב dec. VIII. h.


Root רַב i. q. רַב in Syr. and Arab. to lie, boast; kindred with רַב to imagine, invent.

II. רַב strictly a verbal from רַב, denoting the being single or separate, separation. Hence רַב adv. (1.) in separation, separately, apart, seorsim. Ex. 26:9 five curtains by themselves (ּרַב) and six curtains by themselves (רַב) 36:16. Judg. 7:5. (2.) only, alone. Ecc. 7:29. Is. 26:13. (3.) רַב and רַב besides, except, Ex. 12:16 כָּל רַב besides children. Gen. 26:1 רַב besides the first famine. רַב besides that which; once Ezra 1:6. (4.) Very frequently joined with suffixes in the following manner, רַב I alone or by myself; (also without the first pronoun, if it is implied in the verb,) Num. 11:14. רַב thou alone, Ex. 18:14. רַב הָא רַב Jacob, Moses alone. רַב ה for him alone. Gen. 43:32. Ps. 71:16 רַב thy righteousness, even thine only, (strictly justititia tui, tui solius.) רַב in equal parts, Ex. 30:34.


To imagine, invent, devise. 1 K. 12:33. Neh. 6:8 סַרְב Syr. for סַרְב. Comp. רַב no. 1.


וּבּ verbal from רַב, the being separate or alone. Hence רַב and רַב adv. alone. Jer. 49:31 רַב they dwell alone. Is. 27:10 רַב the defended city (stands) alone. Lam. 1:1. The idea of desolation is also implied in the two last passages.

וּבּ i. q. רַב; see רַב.

וּבּ m. verbal from רַב, dec. I. a.

1. the stannum of the ancients, i.e. lead intermixed with the silver ore, and separated from it by fusion. Comp. רַב to separate. See Plin. H. N. xxxiv. 16. and Schneider's griech. Wörterbuch, art. וּבּ. Is. 1:25 רַב יִלְּלָה וּבּ 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.

שַבְרָ in Kal not used.

Hiph. 1. to divide, separate. It is construed with רַב... in... Ex. 26:33. with ל... in... Gen. 1:6. with רַב... in... Is. 59:2. with רַב, Lev. 20:24. It is also used absolutely, Lev. 1:17 he shall tear the bird on its wings, וּבּ שַבְרָ but not make a separation.


Niph. 1. to be separated, 1 Chr. 23:13. Ezra 10:8. to separate one's self, construed with ר, Num. 16:21. Ezra 9:11. 10:11. to separate one's self (and go) to any one, construed with ר. 1 Chr. 12:8.

2. to be appointed. Ezra 10:16.

Deriv. רַב, שַבְרָ.
piece, part; with το, piece or tip of an ear. Once Am. 3:12.

םגד m. Gen. 2:12. Num. 11:7. according to Aquila, Symm. Theod. in Num., the Vulg. in both passages and Josephus, bdellium, βδνκων, 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 (borassus flabeliformis, Linn.). According to the Sept. ἀποθετζ. Others: beryl. The Arab. bdellums.

1. to tear in pieces. (In Arab. פן idem.) Deriv. פגנ. 2. denom. from פג to repair a breach, or a decayed building. 2 Chr. 34:10.

חג m. verbal from חג, dec. VI. h. breach, chink. 2 K. 12:5—12. Ezek. 27:9.


חג m. subst. emptiness, desolation. a waste, for כנ (after the form כנ) from the root פג in Arabic to be empty, waste, spoken of a house. Always joined with כנ, Gen. 1:2. Jer. 4:23. Is. 34:11 כנ כנ; see כנ.

חג m. Est. 1:6. probably a species of marble. Sept. סקנדי, by which is perhaps meant the green antique porphyritic marble of Egypt.


Niph. 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 כנ כנ, my bones tremble. 2. to flee in amazement. Judg. 20:41. 3. to be disorders, destroyed. Ps. 104:29 thou hidest thy face כנ, they (creatures) are destroyed. Hence Part. fem. used substantively, destruction. Zeph. 1:18.

4. to hasten after any thing, construed with ט. Prov. 28:22.

ピ to hurry, be in haste. Est. 2:9.


2. to be in haste, Ecc. 5:1. 7:9.

3. to hasten, Est. 2:9.

Pu. to hurry, be in haste. Est. 8:14.

Prov. 20:21 Keri חנ חנ hastened substance, i.e. substance too hastily and avariciously acquired.


חנ f. prim. irreg. const. חנ with suff. חנ; Plur. חנ, const. חנ.


3. large cattle, in opposition to חנ small cattle. Gen. 34:23.


Plur. חנ 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. Æth. I. 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 Pehemout, (river ox.) Comp. גִּבֹּל

f. with יֵן, the thumb; with בָּהָק, the great toe. Lev. 8: 23, 24. 14: 17, 18. Plur. גִּבֹּל Judg. 1: 6, 7. from a sing. יֵן, which the Samar. text always substitutes for יֵן.

גִּבֹּל 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 בָּהָק in Syr. conj. Aphef. signifies to be white, spoken of the leprosy.

גִּבֹּל f. the white scab of a person affected with the leprosy, λευκόν of Hippocrates, morphea or vitiligo alba of the Latins. Lev. 13: 2—39. Plur. גִּבֹּל verses 38, 39. Comp. גִּבּוֹל.

גִּבּוֹל 1. to go or come in, to enter. Gen. 6: 18. 7: 9, 13. 39: 14, 17. Frequently opposed to גַּלָּל; see under no. (4). It is construed with גֻּל, גַּל, or an accus. (like ingredi urbem.) Ps. 100: 4 גַּל enter into his gates. Ps. 105: 18. Hence with a genitive גַּל 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. 28: 11. (Antith. גַּל to rise.) (2.) גַּל לָבָה to lie with a woman, unire feminam. Gen. 16: 2. 30: 3. 38: 8. Deut. 22: 13. 2 Sam. 16: 21. also with גַּל, 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.) גַּל to go in and out, a common periphrasis for to conduct, act, (like גּוֹל) 1 K. 3: 7 גַּל גּוֹל יִשְׂרָאֵל 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 גּוֹל to sit.) Comp. Deut. 28: 6. Ps. 121: 8. With the addition גּוֹל before the people, i. q. 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. גּוֹל to be expected.) (6.) גּוֹל to enter into a covenant. See גּוֹל.

2. to come, construed with בָּהָק, גַּל, or an accus. Lam. 1: 10. Jer. 32: 24 גָּלֶת the mounds reach to the city. Lam. 1: 4 גָּלֶת 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....גָּלֶת shall come upon thee. Job 22: 21 גָּלֶת נֵתַנְתָּם good shall befall thee. Ps. 35: 8. 44: 18 גָּלֶת all this has befallen us. 109: 17. 119: 41, 77. Prov. 10: 24. Also with גָּל, Job 2: 11. 3: 25. 4: 25, and גָּל, 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 גָּל to come with any thing, to bring it. Ps. 66: 13. See no. 2. (4.) to come at any thing, to obtain it; construed with גָּל. Ps. 69: 28. (5.) to fall to any one, construed with גָּל. Num. 32: 19.

גָּל and גָּל till one come, i.e. unto. Num. 34: 8 גָּל even to Hamath. Num. 13: 21 גָּל גָּל to Rehob and Hamath. Instead of this occurs also גָּל till thou comest, i.e. till one comes, Gen. 19: 22. Judg. 6: 4. 11: 33. and simply גָּל, Gen. 20: 19, 30. 13: 10. גָּל from...to, 1 K. 8: 65. 2 K. 14: 25. Am. 7: 14.

3. more rarely to go. (So אָמַגֵי, to come and to go.) Jon. 1: 3 he found a ship גָּל גָּל which went to Tarshish. Hence with גָּל and גָּל, to be concerned with any one, (like גָּל גָּל) Ps. 26: 4. Prov. 22: 24. Hiph. אָמַגֵי 1. 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.

בָּרֶב in Kal not used, to be hollow and empty.


בָּרֶב, fut. רָמַע to despise, construed with an accus. Prov. 1:7. more frequently with ב, Prov. 11:12. 13:13. 14:21. Cant. 8:7. Prov. 6:30 רְמָה הַלַּיְנָה they do not overlook a thief, i.e. they do not let him go unpunished. (In Zech. 4:10, גז stands for ב, as if from גז.)

I. רָמַע m. verbal from רָמַע contempt. Ps. 123:4. Job 31:34.


רָמִית fem. of רָמַע contempt, object of contempt. Once Neh. 3:36. [4:4.]

רָמִית see רָמַע no. II.

רָמִית found only in Niph. רָמִית to be entangled, confounded, or in consternation. Est. 3:15 רָמִית התָּנָה וְרָמִית עֵין וּבְאָנָה the city Shushan was in consternation. Ex. 14:3 רָמִית עֵין דְּרָמִית 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. מְרַמִית.

I. הֲרָמִית (for רָמַע verbal from רָמַע no.) i.e. I. a.

1. produce, proventus. Once Job 40:15.

2. רָמַע after the Chaldaic usage, stick or log of wood. Once Is. 44:19.

II. הֲרָמִית (for רָמַע verbal from רָמַע no.) II. 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.

רָמִית see רָמַע.

רָמִית see רָמַע to perceive, understand.

בחר, fut. רָמַע, part. רֹמָה, 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.

פיל רָמַע 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. הקָרְעָה וּלְיָה, בַּרְיָה, 1 Mac. 3:45, 51. and רָמָה, Dan. 8:13.

Hoph. to be trodden under foot. Is. 14:19.

Hithpal. רָמַע Ezek. 16:6, 22. to be exposed to be trodden under foot, concunctandum se prebere.

Deriv. מָרָמָה, מָרָמָו.

רָמִית m. byssus, the finest white cotton of the Egyptians, obtained from several species of the gossypium, also from the more costly bombax gossypium in Egypt. Also cloth made of this cotton. It is synonymous with רָמִית, but רָמִית occurs only in the later books. 1 Chr. 15:27. 2 Chr. 2:12, 13. 3:14. 5:12. Est. 1:6. 8:15. Ezek. 27:16. Root רָמַע or רָמִית = Arab. رُمِتَ to be white or shining, (comp. Rev. 19:8, 14.) From the same root is רָמַע an egg. Comp. J. R. Forster de byssus antiquorum liber singularia. Lond. 1776. Svo. Celsii Hierobotan. II. p. 167 ff.

רָמִית f. emptiness, desolation. Once Nah. 2:11. Root רָמַע to be empty.

רָמִית m. (denom. from רָמַע 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.

I. רָמַע, plur. רָמָה, m. dec. I. a. (strictly for רָמַע verbal from רָמַע to dig.)

1. pit. 1 Sam. 13:6. 1 Chr. 11:22.

2. especially a cistern. Gen. 37:20 ff. ראם תָּנוֹר heewn-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 יָרֵסֶע who go down to the grave, the dying, Ps. 28:1. 143:7. Prov. 1:12. Is. 14:10 יָרֵסֶע those who are or should be laid in tombs built of stone. יָרֵסֶע to the grave, Prov. 28:17. Hence.

5. the regions of the dead. Is. 14:15 יָרֵסֶע the depths of the lower regions.

II. דִּבְרֵי i.q. דִּבְרֵי (q.v.)

דִּבְרֵי i.q. דִּבְרֵי 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 יָרֵסֶע who trusted in thee, and were not made ashamed. 25:2, 3, 20; 31:2, 18. 71:13 יָרֵסֶע may they who lie in wait for my life be brought to shame! The object of disappointed hope is preceded by יָרֵסֶע Jer. 2:56 יָרֵסֶע thou shalt also be disappointed in Egypt, as thou wast disappointed in Assyria. 12:13. 48:13. Hos. 4:19. 10:6. Ps. 69:7 יָרֵסֶע but let not those who wait on thee be disappointed in or through me. Here belongs the phrase יָרֵסֶע, e.g. Judg. 3:25 they waited יָרֵסֶע till they were ashamed, i.e. very long. 2 K. 2:17. 8:11. In the last passage, perhaps, till he was embarrassed.

3. figuratively of inanimate nature, Hos. 13:15 יָרֵסֶע his spring shall be ashamed, i.e. dried up. Comp. יָרֵסֶע no.

II. According to others, יָרֵסֶע here is i.q. יָרֵסֶע to dry up.

Hiph. יָרֵסֶע. 1. caus. of Kal nos. 1.
2. to shame, make ashamed, disappoint any one. Ps. 14:6. 44:8. 119:31, 116 יָרֵסֶע let me not be disappointed in my hope.
3. to bring disgrace on any one. Prov. 29:15.
3. intrans. to act basely, shamefully.


Another Hiph. see under יָרֵסֶע no. II. Hithp. יָרֵסֶע to be ashamed. Gen. 2:25.

Deriv. out of course, יָרֵסֶע, יָרֵסֶע and יָרֵסֶע.

II. דִּבְרֵי found only in Pil. יָרֵסֶע to delay. Ex. 32:1. Judg. 5:28. It may also be formed from יָרֵסֶע.

דִּבְרֵי f. verbal from דִּבָּרֵי, shame, disgrace. Ps. 89:46. Mic. 7:10.

דִּבְרֵי Chald. to pass the night. Dan. 6:19. Hence the Heb. דִּבָּרֵי, plur. דִּבָּרֵי, house.

דִּבָּרֵי m. verbal from דִּבָּרֵי, dec. VIII. f. booty, whether of men, (i.q. דִּבָּרֵי,) or of animals, (i.q. דִּבָּרֵי,) or of other possessions. Num. 14:3 יָרֵסֶע that our wives and our children should become a prey. Jer. 15:13 יָרֵסֶע thy substance and thy treasures will I give for a prey. Very frequent is the phrase יָרֵסֶע to become a prey, Num. 14:31. Deut. 1:39. Is. 42:22. Jer. 2:14. and יָרֵסֶע to give for a prey. Ezek. 25:7.

דִּבָּרֵי Arab. יָרֵסֶע 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. יָרֵסֶע to lay waste. So also the reading יָרֵסֶע in 4 MSS.


דִּבָּרֵי i.q. יָרֵסֶע to despise, esteem lightly; construed with an accus. Num. 15:21. more frequently with יָרֵסֶע, 2 Sam. 6:16; 2 K. 19:21. once with יָרֵסֶע, Neh. 2:19. — Est. 3:6 יָרֵסֶע יָרֵסֶע it appeared to him contemptible to lay hands, etc. Prov. 19:16 יָרֵסֶע יָרֵסֶע he who despises his ways, i.e. is indifferent about them. Is. 49:7 יָרֵסֶע יָרֵסֶע to the despising of men, i.e. to him whom men despise.
Niph. Part. יָדָּב despised. Ps. 15:4.
Is. 53:3.
ידָּב m. verbal from יָדָּב, contempt. Once Est. 1:18.

יָדָּב, plur. יָדָּב, יָדָּב, also יָדָּב; fut. יָדָּב.
1. to spoil, plunder; (1.) used absolutely, Num. 31:53. 1 Sam. 14:36 יָדָּב let us make spoil among them.
Niph. יָדָּב plur. יָדָּב; infin. יָדָּב; fut. יָדָּב to be made a prey of, to be plundered. Am. 3:11. Is. 24:3.

ידָּב m. found only Ezek. 1:14. According to the versions, lightning. Root ידָּב in Syr. and Arab. to scatter, to break in pieces; in Arab. also to beam, to emit rays.

ידָּב proper name of a city lying south of Bethshan or Scythopolis. Only Judg. 1:4. 1 Sam. 11:8.

ידָּב, fut. יָדָּב, i. q. יָדָּב to scatter. Once Dan. 11:24.
Pu. idem. Once Ps. 68:31. In Arab. idem. In Arab. יָדָּב (q.v.)

ידָּב m. verbal from ידָּב, one who examines metals, a metallurgist. Once Jer. 6:27. This form often has an active signification; comp. יָדָּב יָדָּב oppressor.

ידָּב m. dec. I. found only Is. 23:13 Keri, prob. a tower, raised by a besieging enemy; comp. ידָּב Chald. specula. The root is either ידָּב=Arab. יָדָּב conj. ix.xi. to be raised up; or the Heb. ידָּב in the sense of exploring, spying, as if i. q. ידָּב.

ידָּב, plur. יָדָּב יָדָּב (with Dagesh forte implied, to distinguish it from יָדָּב) m. a youth, young man. Deut. 32:25. Prob. verbal from יָדָּב to choose, and literally signifying chosen, particularly as a young man for military service. Otherwise (ן and ָּב being interchanged) it may be compared with יָדָּב=Arab. יָדָּב a young man.


 APS:9

ידָּב Is. 23:13 Keth. see יָדָּב.


2. as in Arab. to be covetous. part. Pu. fem. Prov. 20:21 Kethib יָדָּב penuiously acquired.


Deriv. out of course יָדָּב.

ידָּב m. prob. tower. Once Is. 32:14. Comp. יָדָּב.

ידָּב m. verbal from יָדָּב, examination, trial. Is. 28:16.

ידָּב fut. יָדָּב 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 מ, 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 delectari,) construed with an acc. or with ἀ. Gen. 6:2 ἔσυντο各类 ἐξ ἔτος of all whom they liked. Is. 1:29. 2 Sam. 15:15 ἔστε ἐν προσωπεῖόν ὑμῶν according to all which my lord shall please. 2 Sam. 19:38 ἤ πρεσβύτερον ἢ all which thou desirest of me. Prov. 1:29. 3:31. Is. 14:1. Zech. 1:17. 2:12. 3:2.

3. as in Aram. to prove, examine. Is. 48:10. ἢ προκειται ἡ ἁμαρτία I have tried thee in the furnace of affliction. 1 MS. has in this place προκειμένων an explanatory gloss. Comp. Job 34:4.

Part. πρεσβύτερον, plur. const. πρεσβύτεροι (whereby it is distinguished from ἀρμόδιον young men,) chosen, selected. Judg. 20:15. πρεσβύτεροι ἔστε ἐν ἀντίθεσι seven hundred chosen men. 16:34. 1 Sam. 24:3. 2 Sam. 6:1 πρεσβύτεροι ἐστε all the chosen men in Israel.

Niph. part. πρεσβύτρια.
1. worthy to be chosen, choice, excellent, eligendus. Prov. 16:16 ἔστε ἐν πρεσβύτριαι to possess wisdom is more excellent than silver. 22:1. Jer. 8:3. Prov. 10:20. 8:10, 19.
2. pleasant, acceptable. Prov. 21:3 ἔστε ἐν πρεσβύτριαι more acceptable to Jehovah than sacrifice.

Deriv. πρεσβύτερος, πρεσβύτρια.

πρεσβύτερον and πρεσβύτρια to speak inconsiderately or rashly. Part. πρεσβύτω, Prov. 12:18.

Pi. πρεσβύτερος, Lev. 5:4 ἔσται ἔν πρεσβύτεροι if any one swears, so as to speak inconsiderately with his lips. The addition of the word πρεσβύτεροι, which occurs also Ps. 106:34. Num. 30:7, 9. gives intensity to the idea of rash talking. Comp. πρεσβύτερος. Deriv. πρεσβύτω.


2. used absolutely, to be quiet, secure, without fear. Is. 12:2 behold, God is my help, ἐν πρεσβύτεροι therefore am I secure and fear nothing. Prov. 11:15 οὗ ἐστε ἐν πρεσβύτεροι he who hatheth suretieship is sure or secure. (Antith. γεωργικά) Sometimes, in a bad sense, to be careless, thoughtless, especially in the part. πρεσβύτερα careless, thoughtless. Judg. 18:7 ἐν πρεσβύτεραι secure and thoughtless. verses 10, 27. Is. 32:9 ἐν πρεσβύτεραι ye careless daughters. ver. 10, 11. Jer. 12:5. Prov. 14:16. (Comp. the articles πρεσβύτερα, πρεσβύτρια.)

Part. pass. πρεσβύτερος confident, trusting, with an active signification, (comp. Lat. confusus.) Is. 26:3. Ps. 112:7.


Deriv. out of course πρεσβύτω.


πρεσβύτως 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 πρεσβύτως.

πρεσβύτως f. Is. 30:15. and

πρεσβύτως m. Is. 36:4. Ecc. 9:4. verbals from πρεσβύτως, confidence.


πρεσβύτως to cease or leave off from labour. Once Ecc. 12:3. In Arab. and Syr. idem.


Pa. πρεσβύτως, plur. πρεσβύτως, infin. πρεσβύτως to cause to cease, to hinder. Ezra 4:21, 23. 5:5. 6:8.

because it shut not up the doors of my mother's womb.—בָּרָה from the womb of my mother, Judg. 16:17. Ps. 22:10, 11. הָרְּנֶּעְרוֹת fruit of the body or womb, children; used also in reference to the male, Deut. 7:13. 28:4, 11. 30:9. Mich. 6:7. Job 19:17בָּרָה my children, (spoken by Job.)

2. metaphorically, as the seat of thought and feeling, i. e. the breast, heart. Job 15:2, 35. 32:18. בָּרְנוֹת the inmost part of the breast, Prov. 18:8. 20:27. 26:22.

3. used in architecture, for a belly-like protuberance in pillars. 1 K. 7:10.

בָּרְנוֹת masc. plur. found only Gen. 43:11. pistich 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.

בָּרְנוֹת particle of entreaty, found only in the phrase רִבְנֵיהּ or רִבְנֵיהּ pray or hear, my lord, or Lord! Gen. 43:20. 44:18. Ex. 4:10, 13. Num. 12:11. Sept. δώμα, δώμων. Vulg. obscene. This, like many similar particles, is perhaps primitive and underived. The most probable derivations, however, which have been proposed, are (1.) רִבְנֵיהּ per me (scil. obscene.) The Arabians use oats 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.) רִבְנֵיהּ for רִבְנֵיהּ entreaty (q. v.) by contraction; comp. רִבְנֵיהּ. A noun in the accusative is often used as a particle. The Aramean translators render it by this word, רִבְנֵיהּ cum observatio-ne, queso.

בְּרִי f. verbal from בָּרָה. entrance. Once Ezek. 8:5.

בָּרָה, pret. יָרָה and יָרֲהֻי, fut. יָרָה, strictly, as in Arab. to be separated, (hence יָרָה between,) to be distinct, clear.

1. to see, perceive, observe. (Comp. Germ. merken to observe with Marke boundary; Lat. videre to see, with vi-dère (whence dividere, vidua) to divide; intelligere, literally to discern; cernere, decernere, to divide and to see.) Con-stru ed with an accusative, Prov. 7:7. Dan. 10:1. with יָרָה, Neh. 13:7. Ezra 8:15. and יָרָה, Job 23:8.

2. to see into, to understand. Is. 6:9. Dan. 12:8.


4. used absolutely, to have understanding, to be wise or intelligent. Ps. 49:21. Part. יָרָה the intelligent, prudent.


Pil. יָרְנֶה found only Deut. 32:10. to observe, take care of.

Hiph. יָרְנֶה. 1. caus. of Kal, to make to understand, to explain. Dan. 8:16.

2. to teach, instruct. Neh. 8:9. יָרְנֶה who taught the people. Ps. 119:34, 73, 130. Construed with two accusatives, Ps. 119:27 יָרְנֶה יָרְנֶה the way of thy commandments teach thou me. More rarely with יָרְנֶה of the person, Job 6:24 wherein I have erred, יָרְנֶה יָרְנֶה 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 יָרְנֶה יָרְנֶה attend mortal! 9:23. 10:11, 12.

5. to know. Job 28:23 יָרְנֶה יָרְנֶה God knows the way thereto. Con-stru ed with יָרְנֶה, Ps. 33:15. with יָרְנֶה, Dan. 1:17. Part. יָרְנֶה skilled, especially in writing, learned, 1 Chr. 27:32. Ezra 8:16.


Hithpal. יָרְנֶה. יָרְנֶה

2. to understand. Job 26:14 the thunder of his power, ꝝ who hath understood it.
3. to be skilful, intelligent. Ps. 119:100.

Deriv. out of course ꝝ, ꝝ.

yr, const. ꝝ, strictly a subst. intermediate space, interval, midst; hence dual ꝝ, 1 Sam. 17:4, 23 ꝝ a middle-man, umpire, champion. Hence ꝝ Is. 44:4. and ꝝ (with suf. ꝝ, ꝝ, also ꝝ ꝝ, and ꝝ ꝝ, ) used as a preposition between. For between this and that, stands ꝝ, Ex. 11:7. ꝝ Gen. 26:28. ꝝ ꝝ Is. 59:2.—vr ꝝ within ten days, Neh. 5:18.—Prov. 26:13 ꝝ ꝝ in the streets. Many verbs of seeing, knowing, and teaching, are construed with ꝝ, and signify to see, know, or teach a difference between, etc. Thus Mal. 3:18 ꝝ ꝝ ꝝ ꝝ ye shall see the difference between the righteous and the wicked. So with ꝝ 2 Sam. 19:36. Jon. 4:11. with ꝝ 1 K. 3:9. with ꝝ to teach, Ezek. 44:23. comp. Lev. 27:12.

In combination with other prepositions, (1.) ꝝ ꝝ between, ad medium, governing an acc. Ezek. 10:2. 31:10. (2.) ꝝ ꝝ from between, out of, ε μεδί. Ps. 104:13 from between the branches. Num. 17:2. [16:37.] Deut. 28:57 the after-birth ꝝ ꝝ ꝝ ꝝ which cometh out from between her feet. (Comp. II. xix. 110.) Gen. 49:10 there shall not depart ꝝ ꝝ ꝝ ꝝ the sceptre from his feet, i.e. from its proper place between the feet of the king. More rarely ꝝ is merely i. q. ꝝ 2 K. 16:14. (3.) ꝝ ꝝ between, intra, (comp. ꝝ ꝝ ꝝ ) Ezek. 10:2.

yr prep. Chalde. between, as in Hebrew.

yr. f. verbal from ꝝ, dec. X.
1. the act of understanding Is. 33:19.
2. understanding, wisdom, knowledge.
the tribe of Levi.  רִבְיוֹנָה יִשְׂרָאֵל the people of Judah, of Israel. רָבִּי יִשְׂרָאֵל 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 רָבִּי יִשְׂרָאֵל they have built the house of Israel, i.e. have given posterity to Israel, רָבִּי יִשְׂרָאֵל to raise up posterity to any one, i. q. רָבִּי יִשְׂרָאֵל 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 רָבִּי 2 Sam. 7:11. 1 K. 2:24.

9. רָבִּי strictly one's father's house. Gen. 24:23. hence one's father's family, kindred, Gen. 46:31 Joseph spoke to his brethren, and to his father's house. 47:13. and family, a subdivision of a tribe, smaller than רָבִּי (q. v.) Num. 1:2 number the children of Israel according to their generations and families. ver. 18 ff. רָבִּי heads of their families, Ex. 6:14. or רָבִּי יִשְׂרָאֵל 1 Chr. 5:24. also elliptically רָבִּי 1 Chr. 5:6. 26:32. Num. 31:26. Josh. 14:1. likewise רָבִּי יִשְׂרָאֵל 1 Chr. 29:6. רָבִּי יִשְׂרָאֵל 2 Chr. 5:2. (Syr. |דְּשא| דִּשא patriarch.)

רָבִּי is used before many proper names of places. The most remarkable of these combinations are the following:

1. רָבִּי a city of Moab, Is. 15:2. elsewhere written more in full רָבִּי יִשְׂרָאֵל.

2. רָבִּי יִשְׂרָאֵל (house of idols) a city in the tribe of Benjamin. Jos. 7:2. 18:12. 1 Sam. 13:5. 14:23. This name, by way of reproach, is also given by the prophets to רָבִּי the city which follows. See רָבִּי no. 1.

3. רָבִּי יִשְׂרָאֵל (house of God) a city between Shechem and Jerusalem, at first called מָיָה, after the time of Jeroboam the seat of the worship of the golden calf, hence called by the prophets רָבִּי יִשְׂרָאֵל (house of idols). Concerning the origin of the name, see Gen. 28:19. 35:1—
15. The gentile noun is בֵּית רֵעָה 1 K. 16:34.

4. בֵּית רֵעָה a place not far from Samaria. Mic. 1:11.

5. בֵּית רֵעָה Josh. 13:17, a place in the tribe of Reuben, afterwards taken possession of by the Moabites, called also simply בֵּית הָעָלָה.

6. בֵּית רֵעָה found only Judg. 7:24, a place on the Jordan, prob. for בֵּית נַס (domus transitus,) perhaps בָּבַשָּׁבָא, John 1:28.

7. בֵּית נַס (house of inclosure) a place in the tribe of Judah, 1 Chr. 2:51, otherwise called נַס Josh. 15:36, and נָּס 12:13.

8. נַס (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. נַס a Levitical city in the tribe of Ephraim, 2 Chr. 25:13. Josh. 21:22, otherwise called the upper Bethoron, to distinguish it from the lower, on the borders of the tribes Ephraim and Benjamin, Josh. 16:3, 5, 18:13.

10. נַס (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. נַס. Also a city in the tribe of Zebulun, Josh. 19:15.

11. נָּס a citadel not far from Shechem, Judg. 9:6, 20. probably also 2 K. 12:20, where, however, some understand נָּס on mount Zion.


13. נָּס 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.


17. נָּס (house of rest) Josh. 17:11, 16. also נָּס 1 Sam. 31:10, 12. and נָּס 2 Sam. 21:12. a city in the tribe of Manasseh, on the west of Jordan, afterwards called שְׁוֹדֶרֶא, and in the Talmud Baisan.


בֵּית Chald. emph. בֵּית, נָּס. i. q. Heb. נַס.

1. house, temple, palace. Ezra 5:3 ff.

2. a place in which any thing is contained.—נָּס יַבְנֵי רָעָה royal treasure chamber, Ezra 5:17. 7:20. נָּס archives, Ezra 6:1.

נָּס m. const. נָּס, denom. from נָּס, dec. II. b. palace. Est. 1:5. 7:7, 8.

I. נָּס m. dec. IV. a. prob. the

baca plant or tree, (Arab. ฤ), 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. נָּס i. q. נָּשָׁב a weeping. Ps. 84:7 נָּשָׁב נָּס valley of weeping, i.e. valle of tears. Others: valley of the
plant baca, i.e. a dry valley. Others render it as a proper name.

רָבַּֽע, fut. רָבַע, apoc. רָע. to weep, to weep for, to bewail; construed with an acc. Gen. 23:2. 37:35. 50:3. Lev. 10:6. with רָע, Judg. 11:37, 38. Lam. 1:16. also with רָע, 2 Sam. 1:24. with יָרֵא. Jer. 22:10. Job 30:25. The construction with רָע has also other significations; e.g. Num. 11:13 יָרֵא יָרֵא they wept unto me, i.e. they implored, and said. Gen. 45:15 he kissed all his brethren, רָע רָע and wept over them, i.e. in their embraces. Gen. 45:15. 50:1. Judg. 14:16.

Pl. to bewail; construed with an acc. Ezek. 8:14. with רָע, Jer. 31:15.

Deriv. out of course, רָעֲּֽי, רָעְּֽי, רָעֲּֽי, perhaps רָעֲּֽי.

רָעֳּֽ ע m. verbal from רָע. a weeping. Once Ezra 10:1.

רָעֲּֽ ע m. verbal from רָע, dec. I.


2. figuratively, Is. 14:30 רָעֳּֽ ע the first-born of the poor, i.e. the very poor, the poorest of all. Job 18:13 רָעֳּֽ ע death's first-born, i.e. a most awful death, a most terrible sickness. For the feminine occurs the form רָעֳּֽ ע (from an obs. masc. רָעֲּֽי.)

רָעֲּֽ ע fem. of רָע, dec. X.


2. the right of primogeniture, birth-right. Gen. 25:31, 34. 27:32, 36. (Comp. רָעֲּֽ ע)

רָעֲּֽ ע and רָעֲּֽ ע plur. masc. verbal from רָע. first-fruits, spoken of fruit and grain. Lev. 2:14. 23:17.—רָעֲּֽ ע the bread of the first-fruits, i.e. the first bread from the new corn, Lev. 29:20. 2 K. 4:42. רָעֲּֽ ע festival of first-fruits, otherwise called the feast of weeks, or pentecost.


רָעֲּֽ ע f. verbal from רָע, a weeping. Gen. 35:8.

רָעֲּֽ ע in pause רָע, with suff. רָע, verbal from רָע, dec. VI. 1.

1. a weeping. רָע הֶֽעֲּֽ ע to weep bitterly, 2 Sam. 13:36. Is. 38:3. Comp. Jer. 31:15 רָע הֶֽעֲּֽ ע רָע הֶֽעֲּֽ ע שֶֽעֲּֽ ע with bitter weeping Rachel wept, etc.

2. oozing or trickling down of water in mines. Job 28:11. So in Greek and Lat. ζηρόγνυσιν, lacryma.

רָעֲּֽ ע adj. (from an obs. masc. רָע) used as the fem. of רָע, oldest, first-born. Gen. 19:31 ff.


רָעֲּֽ ע in Kal not used in Hebrew, but in Arab. signifying, to precede, be forward, to hasten, (kindred with רָע) Hence in Hebrew, Pl. 1. to bear early or new fruit. Ezek. 47:12.

2. denom. of רָע, 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. רָעֲּֽ ע, רָעֲּֽ ע, רָעֲּֽ ע.

רָעֲּֽ ע m. and רָעֲּֽ ע f. young camel. (Arab. יָּצָּה and יָּצָּה) Is. 60:6. Jer. 2:23.

Others: swift camel, dromedary.

רָעֲּֽ ע properly a subst. i. q. רָע (from רָע) consumption, destruction; hence, only in poetical usage,


רָעֲּֽ ע Child. m. heart. Once Dan. 6:15. (In Syr. and Arab. idem.)

רָעֲּֽ ע contraction of רָע i. q. רָע 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. יִשְׁכְנֹת.
Pa. to wear out, afflict, oppress. Once Dan. 7:25. See יִשְׁכְנֹת Pl. no. 3.


исֶב 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 (מַשְׂכָנֶת) Conj. V. to smile, be serene. So in Hebreau,

Hiph. 1. to cause to rise, in a figurative sense, Am. 5:9 יִשְׁכְנֹת, he causes destruction to rise, i.e. to come, on the mighty. Comp. the very similar metaphors, Is. 42:9. 47:11. 58:8.

2. intras. to be serene, joyful. Ps. 30:14 יִשְׁכְנֹת looked away from me, and I shall again rejoice. Job 9:27. 10:20.

Deriv. יִשְׁכְנֹת.


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 יִשְׁכְנֹת my bones are consumed. Job 13:28 יִשְׁכְנֹת אָזֶן and he is consumed, as a rotten thing.

Pi. 1. to cause to grow old or waste away. Lam. 3:4.

2. to consume, spend, enjoy. Job 21:13 יִשְׁכְנֹת, 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, atttero.

1 Chr. 17:9. Comp. Chald. יִשְׁכְנֹת.

Deriv. out of course יִשְׁכְנֹת, יִשְׁכְנֹת, יִשְׁכְנֹת, dec. IX. b. old, worn out; spoken of garments, Josh. 9:4, 5. of persons, Ezek. 23:23 יִשְׁכְנֹת adulteriis effecta.

יתֵבע found only in Pi. יִשְׁכְנֹת i. q. יִשְׁכְנֹת to terrify. Once Ezra 4:4 Kethib. Comp. יִשְׁכְנֹת and יִשְׁכְנֹת. In Syr. יִשְׁכְנֹת a quadrilateral, to terrify.

יתֵבע verbal from יִשְׁכְנֹת dec. XI. a. generally in the plural, 1. terror. Job 18:11. 24:17. 27:20. 30:15. 18:14 יִשְׁכְנֹת the king of terrors, i.e. of hades.

2. sudden destruction. Ps. 73:19. יִשְׁכְנֹת they perish by sudden destruction. Is. 17:14. Used as a concrete, Ezek. 26:21 יִשְׁכְנֹת I will make thee destruction, i.e. a thing to be destroyed, and thou shalt be no longer.

41:18. 28:19.

Chald. a tax on consumable articles, an excise; or rather an oppressive tax (comp. יִשְׁכְנֹת no. 3.) a tribute generally. Comp. the etymology of יִשְׁכְנֹת. Ezra 4:13, 20. 7:24.

יתֵבע masc. plur. Jer. 33:12, 11. verse 11, old garments, rags. (In Syr. יִשְׁכּנֶת idem.)

יתֵבע 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 יִשְׁכְנֹת (see below); and probably signifies Bel(est)rex princeps, from בֶל Bel, king, and יִשְׁכְנֹת chief or Belis princeps, the syllable tscha, in Belteshazzar, being the suffix in the Zendish language, to denote the genitive case. Concerning the termination יִשְׁכְנֹת see article יִשְׁכּנֶת.

יתֵבע verbal from יִשְׁכְנֹת. 1. as a subst. destruction. Is. 38:17. Hence

2. as an adv. not. 2 Sam. 1:21. Job 41:18, [26.] Whence (1.) יִשְׁכְנֹת without; e.g. יִשְׁכְנֹת without knowing it, unawares,

劳累 m. verbal from ₪, dec. I. mix provider, meslin, farrago. Job 6:5. 24:6. Is. 30:24. The two latter passages are rendered perfectly clear, by adopting the meaning of the Latin farrago, which consisted of barley or oats, mixed with vetches and beans, which were both sown and reaped together. See Plin. H. N. xviii. 15. 41.


compounded of ₪ not and ₪ prob. use, profit; comp. ₪ Hiph. to be useful.


2. something pernicious, destruction. Nah. 1:11. ₪ ₪ one who plans destruction, Ps. 18:5 ₪ ₪ streams of destruction, as an emblem of misfortune, or great dangers. Others incorrectly: streams of hades, (a signification, which does not belong to ₪.) Equally incorrect is the rendering, king of hades.

3. as a concrete, i.q. ₪ a wicked man, Job 34:18. 2 Sam. 23:6. a destroyer, waster, Nah. 2:1.

I. ₪, fut. ₪ to moisten, wet, anoint. (In Arab. idem.) Hence part. ₪ as ₪ over with oil. Num. 2:4. 5. 7:10. 12. 14:21, etc. Intrinsically, Ps. 92:11 ₪ I am anointed with fresh oil.

II. ₪ 1. to mingle, confuse, confound. (In Syr. ₪ to mix, confuse. Arab. ₪ idem. II. to stammer.) Gen. 11:9 ₪ ₪ for there Jehovah confounded the language of the whole earth.

2. denom. from ₪, to give fodder. Judg. 19:21 ₪ ₪ he gave to the asses fodder.

Hilltop. 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. ₪ i.q. ₪ to wither, fade. Hence fut. Hiph. ₪ we fade, Is. 64:5.

₪ to bind, confine, restrain, as a horse or mule with a bridle. Once Ps. 32:9. (In Syr. ₪ to bind, confine, by the mouth. ₪ a muzzle.)

₪ (denom. from Arab. and Ethiop. ₪ figs, also sycamore fruit.) to gather, cultivate, or live on figs, ₪. Once Am. 7:14 ₪ ₪ one who scissors or rubs sycamore fruit, i.e. one who rips or cultivates it by this necessary management. Sept. ₪ ₪ Comp. ₪ and Bocharti Hieroz. 1. p. 384.

₪ (In Arab. ₪) 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 ἐπιθαλάνειν τῷ ἐμῷ ἐπίστασιν, 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 πρί; hence Num. 4:20 "καὶ ἐπιθαλάσειν τῷ ἐμῷ στόματι, and they shall not for a moment see the sanctuary," Sept. ἡκατερία. 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. ἐπιθαλάσσω to swallow up. Figuratively 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. לֶאֶב, no.2. Job 2:3 thou hast excited me against him, to destroy him without cause. 10:8. 37:20. Ps. 21:10 קָנָה in his anger he destroys them. Is. 3:12 שָׁלַח חֲרִידָתָו וַתַּעֲצַבּוּ, they destroy thy path. 19:3 וַתַּעֲצַבּוּ and I will destroy, i.e. frustrate, his purpose. 25:7 יָלַע and will destroy, i.e. remove, in that mountain the veil, etc. verse 8 יָלַע יְמִינִי וַתַּעֲצַבּוּ, he will destroy death for ever. 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 Ch'ald. יָלַע to swallow and to destroy; and also in ῥαρατίμω 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 יָלָם so that the king be not destroyed.

Niph. 1. pass. of Pi. no. 2. Hos. 8:8. Is. 28:7 יָלָם יְמִינִי, they are disordered by wine. (comp. 28:1 יָלָם, smitten by wine.) Others find in this passage a distinct root, namely, the Arab. ḥālāh, to conquer, which in Arabic is ap-
plied also to wine, which overcomes a man, and, as it were, smites him to the ground. Comp. בֵּן no.5. and יָלָם.

Hithpa. Once Ps. 107:27 יָלַע יְמִינִי all their wisdom is destroyed.

םִכָּסֵי, with suffix. יָלָם, verbal from יָלָם. 1. something swallowed. Jer. 51:44.
2. destruction. Ps. 52:6. [4.]
3. proper name of a small city on the southern extremity of the Dead Sea, afterwards called יָלָם. With the four cities which were destroyed, it formed the Pentapolis, or district of five cities. Gen. 14:2, 8. 19:20—22.

םִכָּסֵי and יָלָם, with suffix יָלָם. Compounded of יָלָם not, and יָלָם, 2. 1.

1. properly non ad, nihil ad. Gen. 41:16 הִזָּה יָלָם, יָלָם, it is not in me, God may answer Pharaoh peaceably. 14:24 יָלָם nothing for me.
3. without. Gen. 41:44. But more frequently יָלָם, (1,) besides Ps. 18:32 יָלָם עָלָיו בְּכָל יָשָׁם יָלָם who is God, besides Jehovah? Num. 5:20. Josh. 22:19. (2) without. Is. 36:10. (In Syr. occurs the singular form, יָלָם, which is construed with יָלָם.)

םִכָּסֵי m. (prob. for יָלָם, absorptio populi, i.e. Greek Νυσθήσις) proper name of a prophet hired by the Moabites against Israel. Num. 22:5 ff. In Greek בֶּלָּשִׁי. יָלָם to pour out, to make empty or desolate. (In Arab. is בְּלָת to open, but יָלָם, a waste, desert.) Is. 24:1. Parall. יָלָם.

Pu. pass. Nah. 2:11.


םִכָּסֵי Dan. 5:1, 2. and יָלָם 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 Naboned and Labenetus. Comp. רכז פק.

perhaps properly a subst. separation, from יִּלָּקָה i.q. Arab. بلバック to separate, intran. to be separated; whence יול with Yod paragogic, מִלָּקָה.
1. adv. not. 1 Sam. 20: 26.
3. יִּלָּקָה except, unless, after a preceding negation, Gen. 47: 18 there is nothing left יִּלָּקָה except our body. Judg. 7: 14. Am. 3: 3, 4.
4. conj. unless, besides that, Gen. 43: 3 יִּלָּקָה unless your brother is with you. Dan. 11: 18.

The following combinations also occur:
1. יִּלָּקָה (1.) before an infin. not to, (the negative before an infinitive with יִּלָּקָה is always expressed in this manner.) Gen. 3: 11 יִּלָּקָה not to eat. Ruth 2: 9 יִּלָּקָה not to touch thee. Gen. 38: 9. Ex. 8: 18, 25. so that. . . . , not, lest, Gen. 4: 15. since. . . , not, Jer. 42: 13 יִּלָּקָה so that not, 2 K. 23: 10. (2.) before a finite verb, that not, lest. Jer. 23: 14 יִּלָּקָה that they do not return, 27: 18. but in Ezek. 13: 3 יִּלָּקָה without that they see, i.e. without having visions.
2. יִּלָּקָה since not, (the mode of expressing the negation before the infin. with יִּלָּקָה.) Num. 14: 16. Ezek. 16: 28 יִּלָּקָה since thou art not satisfied.
3. יִּלָּקָה till not, construed with the pret. Num. 21: 35. Deut. 3: 3. Josh. 8: 22. Job 14: 12 יִּלָּקָה יִּלָּקָה till the heavens are no more.

ןָלָקָה with Kamets impure, as if from a root נָל, (comp. Pers. נל 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 יִלָּקָה the ancient high places. Ps. 18: 34 יִלָּקָה יִלָּקָה I sets me upon my high places, i.e. i 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 ילָקָה priests of the high places, 1 K. 12: 32. 2 K. 17: 32. 23: 9. ילָקָה יִלָּקָה 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 ילָקָה i.q. יִלָּקָה 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 ילָקָה altar, 2 K. 23: 15. 2 Chr. 14: 2. 32: 12. From Ezek. 16: 16, according to which ילָקָה יִלָּקָה 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. ילָקָה (with singular meaning,) (1.) high place. Jer. 26: 18. Mic. 3: 12. 2. grave, monument, mausoleum. Is. 53: 9. With suff. ילָקָה (the Kamets in this case being pure and mutable.)

Plur. ילָקָה (with double plural termination, comp. ילָקָה יִלָּקָה 1 Sam. 26: 12.) ילָקָה, or according to the Keri ילָקָה (read ומְתוֹה) high places. According to the reading ילָקָה, the 'i is shortened as ילָקָה, ילָקָה. Thus in the phrase ילָקָה יִלָּקָה יִלָּקָה to march upon the heights of the earth, or of the land, a poetical description of a triumphant conqueror, or of the advancing Deity, Deut. 33: 29. Mic. 1: 3. Am. 4: 13. also with ילָקָה, Deut. 32: 13. Is. 55: 14. In the same connexion occurs יִלָּקָה the high waves of the sea, Job 9: 8. יִלָּקָה the heights of the clouds, Is. 14: 14.
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. "to Ps. 45:11. So in Prov. 10:5 who, is 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 הָיוֹן 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 which as a son of a night, i.e. during a night, arose, and during a night perished. (In Syr. אֶדֶם edem die.) נַעַר a man of courage, Deut. 3:18. ונער a wicked man, a worthless fellow, (see הָיוֹן.) sons of surety, i.e. hostages, 2 K. 14:14. Is. 5:1 הָיוֹן a hill, son of flatness, i.e. a fruitful hill. (Comp. עָיוֹן, עַיִן.)

6. used figuratively in other phrases; e.g. son of death, i.e. one deserving of death, 1 Sam. 20:31. son of stripes, Deut. 25:2. sons of the quiver, i.e. arrows, Lam. 3:13. sons of the bow, i.e. arrows, Job 41:19. son of the dawning, 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. ונער a young dow, Ex. 12:6. יִרְעָנָּה young ravens, Ps. 147:2. כֹּל a calf; (see ונער.) Applied also to eggs, (comp. in Syr. עָיוֹן daughter, and egg,) Job 39:16. she cruelly entreats 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. ונער and ונער; and in Lat. pullus and pullulare.) Then, because it denotes an
2. to rebuild, build up what has been destroyed. Am. 9:14 יִשָּׁנָּה יִשָּׁנָּה they shall rebuild the desolate cities. Ps. 122:3. 147:2. Josh. 6:26. יִשָּׁנָּה יִשָּׁנָּה to cultivate desert places anew; see יִשָּׁנָּה. 3. used figuratively of persons and nations, to build them up, to give them a permanent habitation, to make them prosperous. Jer. 24:6 יִשָּׁנָּה יִשָּׁנָּה 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. יִשָּׁנָּה יִשָּׁנָּה to raise up, or give posterity to any one. See יִשָּׁנָּה no. 8. comp. Niph. no. 3. 13:17. Job 12:14. 2. figuratively, to be built up, to be made prosperous, to prosper again. Jer. 12:16 יִשָּׁנָּה יִשָּׁנָּה then shall they prosper among my people. Mal.3:15.Job 22:23. 3. pass. of Kal no. 4. Gen. 16:2 יִשָּׁנָּה יִשָּׁנָּה perhaps I shall acquire posterity through her. 30:3. (Arab. יִגְּשַׁל conj. I. II. and VIII. to beget, bear, have children.) Deriv. יִשָּׁנָּה יִשָּׁנָּה and, according to some, הָרֵךְ and יִשָּׁנָּה. 12. 5:2. Part. pass. יִשָּׁנָּה יִשָּׁנָּה, 5:11. Infin. יִשָּׁנָּה יִשָּׁנָּה יִשָּׁנָּה, 5:9. 11. The pass. construed with an acc. of the material. Ezra 5:8 יִשָּׁנָּה יִשָּׁנָּה יִשָּׁנָּה and it is builded out of hewn stones. יִשָּׁנָּה f. Ezek. 41:13. and 40:5. m. Ezek. 40:5. verbs from יִשָּׁנָּה יִשָּׁנָּה, 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. יִשָּׁנָּה Arab. יָבֵן idem.) יִשָּׁנָּה Chald. to be angry. Dan. 2:12. In the Targums more frequent.
1. **behind, after** (Arab.־בָּא after.) Gen. 7:16. Judg. 5:22. 9:51. Am. 9:10 יָדָיו יָדָיו יָדָיו יָדָיו the evil shall not overtake us, nor come up with us. 2 Sam. 20:21 יָדָיו יָדָיו over the wall, perhaps for יָדָיו from behind the wall.

2. **for**. 1 Sam. 7:9. 2 Sam. 10:12. Jer. 21:2—יָדָיו יָדָיו יָדָיו יָדָיו to be for, i.e. to become, Is. 32:14—Job 2:4 יָדָיו יָדָיו יָדָיו skin for skin. (Ethiop. יָדָיו to exchange, barter.) Hence frequently, יָדָיו to pray for any one, to make atonement for any person or thing.

3. **through**. Joel 2:8, 9 יָדָיו יָדָיו through the lattices. Gen. 26:8. Josh. 2:15. Judg. 5:28. Joined with יָדָיו יָדָיו (the only case in which the form יָדָיו 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 יָדָיו יָדָיו 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 יָדָיו ! Sam. 1:6. after יָדָיו Gen. 20:18. after יָדָיו to seal, Job 9:7. Comp. יָדָיו יָדָיו to protect, defend. Ps. 3:4. Zech. 12:8.

5. **by**. 1 Sam. 4:18 יָדָיו יָדָיו יָדָיו by the side of the gate.

I. יָדָיו to search, inquire, (as in Arab. and Aram.) Is. 21:12. Niph. pass. Obad. 6 יָדָיו יָדָיו how are his secret places searched! Deriv. יָדָיו.

II. יָדָיו to swell; applied to water, to boil, to boil up. (Comp. Arab. יָדָיו יָדָיו יָדָיו to swell; Chald יָדָיו יָדָיו to bubble, to boil; and the Heb. יָדָיו יָדָיו blains, blisters.)

Is. 64:1 יָדָיו יָדָיו יָדָיו the fire makes the water to boil.

Niph. Is. 30:15 as a breach ready to fall, יָדָיו יָדָיו swelling out in the wall.

1. **Chald.** to seek. Dan. 2:13. 6:5.


R יָדָיו m. proper name of the father of Raham. Num. 22:5. 24:3. Josh. 24:9. Mic. 6:5. In the N. T. Pet. 2:15, this name is written ῥάβεω, perhaps by a commutation of the sounds of ρ and θ. See the letter ρ.

אַהֲרֹן 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.

*ָדָיו m. verbal from יָדָיו יָדָיו יָדָיו. I. request, prayer. Once Job 30:24 יָדָיו יָדָיו יָדָיו prayer avails nothing. Others regard it as a compound of יָדָיו and יָדָיו, hill, grave.

יָדָיו m. verbal from יָדָיו (see יָדָיו יָדָיו יָדָיו no. I. 1.) dec. I. cattle. In Syr. and Arab. יָדָיו יָדָיו יָדָיו (Comp. יָדָיו יָדָיו יָדָיו idem.) Gen. 45:17. Ex. 22:5. Num. 20:4, 8, 11.

יָדָיו to kick behind. Deut. 32:15. hence, figuratively, to spurn at, despise, be unmindful of benefits, construed with יָדָיו יָדָיו יָדָיו 1 Sam. 2:29 wherefore despise ye my offering, and my oblation, which I have appointed? Vulg. Quare calce rejec- tis—? (Syr. יָדָיו יָדָיו יָדָיו calcavit, recalculatam.)

יָדָיו, fut. יָדָיו יָדָיו I. to possess, command, rule over. Is. 26:13 יָדָיו יָדָיו יָדָיו יָדָיו יָדָיו יָדָיו יָדָיו יָדָיו יָדָיו יָדָיו יָדָיו יָדָיו יָדָיו יָדָיו יָדָיו יָדָיו יָדָיו יָדָיו יָדָיו יָדָיו יָדָיו יָדָיו יָדָיו יָדָיו יָדָיו יָדָיו יָדָיו Y H Z N L M K J I H G F E D C B A. (other) lords besides they have ruled over us. Construed with יָדָיו יָדָיו יָדָיו, 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. יָדָיו (as a pluralis excellentiae,)
thy husband, Is. 54:5. Part. pass. נב about and נב a married woman, Gen. 20: 3. Deut. 22:22. (In Syr. and Arab. idem.)

3. construed with כ, to despise, loathe.
(In Arab. בֵּית וָלָּא 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.


ֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֆ

1. lord, owner. נב, נב, נב 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 נב from its lord, i.e. from the poor man, to whom it is due. 17:8. 16:29 נב נב a well-spring of happiness is wisdom to its possessor. 1:19. Ecc. 8:8 wickedness delivers not נב him who practises it. comp. 7:12.

2. husband, (as the lord of the wife.) 2 Sam. 11:20. Ex. 21:22 נב נב the woman's husband; but in verse 3 נב a married man. Joel 1:8 נב נב 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. נב no. 2. נב no. 5.) e.g. נב נב one who has a lawsuit, Ex. 24:14. נב נב 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 נב is synonymous with נב, נב, (comp. 2 Sam. 21: 12, with 2:4, 5.) and it is so regarded by all ancient versions. Others incor-

rectly; rulers, procers, relying perhaps on Judg. 9:51 נב נב נב נב, 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, נב נב נב, as Judg. 6:25 ff. 1 K. 18:18 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. נב נב grace of Baal; Hasdrubal; Ad-herbal, etc.) Upon some of those inscriptions, which have a Greek translation accompanying them, this name is rendered תֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֶֆ

Connected with no. 3. is the use of this word before geographical names, denoting the place where any thing is found, i.q. נב. The principal proper names of this kind are,


2. נב נב 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. נב נב a part of mount Antilibanus. Judg. 3:3. 1 Chr. 5:23.

also ￼ Jer. 48:23. a place in the
tribe of Reuben, afterwards taken pos-
session of by the Moabites, according
to Eusebius, near Baara in Arabia.

5. ￼ (place of discomfiture) a
place where David smote the Philis-
tines. 2 Sam. 5:20.

6. ￼ a city in Egypt, Ex. 14:2.
Num. 33:7. usually called Heroopolis,
from the worship of Typhon.

7. ￼ (place of Typhon) Judg. 20:
33.

Chald. idem. Ezra 4:8. See

female owner or possessor. 1 K.
17:17. ￼ sorceress. See these
words.

2. a city in the tribe of Judah, other-
1 Chr. 13:6.

a city in the southern part
of the tribe of Judah. Josh. 15:24, 1 K.
4:16.

m. proper name of a king of
the Ammonites. Jer. 40:14.—16 MSS,
and Josephus (A.J. ix. 3.) read ￼

f. 1. a city in mt. Lebanon,
1 K. 9:18. 2 Chr. 8:6.

2. i. q. no. 2. Josh. 19:44.

, fut. ￼. 1. prob. to feed,
graze, consume by grazing. Not used
in Kal in this sense, but see Pi. no. 1.
Hiph. no. 1. Hence ￼, so called
from their grazing.

2. to burn up, consume. (Comp. ￼
spoken of fire.) Ps. 83:15 ￼ ￼ as
the fire consumes the forest. More
frequently construed with ￼, Job 1:16
the fire of God is fallen from heaven,
￼ has and consumed the sheep and the young men. Num. 11:3.
to burn up, to be consumed by fire, Ex.
3:3. Is. 1:31. Judg. 15:14. and in-
choat. to take fire, to kindle, to burn;
spoken of fire, Jer. 20:9. Is. 62:1. of
the burning material, Ex. 3:2. Deut.
4:11: or figuratively of anger, Ps. 2:12
for his anger shall be sud-
denly kindled. Ps. 79:6. 89:46. Est.
1:12. Ps. 18:9 ￼ ￼ coals took
fire from him, i.e. glowing coals pro-
ceeded from him.

3. to be dumb, brutalis, denom. from

Niph. ￼ to be dumb, brutalis, (see
Kal no. 3.) Jer. 10:14, 21. 51:17.
Is. 19:11. (Syr. ￼) ferus factus
est, ferociti, stulte fecit.)

Pl. ￼, infin. ￼, fut. ￼.
1. to let cattle feed, Ex. 22:4. Con-
structed with an accusative, to feed upon,
Is. 3:14. 5:5.

2. to kindle, set on fire, burn. Ex.
33:7. Lev. 6:5. [12.] Is. 44:15 ￼
and it shall serve for a man to
burn. Is. 40:16 Lebanon would not
suffic ￼ to burn for him a sacrifice.
Neh. 10:35. 2 Chr. 4:20. 13:11.

3. to remove, put away, take away.
Deut. 26:13, 14. 2 Sam. 4:11. 1 K.
22:46 and the other sodomites ￼ he
removed out of the land. Here
belongs the expression in Deuteronomy,
respecting the infliction of capital pu-
nishment, ￼ thou shalt re-
moves the evil from the midst of thee,
22:21, 24. 24:7. also with ￼
17:12. 22:22. (In the earlier laws
the correspondent expression is ￼ or
some similar phrase. But
that ￼ is here to be taken ab-
tractly, is evident from 22:21, 24,
where it otherwise would be in the
 feminine or in the plural.) Also
constructed with ￼, 1 K. 14:10 ￼
I will remove away the house of
Jeroboam, as a man removes dung.

Pu. to burn. Jer. 36:22.

2. to kindle, set on fire. Ex. 22:5. to
burn any thing. Nah. 2:14. 2 Chr. 28:3.

3. to remove, put away; construed
with ￼ 1 K. 16:3.

Deriv. out of course ￼.
verb adj. from הָרַע, burning.
Is. 4:4.

m. denom. from בֵּרֵע, brutish, stupid, like cattle. (See בֵּר no. 3.) Ps. 49:11. 73:22, 92:7.

fem. of בֵּר, a fire, burning. Ex. 22:5.

proper name of a king of Israel, son of Ahijah. 1 K. 15:16. 2 Chr. 16:1. Sept. Baaz. Vulg. Baasa, (Root בֵּר in Chald. i. q. בֵּר to be wicked.)

in Kal not used. (In Syr. to fear, to be afraid.)

2. to come upon suddenly. 1 Sam. 16:14 רַעְעָן רַעְעָן an evil spirit came upon him suddenly. ver. 15. (Arab. רַעְעָן to happen suddenly; conj. III. to come upon suddenly.)

Niph. to fear, be afraid. Dan. 8:17. constricted with רַע, 1 Chr. 21:20. Est. 7:6.

f. verbal from רַעְעָן terror. Jer. 8:15. 14:19.


Jer. 38:22. and רַעְעָן f. Job 8:11. 40:21. marsh, mire. (In Chald. idem.) Plur. with suff. רַעְעָן Ezek. 47:11, an incorrect orthography for רַעְעָן (Root רַע i. q. Arab. רַע to be moist, to moisten; רַע moisture, scanty water.)

m. verbal from רַע, dec. III. a.

m. onion. Plur. רַעַע, Num. 11:5. In Syr. and Arab. idem. Root רַעַע i. q. Arab. רַע to peel off; comp. Heb. רַע.

I. רַע (Arab. ضَعَرَ to cut off, to cut in pieces, ) to break off, to break down. Am. 9:1 רָעָה נְשָׁכָה and break them down on the head of all, i.e. so that the pieces fall on the head of all. The form רָעָה is put for רַעָה.
Joel 2:8 they rush through drawn swords, רָעָה אָוֹן and break not their course.

Pi. 1. to cut off. Is. 38:12.
2. to finish, make an end. Is. 10:12.
Zech. 4:9. Job 6:9 may he loose his hand רָעָה and make an end of me. 27:8 (God) maketh an end (of him,) i.e. taketh away his life. Lam. 2:17 רָעָה he has finished, i.e. fulfilled, his word.

Pi. to take advantage of any one con- strued with an accus. Ezek. 22:12.

m. with suff. רַעְעָן, verbal from רַע, dec. VI.
2. ill-gotten wealth. Ezek. 22:13. רַעְעָן רַעְעָן thy ill-gotten wealth which thou hast procured. Mic. 4:13. See רַעְעָן, under art. רַע no. II.


m. verbal from רַע, dec. V. a. dough, (so called from its swelling.) Ex. 12:34, 39. 2 Sam. 13:8.

רַעְעָן (vicus elation, according to the Arab. רַעְעָן a place in the plain of the tribe of Judah. Josh. 15:39. 2 K. 22:1. In Josephus (J. A. x. 5.) בֵּרָבֶת.

fut. רַעְעָֽן 1. to cut off, to gather.
(Comp. in Syr. כְּרָאֹמִי. Pa. to shorten, to

2. to make inaccessible, and hence to fortify. Part. רָכָה (1) inaccessible, high. רָכָה תַּנָּא an inaccessible wall, Deut. 28: 52. Is. 2: 15. Metaphorically רָכָה תַּנָּא magna et ardua (intellectus,) Jer. 33: 3. (2) applied to cities, fortified. Deut. 1: 28. 3: 5. 2 Sam. 20: 6.

Niph. to be cut off; forbidden, restrained, constrained with רָכָה. Gen. 11: 6. Job 42: 2 רָכָה שָׁנָה רָכָה אִם no undertaking is forbidden, or too difficult for thee.


I. רָכָה Job 22: 24. and Plur. רָכָה 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.


רָכָה i. q. רָכָה no. I. Job 36: 19.

רָכָה f. 1. a fold, pen. Mic. 2: 12. (from רָכָה no. 2. comp. מָרָכָה from מַרְךָה) In Chald. מָרָכָה septum, conclave.


רָכָה m. verbal from רָכָה, a fortified place, a strong hold. Zech. 9: 12.


(Comp. רָכָה.) In Chald. more frequent. Root רָכָה to cut off, check, restrain.

רָכָה m. dec. I. flash, bottle, flagon. 1K. 14: 3. Jer. 19: 1, 10. Formed from the sound which a bottle makes when emptied. (Comp. Arab. لعَفَ quidam edidit amphora inter evacuandum; Syr. ῥάραρα laguncula; and Greek βρισκόντος.)

רָכָה, fut. רַכָּת (In Syr. ἔλλειψις.)

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 then 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 רָכָה שָׁנָה רָכָה אִם she (the serpent) lays her eggs, and hatches 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.


4. to be hatched, to come out of the eggs. Is. 59: 15.

5. to be rent. Job 26: 8.

6. to be dashed in pieces. 2 Chr. 25: 12.

Pi. רָכָה I. 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.]
Hithpala. to divide itself; to be clef.
נַּחַל m. verbal from נָחַל, a half, especially a half shekel. Gen. 24:22. Ex. 38:26.
נַחַל f. verbal from נָחַל, dec. XII.b.
valley, low plain. (Syr. ܐܒܪܠܛܢܐ, Arab. ܢܢܛܚܝܢܐ a plain.) Gen. 11:2. Ezek. 37:1, 2. —נַחַל נֵבְעַל valley of Lebanon, i.e. the valley of Bukka between Libanus and Antililbanus, Josh. 11:17. 12:7.
properly to pour out, to empty out. (Arab. بَحْقَبِقَ بَحْقَبِقَ, see נַחַל.) Hence
1. to make empty, to depopulate a country. Is. 24:1. Nah. 2:3. —Jer. 19:7 יְהֹוָה יִמָּצֵא 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 נַחַל פֶּלֶת a wide-spread or luxuriant vine. (Arab. ژأ: to have many children.)

Niph. נַחַל, infin. נִחַל, fut. נָחְלָה, pass. of Kal no. 1. Is. 24:3. 19:3 יִמָּצֵא נַחַל the spirit of the Egyptians shall fail, (נַחַל for נָחַל).
נַחַל found only in Pi. נַחַל.
1. to see, behold, look; when construed with נ to behold with pleasure, to
rejoice in the sight of, Ps. 27:4 נַחַל יִרְגֹּן, to rejoice in his sanctuary.
2. to look after, to search for any thing; construed with ה awkward, 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 aliquai rei, i. q. נַחַל Ezek. 34:11, 12.
נַחַל Chald. found only in Pa. נַחַל to seek, search. Ezra 4:15, 19. 5:17. and Ithpa. נַחַל idem. Ezra 5:17.
(In Arab. نَفْرَة an ox, بَقْر oxen. In Heb. comp. נַחַל and נַחַל בִּרְשָׁי milch kine, cows, Gen. 33:13. נַחַל a son of the herd, a calf; Gen. 18:7, 8. נַחַל a young bullock, Num. 29:2; 2, 8. or נַחַל a young calf; Lev. 9:2. —Jer. 31:12 נַחַל נַחַל young oxen and sheep.
More rarely the plur. נַחַל, Am. 6:12. Neh. 10:37. 2 Chr. 4:3.
נַחַל plur. נַחַל, m. dec. VI. p.
1. the dawn, the morning. Gen. 1:5 ff. —נַחַל every morning, Ex. 30:7. 34:2. נַחַל idem, Am. 4:4. 1 Chr. 16:40. נַחַל idem, Ps. 73:14. 10:8. Is. 33:2.
2. i. q. נַחַל to-morrow, the morrow, estas. Ex. 16:7. Num. 16:5. hence נַחַל 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. אֶתְנָה-וֹתְנָהתָ וֹתְנָה but when we think of yesterday, the evening, (see נַחַל.)
נַחַל f. (with Kamets impure) dec.

pray found only in Pi. צ.


2. to strive after anything, peto. Num. 16:10.—רצ רצ 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.


ב. m. with suff. צ, 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 צ in this passage from צ 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 Chaldæic.

II. צ, fem. צ verbal adj. from צ, dec. VIII. k. (Arab. צ.)


III. צ and צ m. corn, grain. Gen. 41:35. 49. 42:3. 25. rarely spoken of standing corn, Ps. 65:14. (Arab. צ, wheat.)

צ m. Chald. with suff. צ plur. צ, (see צ,) verbal from צ no. 1. (see Niph.) son. Dan. 6:1.—צ צ son of the gods, an angel, Dan. 3:25.


צ m. field. Job 39:4. See the following article.


field, open country. (In Arab. צ, idem, properly what is without; comp. צ without, abroad, and the Heb. צ.)

צ m. verbal from צ, dec. I.

1. purity; joined with צ and צ, purity of hands, as indicative of innocence, Ps. 18:21. 25. Job 22:30.

2. a cleansing or purifying substance, i.q. צ alkali, lye; 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 as with alkali, or rather borax. Job 9:30 and I washed my hands with lye.

I. נָרַג 1. strictly, to here, to hew out.

(See Piel; and comp. Arab. בָּרַג and בָּרָג to cut, to cut out, to plane.)

2. to form, make, produce. (Arab. بَرَگ.)
The order of the significations is, as in the Arab. خُلُق, (1.) to be smooth.
(2.) to make smooth, to plane. (3.) to form, to make.) Gen.1:1, 21, 27. 2:3, 4. Is. 43:1, 7. Am. 4:13. (Syn. יָרֵג, יָרְגַּג.) Ps. 51:12. Is. 45:7. Jer. 31:22 יָרְגַּג שָׂרָה God will create something new. Is. 65:18 יָרְגַּג שָׂרָה יֶבֶרֶר will hold, I will make Jerusalem a rejoicing. 

Niph. 1. pass. of Kal no. 2. Gen. 2: 4. 5:2.


Pi. יָרֵג. 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. יָרְגַּג.) Ezek. 21:24. [19.]

Deriv. יָרְגִּגֶה.

II. יָרְגֵלנ. denom. from יָרְגַּג, to make fat, to fatten. 1 Sam. 2:29.


m. found only 1 K. 5:3.

[4:23.] According to the Sept. (in some MSS. (Syr. Chald. Vulg. birds, fowls. (In Samarr. יָרְגִּל is the name of a particular bird, by which the Heb. יָרְגִּל is rendered Lev. 11:17. Comp. Syr. יַרְדִּיקִיל avis diversicolor, according to others, cygnus.) Others: game, venison, from יָרְדִּיקִיל field.

יָרְגָּלָל 1. as in Aram. to scatter, sprinkle. See יָרְגָּל.
distinguish. See Celsii Hierobot. i. 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.

חֵרָב m. with Syriac orthography, i. q. פֶּרַךְ, found only in plur. Cant. 1:17.

חֵרָב Ezek. 47:16. and חֵרָב 2 Sam. 8:8. Berytus, a maritime city in Phenicia, with a harbour, celebrated in the middle ages, now called Barut or Bairut.

חֶרֶב f. verbal from חֵרָב no. I. meat, food. Ps. 69:22.

חֶרֶב m. prim. with suff. חֶרֶב, dec. VIII. g. (Aram. חֶרֶב, בִּלְקָע.)

1. iron. Num. 33:16.
2. an iron tool. 2 K. 6:5. Ecc. 10:10.


2. to pass through, to stretch across. Ex. 36:33 he made the middle bar חֶלֶב to pass through the midst of the boards. Hence חֶלֶב a bar.

Hiph. חֶלֶב 1. to put to flight, to chase away. 1 Chr. 8:13.

2. i. q. Kal no. 2. Ex. 16:28.

Deriv. חֶלֶב, חֶלֶב, חֶלֶב.

חֶלֶב see חֶלֶב.

I. חֶלֶב adj. i. q. חֶלֶב. fat. Whence the feminine חֶלֶב (which ought perhaps to be pointed חֶלֶב) Ezek. 34:20. Several MSS. have חֶלֶב.

II. חֶלֶב m. clear weather, serene sky. Job 37:11. Root חֶלֶב ְיָפָה to be pure; comp. Chald. חֶלֶב serenitas. Others consider it a preposition. See art. חֶלֶב.

חֶלֶב 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 חֶלֶב = חֶלֶב no. I. (q. v.)

חֶלֶב f. verbal from חֶלֶב, something effected by God, especially something wonderful or extraordinary. Nu. 16:30.

חֶלֶב f. verbal from חֶלֶב no. I. meat, food. 2 Sam. 13:5, 7, 10.

חֶלֶב m. verbal adj. from חֶלֶב. (Put for חֶלֶב; 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. חֶלֶב no. 2.

חֶלֶב m. verbal from חֶלֶב 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.

חֶלֶב proper name of a son of Ephraim, according to the etymology. 1 Chr. 7:23. i. q. חֶלֶב in misfortune.

חֶלֶב f. dec. I. 1. covenant, league, compact. (Root חֶלֶב i. q. Arab. خَلِيَ وال) praeclarus, praecepsit, from the custom of cutting in pieces the victims sacrificed on such occasions, and of passing through them; see חֶלֶב.) The verbs employed to denote a making or entering into a covenant are חֶלֶב, חֶלֶב, חֶלֶב, חֶלֶב; those to denote its violation are חֶלֶב, חֶלֶב. The genitive often denotes the person with whom the covenant is made, Lev. 26:45 חֶלֶב מִארְבּוֹ the covenant with their ancestors. Deut. 4:31 חֶלֶב כְּלָם the covenant with thy fathers; hence with a
double genitive. Lev. 26:42 יָרֵאִים my covenant with Jacob.

2. Often the terms of the covenant on one side only are intended; hence, in speaking of the covenant of God with the Israelites, it is sometimes equivalent to law; as היהי תְרֵאָה the law chest or ark of the covenant, Josh. 3:6. יָרֵאִים tables of the law, Deut. 9:9. יָרֵאָה book of the law, a statute book out of which Moses read to the people, Ex. 24:7. and the institution of the pass-over is cited, 2 K. 23:21.—יָרֵאָה the words of the covenant, the ten words, i.e. the ten commandments, Ex. 34:28.

3. used as a concrete, i.q. יָרֵאִים one who makes a covenant. Is. 42:6 יָרֵאָה one who establishes a covenant with the nations. Is. 49:8.

יָרֵאִים f. Jer. 2:22. Mal. 3:2. alkali, ἤμι, lixivium, especially the vegetable alkali, (the mineral was called יָרֵאָה) which was procured from the ashes of several alkaline plants, (e.g. saltsa kali, soda fruticosa, anabasis, Linn.) The ancients made use of this alkali, or of a solution of it, in connexion with oil, for cleansing and washing clothes, Jer. 2:22. hence Mal. 3:2 יָרֵאָה the alkali of the fullers. As to its form, it is probably a denom. from יָרֵאִים purification, cleansing; hence with the adjective termination, יָרֵאָה what serves for cleansing or purifying. Comp. Bocharti Hieroz. ii. p. 45. Celsii Hierob. i. 449. J. Th. Hartmann's Hebräerin. Th. 1. p. 163 ff. See art. יָרֵאִים.

יָרֵאִים, fut. יָרְאָה. 1. to bend the knee, to kneel. 2 Chr. 6:13 יָרְאָה be kneaded upon his knees. Ps. 95:6. (In Syr. and Arab. idem.) Probably a denom. from יָרֵאִים a knee.


Pi. 1. יָרָאָה to bless, pronounce a blessing. (Whether this signification is connected with that of kneeling 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 posture of salutation, or religious worship. But most probably the two senses are independent of each other.) 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 with any thing, Deut. 12:7. 15:14.

2. to greet, to salute any one, which was connected with a blessing, 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. 10:7. 26:12. 34:2. 63:5. 66:8. Deut. 8:10. also יָרְאָה יָרֵאָה, Deut. 10:8. 21:5. 1 Chr. 23:13. to call on or invoke God, spoken of the priests, in imitation of the phrase יָרֵאָה יָרֵאָה. —Is. 66:3 יָרֵאָה יָרֵאָה 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 יָרָאָה יָרֵאִים to renounce God, Job 1:5. 2:5. also associated with the idea of calumnies and blasphemy, 1 K. 21:10 יָרָאָה שִׂמְכִי יָרֵאִים 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. sucer. Comp. under the art. יָרֵאִים.)

Pu. יָרָאָה pass. of Piel. Ps. 37:22. 113:2.
Hiph. caus. of Kal, to make to kneel, or couch, as camels to rest. Gen. 24:11.
Comp. יָרָנָא.
יָרָנָא Chald. to kneel. Dan. 6:10, with the addition יָרָנָא יָרָנָא upon his knees.
יָרָנָא f. dec. VI. h. knee. Is. 45:23.
Dual יָרָנָא knees, used also of more than two, e.g. יָרָנָא יָרָנָא all knees, Ezek. 7:17. 21:12. [7.] Often, like the Greek ταὶ ἱππόπαλα in phrases in which we use top, bosom. Gen. 30:3. 50:23. comp. Job 3:12. Is. 66:12.
יָרָנָא or יָרָנָא Chald. idem. Dan. 6:11.
יָרָנָא f. (once יָרָנָא Gen. 27:38.) verbal from יָרָנָא, dec. XI. c.
1. a blessing, benediction. Gen. 27: 12, 41.—יָרָנָא יָרָנָא to bestow a blessing on any one, Ex. 32:29. Also a blessing from God, Gen. 49:25 יָרָנָא יָרָנָא blessings of the heavens.
3. a gift, present, primarily one which is given on occasion of saluting, welcoming, or bidding farewell to another, (see יָרָנָא no. 2.) Gen. 33:11. 1 Sam. 25:27. and then used also in a more general sense, 1 Sam. 30:2 K. 5:15. Josh. 15:19. יָרָנָא יָרָנָא the beneficiant or liberal soul, Prov. 11:25. (In Syr. 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 יָרָנָא יָרָנָא make peace with me. Is. 36:16.
יָרָנָא to lighten, send forth lightning. Ps. 144:6. (Also in Syr. and Arab.) יָרָנָא m. verbal from יָרָנָא, dec. IV. a.
2. proper name of a patriot, who, with the aid of Deborah, smote the Canaanites, Judg. 4:6, 8. 5:1. Comp. the Punic Barcas.
יָרָנָא f. Ex. 23:17. and יָרָנָא Ezek. 28:13. a precious stone, probably so called from its glittering brightness, (see יָרָנָא) according to Braun (De Vestitu Sacerdotum Hebr. p. 518 ff.) the emerald. Some fancy a connexion in its sound with מַאֲזַיְדוֹ, (Arab. Sbragd, an emerald.
יָרָנָא masc. plur. Judg. 8:7, 16. threshing wagon or sledge. Sept. in some MSS. and Symm. יָרָנָא literally briers. But the Sept. also uses יָרָנָא for יָרָנָא, tribula or tribulum, a threshing machine, a board, armed beneath with pointed stones, which was drawn over the grain. Comp. יָרָנָא. (In Arab. יָרָנָא stone ground.
יָרָנָא 1. to separate. Ezek. 20:38 יָרָנָא יָרָנָא I will separate the rebellious from you. (Arab. יָרָנָא conj. VIII. to be separated. Comp. יָרָנָא no. II.)
2. hence to select for any object, to appoint. Part. appointed, chosen. 1 Chr. 9:22 יָרָנָא יָרָנָא all these, who were chosen to be porters. 16:41. (Comp.
Neh. 5:18  מְשֹׁרָה, choice sheep.


4. to burnish or sharpen an arrow. Part. pass. sharpened, Is. 49:2. See Hiph.

5. to search out, examine, prove. (In Arab. conj. X. and ָהוּ) Exc. 3:18 לְלַעַב, for to prove them. This form of the infin. is like לָעַב. In Exc. 9:1 the infin. לָעַב occurs in the same sense; see לָעַב.

Niph. יָפֵן to purify one's self; Is. 52:11. Part. יָפֵן morally pure, Ps. 18:27. Pl. 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. 18:27. In the parallel passage 2 Sam. 22:27 occurs שָׁפֵן Chald. for יָפֵן.

Deriv. יָפִינוּ, יָפְנוּ; comp. also יָפֶנּ no II.

לָעַב a brook, which flows into the sea, on the north of Gaza. 1 Sam. 30:9, 10, 21.

Ex. 30:33, and לָעַב, plur.

1. sweet odour, spicy fragrance, perfume. לָעַב sweet cinnamon, Ex. 30:23. לָעַב sweet cane, sweet calamus, ibid. Plur. Cant. 4:16 יָפֵן that its spicy odours may flow out, i.e. be scattered.


3. perhaps the balsam-bush. Cant. 5:13. יָפֵן an espalier, (according to others a bed,) of balsam-bushes. 6:1. (Syr. יָפֵן to be sweet; Aph. to smell sweet, to be fragrant; יָפֵן sweet odour, spice.)

proper name. 1. the wife of Esau, and daughter of Elon the Hittite, Gen. 26:34. also called Adah, 36:2. 2. the wife of Esau, and daughter of Ishmael. Gen. 36:3 ff.

3. the daughter of Solomon. 1 K. 4:15.

בָּשֵׁד found only in Pl. 1. to bring joyful news; construed with an accusative of the person, 2 Sam. 18:19 יָפֵן יָפֵן I will bear the king the joyful news. 1 Sam. 31:9. 1 Chr. 10:9. Used absolutely, 2 Sam. 4:10 יָפֵן יָפֵן he thought to bring joyful news. Also with an accusative of the news announced, 1 Chr. 16:23 יָפֵן יָפֵן declare from day to day his salvation. Is. 60:6 יָפֵן יָפֵן they shall declare the 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, יָפֵן יָפֵן to bring good tidings, 1 K. 1:42. Is. 52:7. (In Arab. בָּשֵׁד I. II. to bring joyful news, also to bring news of a contrary nature, when specially noticed. In Syr. by transposition יָפֵן idem.)

Hithpa. receive joyful news. 2 Sam. 18:31. (In Arab. med. Kers. and conj. IV. X.)

בָּשֵׁד f. verbal from יָפֵן. 1. joyful tidings. 2 Sam. 18:22. also with the epithet יָפֵן, verse 27.

2. reward for bringing news. 2 Sam. 4:10.

bָּשֵׁד m. dec. IV. a. 1. flesh. Ps. 102:6 יָפֵן יָפֵן my bones cleave to my flesh, a description of great leanness; comp. Ps. 22:16. (Others take יָפֵן here, like the Arab. בָּשֵׁד, for skin.)

Hence, like σάρξ in the N.T., the fleshly appetites and passions, Ecc. 2:3.


(Recent, f. verbal from ωθ. shame. Hos. 10:6. The termination υβ, as the affirmative of a verbal noun, is otherwise unknown; but is analogous with υβ see ωθ. no. II.


(Arab. ︿one kindred by blood, ἐμμάτιον blood relationship; from ἐμμόνοις flesh.) In Heb. see ︿.


m. Chald. flesh, as in Heb. Dan. 2:11. 4:9. [12.]

is 1. to boil, to be a boiling. Ezek. 24:5.


So in Aram. ︿; comp. ︿, Lat. coquitur vindemium, messis, also Chald. ︿.


5. also other phrases; as Gen. 17:17 a daughter of ninety years, i.e. ninety years old. רות נָוֹת a wicked or vile woman, 1 Sam. 1:16. רות נָוֹת daughters of song, i.e. singing birds, Ecc. 12:4. רות נָוֹת daughter of the eye, i.e. the apple of the eye, Lam. 2:18; (a similar phrase is formed with נֹשְׂרָה q. v. רות נָוֹת a princess, Dan. 11:17.

בּ וּ 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.

בּ וּ Chald. i. q. Heb. נָוֹת a bath. Ezra 7:22.

בּ וּ houses, see נָוֹת.

בּ וּ f. Is. 5:6. and plur. נָוֹת 7:19. according to the connexion and the ancient versions, desolation. (Root נָוֹת = Arab. נָוֹת, to cut off, to break off, to finish entirely; נָוֹת a finished business; and נָוֹת completely, entirely. Comp. נָוֹת destruction from נָוֹת to finish. This derivation would lead us to prefer the punctuation נָוֹת.)


בּ וּ m. denom. from נָוֹת, dec. I.

1. the state or condition of a virgin, virginity. Lev. 21:13 נָוֹת נָוֹת נָוֹת נָוֹת and he shall take a wife as a virgin. Judg. 11:37. Applied figuratively to the people of Israel, freedom from idolatry, Ezek. 29:3, 8.

2. sign or token of virginity, the bridal sheet kept by the friends of the bride. Comp. Deut. 22:14 ff. with Niebuhr's Description de l'Arabie, p. 31 ff.

גּ פּוּ בּ Pl. to cut in pieces, thrust through. Ezek. 16:40. (Arab. בּ פּוּ to cut in pieces, ו and פ being interchanged.)

גּ פּוּ and גּ פּוּ to cut in pieces. Gen. 15:10. In Arabic, to cut off; comp. בּ פּוּ to divide.

גּ פּוּ Chald. after. Dan. 2:39. 7:7. In verse 6, it is written fully נָוֹת נָוֹת. Syr. נָוֹת נָוֹת

גּ פּוּ verbal from נָוֹת, 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.

The name of this letter, Gimel, (גּ or גּ i. q. גּ or גּ camel,) is most easily illustrated by its form in the Phœnician 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 נ, as נָוֹת Syr. לָוֹת Ar. כָּרִית brim-stone; Heb. and Syr. נָוּת Chald. נָוּת and נָוּת a pit; נָוּת Syr. נָוּת crystal; נָוּת and נָוּת to close; נָוּת and נָוּת to run about, to travel. (2.) with נ, as נָוּת a cup, Arab. נָוּת the cup of a
flower, comp. נֶפֶשׁ; נֶפֶשׁ a priest's cap, a turban, נֵפֶשׁ and נֵפֶשׁ a helmet, Syr. נֵפֶשׁ a hat, Arab. נֵפֶשׁ to cover the head. Comp. Bocharti Hieroz. T. II. p. 888. J. D. Michaelis Arab. Grammatik. p. 91.

נָבָה i. q. נָבָה verbal from נָבָה, proud, arrogant, puffed up. Is. 16: 6.

נָבְהָה, fut. נָבְהָה 1. to be lifted up, to rise. Job 10: 16 נָבְהָה 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 נָבָה נָבָה הָאָרֶץ, נָבָה הָאָרֶץ, נָבָה הָאָרֶץ.

נָבִיה, plur. נָבָה, verbal adj. from נָבָה.


2. arrogant, bold, violent, wicked. (So נָבִיה, 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, ζυγων, θυγων.) Plur. נָבָה, Ps. 94: 2, 140: 6. Prov. 15: 25. 16: 19.

נָבִיה f. verbal from נָבָה, pride, arrogancy. Prov. 8: 13.

נָבִיה f. verbal from נָבָה, 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 נָבָה the mountains shake through its violence, i.e. through the raging of the sea. Job 41: 6 נָבָה נָבָה his strong shields are his pride. (Others make it in this passage i. q. נָבָה back, body.)

נָבָה m. verbal from נָבָה, dec. III.

1. exaltation, greatness, majesty, especially of God. Ex. 15: 7. Mic. 5: 3. Job 37: 4 נָבָה נָבָה his (God's) majestic voice, i.e. the thunder. Job 40: 10 נָבָה

נָבָה deck thyself with majesty and excellency. Is. 60: 15.


3. that whereof any one is proud. Ps. 47: 5 נָבָה נָבָה the pride of Jacob, i.e. the Promised Land. Am. 6: 8.

4. נָבָה 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. Jerome on Zech. 11: 3. Relandi Palestina, p. 274. That the above is a correct explanation of the phrase, is evident from the parall. נָבָה Zech. 11: 3. Others, thinking a poetical expression here unsuitable, regard this word as a contraction of נָבָה נָבָה נָבָה נָבָה a valley; but in this case the Tseri would be impure.

נָבָה f. verbal from נָבָה.

1. rising up, as of smoke. Is. 9: 17.

2. exaltation, majesty, excellency. Ps. 93: 1. Is. 12: 5 נָבָה נָבָה for he has done excellently.

3. pride, arrogance, raging. Ps. 17: 10. 89: 10 נָבָה נָבָה נָבָה thou rulest the raging of the sea.

נָבִיה verbal adj. from נָבָה, proud. Ps. 123: 4 Kethib נָבָה the proud. The Keri has נָבָה נָבָה the proud of the oppressors, i.e. the proud oppressors.

נָבְּיוֹת plur. fem. valleys. Ezek. 7: 16. 31: 12. 32: 5. It forms the plural of נָבָה נָבָה a valley; and appears to be transposed for נָבָה נָבָה which would be the regular plural.

נָבְּיוֹת, fut. נָבְּיוֹת 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 repeterere. Found only in part. נָבְּיוֹת an avenger of blood,

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 kinsfolk; the part. הָּאָּבִּי comes to signify one nearest of kinsman. Lev. 25:25 הָּאָּבִּי הָּאָּבִּי הָּאָּבִּי הָּאָּבִּי his nearest kinsman. Ruth 3:12 הָּאָּבִּי הָּאָּבִּי a nearer kinsman than I. 1 K.16:11.—he is the nearest of kin but one, Ruth 2:20. (So הָּאָּבִּי one nearest of kin, and הָּאָּבִּי an avenger of blood, in which example the order of significations is inverted.)

4. because the nearest of kin was under obligation to marry the widow of his deceased relative, hence the verb נָּשָּׁה is used to express this idea. Ruth 3:13 נָּשָּׁה נָּשָּׁה נָּשָּׁה נָּשָּׁה if he will take thee to wife, well, let him do so; but if he will not take thee to wife, then I will take thee. Comp. Tob. 3:17.

Niph. to be redeemed. Lev. 25:30. 27:20 ff. reflex. to redeem one's self; 25:49.

II. נָּשָּׁה to defile, pollute, disgrace, like the Chald. נָּשָּׁה (comp. under the letter נ.) Job 3:5 נָּשָּׁה נָּשָּׁה נָּשָּׁה נָּשָּׁה let darkness and death-shade disgrace it.

Pi. נָּשָּׁה idem. Mal. 1:7.


Niph. pass. נָּשָּׁה Zeph. 3:1. Instead of this we find Is.59:3. Lam. 4:14 נָּשָּׁה a peculiar grammatical form. Is it not perhaps a trace of the passive of נָּשָּׁה?

Niphal, like the Arab. נָּשָּׁה?

Hiph. with Syr. form, נָּשָּׁה I have polluted or stained, Is. 63:3.

Hithpa. to defile or pollute one's self. Dan. 1:8.

III. נָּשָּׁה to reject, exclude. (In Syr. אָּפִּי נָּשָּׁה to reject, Ethp. to be rejected. Verbs נָּשָּׁה and נָּשָּׁה are often commuted, especially in Syriac.)

Pu. pass. Ezr 2:62. Neh. 7:64 נָּשָּׁה they were rejected, i.e. removed from the priesthood.

נָּשָּׁה m. plur. const. נָּשָּׁה, verbal from נָּשָּׁה, pollution, defilement. Neh.13:29.

נָּשָּׁה n. f. verbal from נָּשָּׁה, dec. X.


2. the right of repurchase or redemption. Lev. 25:24, 29 נָּשָּׁה נָּשָּׁה his right of redemption shall last a year, verses 31, 48. Jer. 32:8.


4. relationship, kindred. (Comp. נָּשָּׁה no. 1. 3.) Ezek. 11:15 נָּשָּׁה נָּשָּׁה thy relatives or kindred.

נָּשָּׁה m. with suff. נָּשָּׁה plur. נָּשָּׁה and נָּשָּׁה, dec. VIII. h. something curved, arched, or vaulted. (Chald. נָּשָּׁה a bunch, hill.) Particularly

1. the back of men and animals. (Comp. Germ. Buchel.) Ezek. 10:12. Ps. 129:3 נָּשָּׁה נָּשָּׁה they surrowed my back.

2. boss of a shield or buckler, umbo. Job 15:26 he ran against him נָּשָּׁה נָּשָּׁה נָּשָּׁה with the thick bosses of his bucklers. In Arabic the expression is almost proverbial, he turned against him the boss of his buckler, i.e. he became his unrelenting adversary. Further the Arab. נָּשָּׁה 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, intrenched themselves. Job 13:12. (So in Arab. נָּשָּׁה a back and also a citadel.)

4. arch, arched building, vault; probably, like the Lat. fornix for a brothel,
it is courageous,
courageous,
conj. comp. arches,
apsis.
prove of Ezek.
were quainted
As Egyptian
to idem.)
Keri.
known
3.

hence
Egyptian

2

and

plains.

and

the

were

as

the

applied
arched
part
altar,
Ezek.

5.

the
circumference
of
wheel,
fellow,
apsid.

6.

bow
of
the
eye-brow.

Lev.

9.

(Adab.

the
bone
just
below
the
eye-brow.)

Chald. side. (Sir.

Arab.

Hence

and

on

the

side

of,

by,

upon.

Syr.

idem.)

Dan.

7:

6

Kethib

read

Keri

him.

Sept.

airis.

Vulg. super se. Others,
after

the

Hebrew
usage,
on

his

back.

m.

dec.

I.

a.

1.

board,
plank.

1 K.

6:

9.

(Root

zu

i.

q.

Arab.

to
cut,
cleave;

hence

in

Syr.

a

board.)

2.

cistern,
reservoir
of
water.

Jer.

14:

3.

2 K.

3:

16.

(Chald.

Arab.

idem.)

3.

plur.

locusts.

Is.

33:

4.

Comp.

zu,

with

which

it

is

synonymous.

4.

plur.

zu

proper

name

of

an

unknown

place.

Is.

10:

31.

Sept.

11:

m.

emph.

zu,

Chald.

pit,
cavern,
den.

Dan.

6:

7.

2

K.

25:

12

Kethib,

probably

to

be

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zu

ploughmen,
i.

q.

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in

Keri.

Root

zu,
i.

q.

zu

to

plough,
to
till;

comp.

the

Arab.

zu

to
cut,
to

cleave;

conj.

VIII.

to
dig

a

well.

The

Keri

is

correct

gloss.

m.

dec.

VI.

a.

1.

cistern.

Is.

30:

14.

2.

pool,

swamp,
marsh.

Ezek.

47:

11.

Root

zu,
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q.

and

(see

which

also

conj.

IV.

agrees,

to

collect

water;

hence

a

great

reservoir

of

water;

collected

water.

Aboba

1.

to

be

high;

spoken

of

a

tree.

Ezek.

31:

5.

10.

of

stature,

1

Sam.

10:

23

and

he

was

higher

than

any

of

the

people.

2.

to

be

lifted

up,
to

be

exalted.

Job

36:

7.

Is.

5:

16.

52:

13.

3.

plu.

my

heart

is

elated,
i.

e.

proud,

arrogant,

haughty.

Ps.

131:

1.

plu.

my

heart

is

not

haughty.

Prov.

18:

12.

2

Chr.

26:

16.

32:

25.

Ezek.

29;

2.

16.

In

a

good

sense

2

Chr.

17:

6

his

heart

was

elated,
i.

courageous,
in

the

ways

of

Jehovah.

Hence

4.

by

itself,
to

be

proud,

arrogant,

haughty.

(Comp.

nu.)

Is.

3:

16.


he

the

daughters

Zion

are

haughty.

Jer.

13:

14.

Ezek.

16:

50.

Zeph.

3:

11.

Hiph.

nu.

1.

to

make

high,
exalt.

2

Chr.

33:

14.

Ezek.

17:

24.

Prov.

17:

19.

who

exalteth

his

gate,
i.

buildeth

it

too

high.

Jer.

49:

16.

though,

like

the

eagle,

thou

buildest

thy

nest

on

high.

So

Obad.

4.

with

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omission

of

nu,

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

nu,

nu.)

Ps.

113:

5

who

sitteth

or

dweloth

on

high.

Job

5:

7

they

fly

high.

Hence

without

nu,

probably

in

the

same

signification,

39:

27

doth

the

eagle

mount

up

at

thy

command?

nu,

verbal

from

nu,

const.

nu

and

nu,

fem

nu,

plur.

nu.
1. high; spoken of trees, mountains, towers. Is. 2:15. 30:25. 40:9. 57:7. 1 Sam. 9:2.

2. haughty, proud. Is. 5:15. The eyes of the proud. 1 Sam. 2:3. The proud mouth talk no more exceeding proudly. Further in the phrases high and haughty eyes, Pr. 101:5.


4. proud and haughty, Ps. 9:1. 1 Sam. 2:16. Comp. Ex. 15:16.


9. and haughty, Ps. 9:1. Dec. I.


In a different sense,


13. particularly, leader of an army. 2 Sam. 23:8. 1 K. 1:8. 1 Chr. 29:24. 2 Chr. 32:3. Also generally, a leader, chief. 1 Chr. 9:26.

14. in a bad sense, violent, tyrannical.

15. with suffix, Ps. 52:3. 126:4.

16. f. verbal from me, dec. X.


22. m. Lev. 13:41. Having too high a forehead, bald before, forehead bald, recalvester, different from me. (Root me in Samar. I. Q. me to be high. The Arabians use this word specifically of the high forehead; hence having a high forehead, and having a high forehead.)

23. f. with suff. from me. Nom. from me.

1. bald forehead. Lev. 13:42, 43.

2. metaphorically, baldness, or bare-
ness of hair, on the outer, front, or right side of cloth. Lev. 13:55.

ןִּבְּרַשׁ curdled milk, cheese. Job 10:10. (Syr. וַעֲלָהְּמָה with omission of Nun, and Arab. idem. The root in Syr. Ethpe. and in Arab. conj. V. signifies to curdle as milk, to form cheese.)

נָבֶרֶת m. dec. III. a. 1. cup. Gen. 44:2f. Jer. 35:5. In the latter passage, נַבֶּרֶת appears to denote a larger drinking vessel, a goblet, crater; and נב ש, 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. מִשְׂפָּת.)

נָבֶרֶת m. verbal from נַבֶּרֶת, master, ruler, lord. Found only Gen. 27:29, 37.

נָבֶרֶת fem. of נַבֶּרֶת, mistress, female ruler, reigning queen. 1 K. 11:19. 15:13 נב ר נב he removed her from being queen. 2 Chr. 15:16.

נָבֶרֶת 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. עָרָב Ezek. 13:11 hail. So in Greek κρύσταλλον denotes ice and crystal. Some of the Rabbins render it pearls; others of them, a green precious stone.

נָבֶרֶת, fut. נָבַר to bound, to set up a boundary; spoken (1.) of the boundary itself, Josh. 18:20 the Jordan will נב shall bound it. (2.) of one who fixes the boundaries, Dent. 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. out of course בָּר, נָבֶרֶת.

גֶּבֶל proper name of a Phoenician city, called by the Greeks Byblus and by the modern Arabians Gebel, Gebal; and


גֶּבֶל Ps. 83:8. probably the Arab. Gebalene, a mountainous country beyond Jordan. Reland's Palestina, p. 82-85.

גֶּבֶל see גֶּבֶל.

גֶּבֶל f. verbal from גֶּבֶל, prob. bordering, bounding. Ex. 28:22 and 39:15 גֶּבֶל גֶּבֶל bordering chains, or cords, to separate the different rows of precious stones on the breast-plate. Comp. גֶּבֶל 28:14. Others: catene equaliter terminate, chains of equal length; but the idea of equality is arbitrarily introduced. Others: elegantly-formed chains, from גֶּבֶל in Syr. and Arab. to form.


גֶּבֶל masc. plur. protuberances, knobs, hills. Ps. 68:16 גֶּבֶל גֶּבֶל a mountain having many summits, גֶּבֶל גֶּבֶל. verse 17 גֶּבֶל נֶגֶל idem, where the latter word is used adjectively, or they both stand in apposition. Comp. the Syr. גַּבְיָה summit, eye-brow; Talmud. גֶּבֶל גַּבְיָה summit, crown of the head; גְּבָעְתָּה puffed up, proud.

גֶּבֶל (height, hill) proper name of a Levitical city in the tribe of Benjamin, the northernmost boundary of Judea, Josh. 18:24. 2 Sam. 5:25. also called Geba of Benjamin, Judg. 20:10. 1 K. 15:22.

גֶּבֶל f. plur. גֶּבֶל, dec. XII. b.

1. hill. Ex. 17:9. 2 Sam. 2:25. etc.

2. proper name of a city in the tribe of Benjamin, also called גֶּבֶל גִּבְּעָת, Gibeah-Saul, because Saul was born there, and made it his royal residence. 1 Sam. 11. 4. 26:1. 2 Sam. 21:1-9. The gentle noun is גֶּבֶל.—Gibeah-Phinehas, Josh. 24:33. is a different place.


\(\text{man}^{\text{b}}\) (hill) proper name of a city in the tribe of Benjamin, somewhat more to the north than Gibea, anciently inhabited by the Hivites, (Josh. 9:1. 11:19.) and famous for the deception which the inhabitants played on the Israelites.

\(\text{man}^{\text{b}}\) found only Ex. 9:31 נשבות

\(\text{man}^{\text{b}}\) Vulg. cum linum jam folliculos germinaret. Luther: the flux had knotted. C. V. the flux was bollled. Sept. Arab. and Samar. render it: had seeds, or was impregnated. Perhaps: was in blossom, so that this quadriliteral were compounded of דבע calix of a flower, and ינ flatt i. q. Syr. מִּצְמָו bud, flower.


\(\text{man}^{\text{b}}\) and \(\text{man}^{\text{b}}\) (2 Sam. 1:23.) fut. ינ, perhaps a denom. from ינ.


2. to increase; e. g. as water, Gen. 7:18, 24. ינ to increase in substance, Job 21: 7.

3. to conquer, get the upper hand.

Ex. 17: 11. 1 Sam. 2: 9. (Arab. גְּבָרָה — bind fast, to fortify; conj. V. to become strong, to acquire strength.)


Hiph. 1. to make strong, to confirm. Dan. 9: 27 וַיַּלְקִין יָנָה he makes a firm covenant with many.

2. intr. i. q. Kal. Ps. 12: 5 וַיִּלְקִין through our tongue we are strong.

Hithpa. 1. to prevail, be superior; construed with ינ. 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. רָבָה, רַבָּה, רַבָּבָה.

\(\text{man}^{\text{b}}\) m. prob. prim. dec. VI.

1. man, vir, i. q. ינ, almost exclu-
sively in poetry. ינ by man, Josh. 7: 14, 17, 18. — Ps. 34: 9 ינ ינ happy is the man. 40: 5. 52: 9. 94: 12.

2. as a distinguishing name of sex, male, mas, i. q. ינ. Deut. 22: 5. spoken even of new-born babes, Job 3: 3 ינ ינ 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 ינ ינ a man's goings are of the Lord. Job 4: 17. 10: 5. 14: 10, 14. Lam. 3: 35.

4. every one, like ינ. Joel 2: 8 ינ ינ every one marches in his path. Lam. 3: 39.

\(\text{man}^{\text{b}}\) m. (with Chaldaic form) idem. Ps. 18: 26.

\(\text{man}^{\text{b}}\) m. plur. ינ (as if from ינ,)

Chald. idem. Dan. 2: 25. 5: 11. 3: 8, 12.

\(\text{man}^{\text{b}}\) Chald. i. q. Heb. ינ hero. Dan. 3: 20.

\(\text{man}^{\text{b}}\) f. with suff. ינ, fem of ינ.


\(\text{man}^{\text{b}}\) m. (man of God) proper name of one of the seven archangels in the writings of the later Jews. Dan. 8: 16. 9: 21. Comp. Luc. 1: 19, 26.


\(\text{man}^{\text{b}}\) m. prim. with suff. ינ, plur. ינ.

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. 30: 3. 37: 26.

I. ינ Is. 65: 11. name of a divinity, which was worshipped by the idolatrous Hebrews, perhaps the god or goddess of fortune. Comp. ינ. Sept. תבש. Vulg. Fortuna. According to some Jewish commentators, this word denotes in
Arabic the star Jupiter. Hence perhaps  עִבּוֹ the name of a place.

II. בָּלָא 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. 16:81. Num. 11:7, the appearance of manna is compared to these seeds.

I. בָּלָא m. 1. fortune, prosperity. Found only Gen. 30:11 Kethib בָּלָא, fortunately, happily. Sept. in בָּלָא. Vulg. felicit. Keri בָּלָא good fortune comes. Others make it i. q. בָּלָא a crowd, troop, turma, but unsuitably to the context.

2. proper name of a son of Jacob and of the tribe named from him, whose possessions lay beyond Jordan between Reuben and Manasseh. The limits are given more minutely, Josh. 13:24—28. The gentle noun is בָּלָא, Deut. 3:12. Josh. 1:12.

II. בָּלָא or בָּלָא found only in the plur. const. בָּלָא banks. Josh. 3:15. 4:18. 12:15. Is. 8:8.

בָּלָא Chald. Dan. 3:2, 3. i. q. בָּלָא treasurers (q. v.) בָּלָא found only Deut. 10:7. proper name of a place in the Arabian desert. In the parallel passage Num. 33:32, בָּלָא. I.

בָּלָא to cut in, to cut off; (as in Syr. and Arab.) Found only in Hithp. בָּלָא to cut one's self in the body; as a superstitious and idolatrous rite, Deut. 14:1. 1 K. 18:28, and as a sign of mourning, Jer. 16:6. 41:5. 47:5. See בָּלָא.

II. בָּלָא i. q. בָּלָא to press, (found only in Hebrew,) construed with ב, Ps. 94:21 בָּלָא מַעְיָה מַעְיָה they press upon the life of the righteous. (53 MSS. of Kennicott have בָּלָא.)

Hithp. to collect into one place, from fear or terror, Mic. 4:14. [5:1.] to assemble any where, Jer. 5:7.

בָּלָא Chald. to cut down, to hew down a tree. Dan. 4:11, 20. [4:14, 23.]

I. בָּלָא m. plur. בָּלָא, verbal from בָּלָא no. I.


2. an incision in the ground, a ferrow. Ps. 65:11.


2. See especially 2 K. 5:2 בָּלָא of the Syrians had gone out in plundering parties. Also a band of robbers, Hos. 7:1. בָּלָא men of the plundering party, predatory soldiers, 2 Chr. 25:12. בָּלָא daughter of plundering parties, Mic. 4:14.


1. great. בָּלָא the great king, a title of the Assyrian monarch, equivalent to king of kings, 2 K. 18:19, 28. בָּלָא the high-priest, Hag. 1:1, 12. 14. Zech. 3:1, 8. בָּלָא of great kindness, of great power, Ps. 145:8. Nah. 1:3. Keth.—Gen. 29:7 מַעְיָה בָּלָא it is yet high day; comp. the French grand jour. As a subst. Ex. 15:16 מַעְיָה מַעְיָה the greatness of thine arm, i.e. thy great arm. Plur. מַעְיָה wonderful works; of a prophet, 2 K. 8:4. and especially of God, Job 5:9. 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 מַעְיָה מַעְיָה מַעְיָה מַעְיָה the man Moses was much distinguished in the land of Egypt. Lev. 19:15. 2 Sam. 19:32. 2 K. 4:8 מַעְיָה מַעְיָה מַעְיָה a distinguished woman. 5:1 מַעְיָה מַעְיָה מַעְיָה a great man with his master. Job 1:3. — Plur. מַעְיָה מַעְיָה the great, mighty, noble, Prov. 18:16. 25:6.
Before the suffix נא, the preposition נא or נא is to be supplied. Jerome: crevit mecum.

2. metaphorically to be or become great, rich, distinguished. Gen. 16:13 נא נא till he became very great, i.e. very rich. 24:25. 41:40 נא נא נא נא 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 נא נא נא praised be Jehovah. 40:17. 2 Sam. 7:26.

4. to be highly valued, precious, dear. 1 Sam. 26:24 as thy life was precious in my eyes this day, i.e. as I spared thy life; comp. verse 21, where נא stands in the same connexion.

Ps. נא, נא. 1. to make great, cause to grow; e.g. the hair, Num. 6:5. plants, Is. 44:14. Ezek. 31:4.


4. to exalt, to praise God. Ps. 69:31. constricted with נא, Ps. 34:4.

Note. The form נא occurs at the end of a clause, Is. 49:21.; the form נא in the beginning or middle, Josh. 4:14. Est. 3:1.

Hiph. נא. 1. to make great. Gen. 19:19 נא נא נא 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. נא נא נא נא to make great one's mouth, to make arrogant speeches, to act proudly or insolently. Obad. 12. comp. Ezek. 35:13 נא נא נא נא ye have boasted against me with your mouth. also, with the omission of נא or נא, in the same sense, Dan. 8:5. 8. 11:25. and with נא of the person, Ps. 35:26. 38:17. 55:13. Job 19:5. Jer. 48:26. 42.

3. with the infinitives of other verbs, used adverbially; thus נא נא to do
1. a. 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.

fatJiers pieces broken images a men, honour 9:26. (frequent might, ando. 31:7. 150:2.)

David exceeded, or wept very loud.

4. to make high, to lift up. Ps. 41:10.

3. with. see לְ. see לֵבֶשׁ.

fatJiers pieces broken images a

1. greatness; e. g. of a tree, Ezek. 31:7.—הַרְגָּדוּל הַרְגָּדוּל the greatness of thy might, Ps. 79:11.

2. greatness, honour, majesty; of a king, i. q. וְרֶשֶׁם, Ezek. 31:2, 18, of God, (frequent in Deut.) Deut. 3:24. 5:21. 9:26. 11:2. 32:3 שָׁאֲלָה יִבְשָׁלְקָה give honour to our God. Ps. 150:2.

3. with. see לְ.

fatJiers pieces broken images a

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 וַיְנַהֲקֶהֶם וַיָּתֶר שִׂמֵחַ וַיִּהְיֶה 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, Dent. 12:3. 2 Chr. 34:4. 7.

Pu. pass. to be rooted out. Is. 9:9.

Niph. to be broken in pieces, to be broken down. Jer. 48:25. Is. 14:12

fatJiers pieces broken images a

1. proper name of a judge in Israel. Judg. 6:11. 7:1 ff. Sept. הַרְגָּדוּל.

fatJiers pieces broken images a

2. especially to blaspheme or reproach God, 2 K. 19:6, 22. This may be done by actions as well as words, Num. 15:30 but he who does it presumptuously, blasphemes Jehovah, i. e. expresses contempt to his positive command. Ezek. 20:27. (In Syr. Pa. and Arab. conj. II. idem.) גּדִּירָה to build a wall, to wall up. (Arab. גְּדוּר. I. II. idem.) Part. טַאֶ יָא a mason, 2 K. 12:13. Often figuratively, 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 וַיְיִמְנֶה he has walled up my path. Lam. 3:7 וְלֹא he has walled about me. verse 9. Hos. 2:8. [6.]

fatJiers pieces broken images a


2. place walled in, place of protection. Ezra 9:9. (Arab. גְּדוּר wall, גְּדוּר place walled in.)

fatJiers pieces broken images a

fem. of וַיָּתֶר, dec. XI. b. wall of a city. Ps. 89:41. More frequently a place surrounded with a wall, into which the shepherds drove their flocks by night for security against wild animals. Hence נָעַרְשׁ אַעְרָשָׁה sheep-folds, Num. 32:16, 24, 36. 1 Sam. 24:4. Zeph. 2:6. Comp. Odyssey, ix. 185. But Nah. 3:17, appears to require a quick-hedge, yet we may understand here the thorn-bushes growing on a garden-wall, (Greek αἰγαριδ.)
Dan. 47:13, undoubtedly a corrupt reading for "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.

According to the Jewish commentators, to heal, cure. Once Hos. 5:13 ἑαυτῷ ἀλλήλου γὰρ ἧνεκόν τινες οὐ ἄλλος ἐφημερήσεται: he will not heal your wounds. The moderns, on account of the Syr. [ט] to escape, render this passage, the wound will not depart from you, which does not suit the parallel clause. Hence

from i., the the a, and It are, over your ralii. noun mean, in runatus Prov. 15:23:1. In 1 J. "Hilail Prov. 34, 35, 36:3. Is. 35:17 ἀλλὰ ἐκ τῶν ἐπανάλημμά σου ἐξελθεῖται γινεῖται for thou castest all my sins behind thy back, i.e. thou disregarded them, for-givest them.

the middle, i.q. Chald. ν. Job 30:5 ὃς ἐκ τῶν ἐπανάλημμά σου, from the midst (of men) they are driven.

Chald. i.q. ν. the middle, midst. Dan. 3:26. 4:7. [10.]

כַּהַן, the locust, plur. ν. Am. 7:1. Nah. 3:17 ὁς ἐκ τῶν ἐπανάλημμά σου locusta locustarum, a construction like ἀρπάζει, ὃς, used here to express the vast multitude. (Chald. קַוָּד, קֶלֶדוֹ, plur. emph. קָוָד Ps. 105:34 Targ. as if from a sing. קֹדֶל.) Bochart (Hieroz. ii. p. 443.) compares in Arab. for locusta locustarum, from ḥāyōy ḥāyōy locusta from ḥāyōy to creep out from the ground, as the young locusts do in the spring; comp. in Ethiop. הָעָסָס locusts from הָעָסָס to creep out from the ground.

proper name. Ezek. 38:3, 14 ff. 39:11. prince of the people of Magog, which, according to Ezek. xxxviii. xxxix. was to invade Israel from the north, and there suffer a defeat. See ν. The eastern writers have much to say concerning Gog, which with them is the name of a country or nation, as it appears to be in Rev. 20:8.


1. exaltation. Job 22:29 ν. ἐκ τῶν ἐπανάλημμά σου then thou sayest, an exaltation.


Chald. pride. Dan. 4:34. [37.]

i.q. Arab. ν. = ν. to pass over, to pass beyond. Ps. 90:10 ν. ν. for it passes away suddenly. Also caus. like Hiph. Num. 11:31 ν. ν. ν.
and brought quails over from the sea. Sept. 但不限. Usually derived from יָפַת, it (the wind) cuts or hurries them away from the sea.

מְשֹפְטִים, m. dec. II. b. a young bird. Deut. 32:11. especially a young pigeon, Gen. 15:9. (Arab. جوزلي Syr. by metath. מְשֹפְטִים a young pigeon.)

מְשֹפְטִים 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 Γαυζανίτις, now Kauschan.

ותָה see וָת to break forth.

ית מ. with suff. יָת (Zeph. 2:9.)

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. יָת Prov. 30:25, 26. and Hom. ιιδ, ιιθ, 87.

2. especially foreign nations, nations not Hebrew, i. q. יָת גּּנְתֵּס, gentes, 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. יָת גּּאָלָיֶה of the gentiles, Is. 9:1. (In Rabin. יָת יָת denotes one not a Jew, a heathen or Christian.)

3. Gen. 14:1. Josh. 12:23, the proper name of a people, of whose residence nothing further is known.

ית f. dec. X.

1. body. Dan. 10:6. Gen. 47:18 there is nothing left, תֹּם וָחַד. i.e. our person, and our land. Neh. 9:37 חַד וָת 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. יָת venter.) יָת see יָת to rejoice.

ית, rarely יָת, strictly part. Kal fem. from יָת to emigrate.

1. emigration, removal, captivity.—נָתַת יָת till the captivity, 1 Chr. 5:22. יָת יָת furniture for travelling, Ezek. 12:7. יָת יָת to go into exile or captivity, Jer. 29:16. 48:7, 11. 49: 3. יָת יָת exiles, also those returned from exile, Ezra 4:1. 6:19, 20. 10:7.

2. the emigrants themselves, captives. Est. 2:6. Jer. 28:6. Ezek. 1:1. 3:11, 15. 11:24, 25. also those who have returned from captivity, Ezra 10:8 יָת יָת the congregation of those that had been carried away.

ית a city in Baslan or Batanea, afterwards belonging to the tribe of Manasseh. Deut. 4:43. Josh. 20:8. 21:27, (where the Kethib has יָת) 1 Chr. 6:56. Eusebius writes it (according to the Syriac pronunciation, יָתל) ταλάς, and calls it a great place in Batanea. It gave name to the province of Gaulonitis, which, however, Josephus distinguishes from Batanea, and places to the west of the same, immediately on the Jordan. Its capital he calls יָתל, J. A. VIII. 2. J. B. 1. 4. II. 25. III. 2. See Reland’s Palæstina, p. 199, 318.


in the accus. Ps. 120:5 רֵעָה יִרְעָהּ that I dwell with Mezech, i.e. with the Moschians. Job 19:15 רֵעָה יִרְעָהּ those who dwell in my house, the inmates of my family, inquilini mei. Ex. 3:22 רֵעָה יִרְעָהּ the lodger in her house. The accusative also denotes the place, Is. 33:14 רֵעָה יִרְעָהּ וְיִרְעָהּ who can dwell with the devouring fire? רֵעָה יִרְעָהּ וְיִרְעָהּ 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 רֵעָה יִרְעָהּ סְדָמָנְתָו, the wicked shall not dwell with thee. (In Arab. יִרְעָה יִרְעָהּ 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 רֵעָה יִרְעָהּ, רֵעָה יִרְעָהּ, רֵעָה יִרְעָהּ.

2. to gather together, to assemble. (So the Jewish commentators and the Chaldaic version. The synonymous word in Arabic רֵעָה יִרְעָהּ signifies in conj. I. to reside, to dwell, in conj. V. to assemble in one place.) Ps. 56:7 רֵעָה יִרְעָהּ וְיִרְעָהּ they assemble and lie in wait. 59:4. רֵעָה יִרְעָהּ וְיִרְעָהּ the mighty gather themselves together against me. Perhaps transitively Ps. 140:3 רֵעָה יִרְעָהּ וְיִרְעָהּ they gather up contentions. Or רֵעָה יִרְעָהּ in this last passage is i.q. רֵעָה יִרְעָהּ; hence they excite contentions. Is. 54:15.

Deriv. רֵעָה יִרְעָהּ.

Hithpo. רֵעָה יִרְעָהּ 1. to reside, i.q. Kal. no. 2.

II. רֵעָה יִרְעָהּ also רֵעָה יִרְעָהּ (Job 19:29.)

1. to be afraid, i.q. רֵעָה יִרְעָהּ and Arab. רֵעָה יִרְעָהּ.

It is construed with רֵעָה יִרְעָהּ, Job 41:17. with רֵעָה יִרְעָהּ, Num. 22:3. Deut. 1:17. 9:19. 18:22. with an acc. Deut. 32:27. Judg. 5:17 רֵעָה יִרְעָהּ וְיִרְעָהּ and Dan, wherefore fears he the (hostile) ships? (Sept. Vulg. Luth. according to no. I. wherefore dwells Dan (quietly) in his ships? unaptly, as this tribe is not situated on the sea-coast.


Deriv. רֵעָה יִרְעָהּ, רֵעָה יִרְעָהּ.

רֵעָה יִרְעָהּ m. plur. רֵעָה יִרְעָהּ and רֵעָה יִרְעָהּ a young animal, a whelp, cub, catulus. Usually in the connexion, רֵעָה יִרְעָהּ a young lion, Gen. 49:9. Ezek. 19:3 ff. but in Lam. 4:3, spoken of the young of a jackal.

(Syr. סְדָמָנְתָו Arab. יִרְעָה יִרְעָהּ a young lion, or dog, applied also to other animals, especially to beasts of prey. Bocharti Hieroz. p. 714.)

רֵעָה יִרְעָהּ m. plur. רֵעָה יִרְעָהּ, prim. dec. II. b.

1. lot. (The primary signification a small stone, as is used for casting lots, is found in the Arab. יִרְעָה יִרְעָהּ a stone.)

The phrases formed with this word are רֵעָה יִרְעָהּ יִרְעָה יִרְעָהּ to cast lots, Josh. 18:6. Joel 4:3. So with רֵעָה יִרְעָהּ Josh. 18:8 ff. with רֵעָה יִרְעָהּ Neh. 10:34. with רֵעָה יִרְעָהּ, Prov. 16:33. with רֵעָה יִרְעָהּ Lev. 16:8. On the contrary רֵעָה יִרְעָהּ Lev. 6:9. or רֵעָה יִרְעָהּ Josh. 19:1 ff. the lot falls to any one, i.e. the lot of any one comes out (of the shaken urn.) The thing, about which lots are cast, is preceded by רֵעָה יִרְעָהּ, Ps. 22:19. Joel 3:8. Obad. 11.

2. that which falls to any one by lot; e.g. his inheritance, Judg. 1:3 come up with me into my lot. Ps. 16:5. 125:3. Is. 57:6.


רֵעָה יִרְעָהּ found only Job 7:5. a clod of earth, i.q. Chald. יִרְעָה יִרְעָהּ. In Kethib יִרְעָה יִרְעָהּ

—רֵעָה יִרְעָהּ יִרְעָה יִרְעָהּ worms and clods of dust clothe my body. The latter is here applied figuratively, to the dirty colour and scabby appearance of the sick person.

רֵעָה יִרְעָהּ m. with suff. רֵעָה יִרְעָהּ plur. רֵעָה יִרְעָהּ, verbal from רֵעָה יִרְעָהּ, dec. VIII. b.

1. the shearing, wool shorn off, fleece,
2. the moving of meadows. Ps. 72:6.
Am. 7:1 כִּפָּרָה the king's mowings.
בְּכִפָּרָה Heb. and Chald. treasurer.
3:2, 3. (In Syr. כִּפָּרָה, and כִּפָּרָה) also כִּפָּרָה In Pers. כִּפָּרָה "idian.") It is compounded of כִּפָּרָה contraction of כִּפָּרָה treasure, royal income, and the Pers. termination כִּפָּרָה or כִּפָּרָה; comp. כִּפָּרָה. The first word is properly She- mitish, 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. כִּפָּרָה prob. i. q. כִּפָּרָה to recompense, and also (like the synonyms כִּפָּרָה, כִּפָּרָה) to bestow benefits. Ps. 71:6 כִּפָּרָה כִּפָּרָה from the womb of my mother thou hast been my benefactor. Sept. σαναγανα. Syr. σιδειων mea. It is usually derived from כִּפָּרָה transit, here taken transitively, (as in Num. 11:31.) from my mother's womb thou hast taken me. So the Chald.

II. כִּפָּרָה to work on stone, wood, as in Aram. See כִּפָּרָה. 
כִּפָּרָה fem. of כִּפָּרָה, dec. X. the shearing, wool shorn off, fleece, vellus, i.q. כִּפָּרָה,
Judg. 6:37 ff.
כִּפָּרָה fut. כִּפָּרָה, infin. כִּפָּרָה.
1. to shear sheep. Gen. 31:19. 38:
12, 13. 1 Sam. 25:4, 7.
2. to shear or poll the hair of the head, as a sign of mourning. Job 1:20.
Mic. 1:16.
3. to mow corn, as in Arabic. See כִּפָּרָה no. 2.
Niph. to be cut off, or destroyed, by enemies, (comp. the figure Is. 7:20.) Nah. 1:12 כִּפָּרִים they are cut off. The Chald. and some MSS. read כִּפָּרִים from כִּפָּרִים as in Ps. 90:19.) which is not unsuited to the context.
כִּפָּרִים f. verbal from obs. כִּפָּר, no. II.

1. the hewing of stones; hence כִּפָּרְמָא heewn stones, square stones. 1 K. 5:
17.
2. without כִּפָּרְמָא, hewn stones. Ex. 20:
25. Am. 5:11. 1 K. 6:36. 7:9, 11,12.
כִּפָּר מ, fut. כִּפָּרָה. (In Syr. by metath.

1. to tear away any thing, to take away by violence. 2 Sam. 23:21 he plucked the spear out of the hand of the Egyptian. Gen. 31:31 for I feared thou mightest take away thy daughters from me. Deut. 28:31. Job 20:19, 24:
19 כִּפָּרְמָא כִּפָּרְמָא כִּפָּרְמָא drought and heat carry off the snow water. Mic. 2:2.
2. to pull off, to strip off, to flay. Mic. 3:2 כִּפָּר מ כִּפָּר מ who strip off their skin from them, i.e. oppress them.
—כִּפָּר מ to take away one's right, Is. 10:2. comp. Ecc. 5:7.
4. with an accus. of the person, to rob or plunder any one. Judg. 9:25.
כִּפָּרָה m. const. כִּפָּר, verbal from כִּפָּר, dec. V. c. robbery, plunder, spoil. Lev. 5:
כִּפָּר מ fem. of כִּפָּר, dec. X. idem. Lev.
כִּפָּר מ a species of locust, Joel 1:4. 2:
25. Am. 4:9. The Chald. and Syr. render it כִּפָּר מ. מַכַּמִּים the young un-
fledged locust, bruchus, which is very suitable to the passage in Joel, where the כִּפָּר מ begins its ravages before the locust. Sept. מַכַּמִּים. Vulg. eruca. The root כִּפָּר מ, in Arab. and in the Talmud, to cut off, is kindred with כִּפָּר מ.
כִּפָּר מ m. with suff. כִּפָּר, stock, or stump of a tree that hath been cut down. Is.
idem; Arab. جزع VIII. to cut wood from a tree.)


* figurally, to decide, resolve, (the prevailing significance in Aramaic) Job 22:28. with a fut. *.

5. intr. to decrease, to fail, decere. Hab. 3:17 * the cattle fails in the folds.

Niph. 1. to be separated, excluded. 2 Chr. 26:21 * he was excluded from the house of Jehovah. Ps. 88:6. * they 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 * I am undone. Ezek. 37:11 * we are destroyed, (is here a pleonastic dative of the pronoun.)

3. pass. of Kal no. 4. Est. 2:1.

Chald. as in Heb. 1. to cut, divide, separate. See Ithepe.

2. to decide, appoint, fix. Comp. * fate, also the influence of the stars upon it; * art of divination, astrology, (numeri Babylonii, Hor. Od. 1. 11, 2.) Part. plur. * Dan. 2:27. 5:11. diviners, astrologers.

Ithepe. to be detached, separated. Dan. 2:34, 35.

* a Levitical city, on the western border of the tribe of Ephraim, not far from Bethhoron, anciently the residence of a Canaanish king. Josh. 10:33. 12:12. 16:3, 10. 21:21. Judg. 1:29. 1 Chr. 14:16. Solomon rebuilt it after it was destroyed by the Egyptians, 1 K. 9:16, 17. In 1 Mac. 8:45, it is called *.

* plur. divided parts, pieces, halves. Gen. 15:17. Ps. 136:13 * who divided the sea of reeds into (two) parts.

* f. (26 MSS. 2) Lev. 16:22. * into a desert land, i.e. * by which word it appears to be afterwards explained. Sept. * Vulg. * terra solitaria. (Syr.  sterili.)

Arab. by metath. * unfruitful land.

Others compare the Arab. * an island, also an island, as it were, in a sea of sand, an oasis.


2. the thing decreed or appointed. Dan. 4:21. [24.]

* f. dec. X. 1. body, breast. Lam. 4:7. (In Arab. by metath. ) Others: appearance. If so, we may compare * appearance, form, from * to cut; and French taille.

2. an expression in architecture, the exact meaning of which is not known. Ezek. 41:12—15. 42:1, 10, 13.

* m. proper name of a people upon whom David made war, between Shur and Egypt. 1 Sam. 27:8.

* m. dec. III. a. belly, or under part of the body, of reptiles. Gen. 3:14. Lev. 11:42. In Chald. * to stoop to bow. So in German, bauch (belly) and sich bücken (to stoop) are etymologically connected.

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;  a valley without a brook;  a valley with a brook;  and  a low plain. The following places bear the name  or  ; (1.) שֵׁם שֵׁם עֹיֵר שֵׁם valley of Hinnom, of the son of Hinnom, on the south-eastern side of Jerusalem, consecrated to Moloch. Josh. 15:8. 18:16. 2 Chr. 28:3. 33:6. Jer. 7:32. (2) the valley of salt, in the neighbourhood of the Dead Sea. 2 Sam. 8:13. 2 K. 14:7. 1 Chr. 19:12. (3)  (valley of beasts of prey) once 1 Sam. 13:18. (Arab. جَبَلَةٌ جَبَلَةٌ and جَبَلَةٌ جَبَلَةٌ low ground where water collects, جَوَّةٌ جَوَّةٌ broad valley, plain.)


יום יומֵי and יומֵי, fut. יומֵי.

1. to break or burst forth; e.g. as a stream, Job 40:23. In Syr. idem. In Chald. יומֵי signifies especially to rush forth to battle. So Ezek. 32:2 יומֵי thou rushest forth (to battle) over thy streams, per flumina cum impetu ferobaris. 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. יומֵי thou drewest me from my mother's womb. Mic. 4:10. יומֵי יומֵי tremble, be in labour, O daughter of Zion.

Hiph. intrans. to arise, or rush forth, from an ambush. Judg. 20:33.

יום or יומֵי Chald. Aph. to break forth, spoken of the winds. Dan. 7:2.

יום proper name; (literally a stream from יומֵי no. 1. comp. יומִיך יומִיך or יומִיך Chald. Aphe. to break forth, spoken of the winds. Dan. 7:2.

or יומִיך, 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 יומִיך. 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 יומֵי must be taken in an unusual acceptation. Josephus considers it the Nile, (J. A. 1. 3.) and this river is said to be called גיוון by the Abyssinians. The writer of Gen. 11. 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. יומֵי and יומֵי (Prov. 23:24 Keth.) to rejoice, exult, with a more intense signification than יומֵי. Job 3:22 יומֵי יומֵי who rejoice even to exultation. The object of joy stands with י. Ps. 9:15. 13:6. 21:2. 149:2. with י. Zeph. 3:17. Hos. 10:5. יומֵי יומֵי 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. Arab. גָּלֶל to move in a circle.)

II. גָּלֶל to fear, to reverence, (like the Arab. גָּלֶל to tremble, to fear.) Ps. 2:11 גָּלֶל גָּלֶל fear with trembling. Hos. 10:5. So the Heb. יומֵי יומֵי corresponds to the Arab. גָּלֶל.

יום m. verbal from יומֵי, dec. I. a.


2. age, generation. Dan. 1:10 יומֵי יומֵי יומֵי יומֵי יומֵי יומֵי young people of your age. In Arab. גָּלֶל generatio, in Samar. יומֵי, generatio, atas. (This meaning is connected with that of the Arab. גָּלֶל to
move in a circle; comp. generation, which has a similar origin.)

Is. 35:2.

m. Is. 27:9. chalk, lime. Arab.

Chald. idem. Dan. 5:5.

i. q. a stranger. 2 Chr. 2:16.

see a clod of earth.

m. plur. verbal from to roll, dec. VIII. h.

1. a heap, especially a heap of stones, with and without m. Gen. 31:46 ff. Josh. 7:26. Is. 25:2. In the plur. heaps of stones, ruins, Jer. 9:10 is neglected. I will make Jerusalem ruins. 51:37.


m. dec. VIII. d. oil-cruise, oil-vessel, i. q. no. 2. Zech. 4:2.

m. dec. I. b. barber. Ezek. 5:1.

(Syr. a razor; Chald. idem.)

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, Τουβανα, Τουβαναί. ἰδεῖν, plur. verbal from ἰδεῖν, dec. VIII. f.


2. whirlwind. Ps. 77:19. Ezek. 10:13. (Syr. Hence

3. things driven about by a whirlwind, chaff, stubble. Ps. 83:14 is neglected. my God, make them as the whirlwind; parall. as stubble before the wind. Is. 17:

18 as dust before the whirlwind. Parall. (Aram. dust, stubble driven about by the wind; Arab.


m. verbal from ἰδεῖν, 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 is given Josh. 5:9. In subsequent times it was the seat of idolatry, Hos. 4:15. Am. 5:5. It is called Neh. 12:29. and 1 Mac. 9:2.

f. verbal from ἰδεῖν, dec. XIII. e. the human skull, from its spherical shape. 2 K. 9:35. It is used to denote an individual, (as we use the term poll, head.) Ex. 16:16 ἰδεῖν an omer a head, or for an individual. Num. 1:2 every male according to their polls. verses 18, 20, 22, 3:47. In Rabbin. ἰδεῖν poll-tax. In Syr. (being omitted) a scull.

In Arab. still more contracted idem. In the name Γαλγαθζ, Matt. 27:33, there is a similar omission of the second ἰ.

, with suff. ἰδεῖν, dec. VI. h. hide, skin. (In Arab. and Aram. idem.) Job 16:15.

I. ἰδεῖν, fut. ἰδεῖν, apoc. ἰδεῖν to uncover, open, disclose, reveal. (Aram. idem.) In Kal, for the most part in a figurative sense, particularly, (1.) ἰδεῖν to uncover or open the ear of any one, i.e. to reveal something to him. 1 Sam. 9:15. 20:2 my father does nothing great or small, ἰδεῖν in which he has not revealed to me. verses 12, 13. 22:8, 17. 2 Sam. 7:26. Ruth 4:4. Also spoken of God in a somewhat different sense, Job 36:10 ἰδεῖν he openeth their ear to correction. verse 15. 33:

16. (2.) ἰδεῖν to reveal a secret. Am.
over to the men יְהִי עֶקֶב and shew ourselves to them. verse 11. Gen. 35:7 for there had God appeared to him. 1 Sam. 2:27. 3:21. Ezek. 16:57.

2. to reveal one's self. Prov. 18:2.

II. יָהֵא (in Aram. הָאָה and הָאָה) fut. יָהֵא, apoc. יָהֵא.

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. 4:22, 21 glory is departed or ceased from Israel. Is. 24:11 וַיַּנְבֵּעָה the mirth of the land has ceased. 38:12.

Niph. pass. of Hiph. of course i. q. Kal. Is. 38:12.

Hiph. יָהֵא and יָהֵא, fut. apoc. יָהֵא to carry a people into captivity. 2 K. 15:29. 17:6, 11, 27. 18:11.


Aph. יָהֵא to carry into captivity. Ezra 4:10. 5:12.

דַּיְר proper name of a city in the hilly country of the tribe of Judah. Josh. 15:51. 2 Sam. 15:12. The gentile noun is יָהֵא.

דַּיְר see פָּהַר captivity.

f. verbal from יָהֵע, dec. X.


2. i. q. יָיָה oil-cup or oil-vessel, (in the sacred chandelier.) Zech. 4:3. Ecc. 12:6 before the silver chain is severed, יָיָה יֵלֵד and the golden oil-cup is broken in pieces. The Greeks and Ro-
mans also were wont to suspend their lamps by a chain.

3. in architecture, the name of some part of the chapter of a pillar, the bowl. 1K. 7: 41, 42. 2 Chr. 4: 12, 13.

שיכר masc. a nick-name or word of derision for idols, perhaps logs, blocks, (from the roll.) Lev. 26: 30. Deut. 29: 17. Of frequent occurrence, especially in Ezekiel, chap. 6: 4, 5, 9, 13. 14: 3. 20: 17. 23: 7. According to the Jewish commentators: sordidi, stercorei (from sterces.) According to others: the great, mighty, (from which in Arab. signifies to be great, mighty.)

וִילוּמָל verbal from ile, dec. I. mantle, robe, covering. Ezek. 27: 24. (Chald. ile, ile, ile idem.)

וַיָּלָל and יָלָל (with Kamets impure) verbal from יָלָל no. II. dec. I. i. q. יָלָל.

2. exiles, or those who have been exiles. Jer. 24: 5. 28: 4. 29: 22.


וַיִּלְכַּב found only in Pi. יָלָב 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.


וַיִּלְכָּב verbal from יָלָב no. I. (comp. יָלָב from יָלָב, יָלָב dec. III. d. tablet of wood, metal, or stone, for writing on. Is. 8: 1. (comp. יָלָב, Is. 30: 8. Hab. 2: 2.) In Chald. יָלָב signifies the vacant margin of a writing.

Plur. יָלְכָּב Is. 3: 23. probably mirrors, (here as a female ornament, comp. Ex. 38: 8.) literally metallic plates. So the Vulg. and Chald. According to the Sept. thin transparent garments; comp. Arab. יָלְכָּב vestes splendida;

Syr. יָלְכָּב verbal from יָלָב, dec. III. a.

1. as an adj. turning, that is easily turned, versatilis. 1K. 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. 1K. 9: 11. Josh. 20: 7. 21: 32. With He paragogic, 2K. 15: 29. More full יִלְכָּב (country of the heathen nations) Galilee of the Gentiles, Is. 8: 23. [9: 1.]


נָלֵב 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.

וַיִּלְכַּב plural יָלָב, but in the sing. יָלָב; infin. and imper. יָלָב, also יָלָב (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 יָלָב יָלָב יָלָב יָלָב יָלָב יָלָב, to roll or devour on Jehovah thy way, i.e. commit or commend thy concerns to
him. A similar phrase occurs with וַיֵּלֶךְ, Prov. 16:3. Also elliptically, Ps. 22:9 וַיֵּלֶךְ אֵלָה he commends to Jehovah (his ways.) וַיֵּלֶךְ stands here for וַיֵּלֶךְ, the infinitive for the finite verb. Others regard it as the preterite of וָלָךְ, וַיֵּלֶךְ, he rejoices in Jehovah.

Niph. וַיֵּלֶךְ, fut. וַיֵּלֶךְ, to be rolled together, as a book, Is. 34:4. to roll on, as a stream, Am. 5:24. Comp. וַיֵּלֶךְ.

Poal to be rolled about, Is. 9:4.

Hithp. וַיֵּלֶךְ to roll. Gen. 29:10.

Deriv. out of course וַיֵּלֶךְ, וַיֵּלֶךְ, and perhaps וַיֵּלֶךְ. (Arab. וַיֵּלֶךְ) m. dung, ordure.

1 K. 14:10. Literally, roundish dung, as of camels, horses, etc. from the root וַיֵּלֶךְ, literally, thing, business, (Arab. צַלָּלְקָל,) but in use only as an adv. וַיֵּלֶךְ, with suff. וַיֵּלֶךְ, on account of. Gen. 12:13. 30:27. 39:5. Deut. 15:10. (Arab. אלמא אלמא) on thy account.)

וַיֵּלֶךְ m. Chald. Ezra 5:8. 6:4 וַיֵּלֶךְ hewn stones. Sept. לַדָּא הַכְּפָכִים. 1 Esd. 6:9 לַדָּא הַכְּפָכִים פְּנוֹתִיתֵלֵי. It derives its signification perhaps from וַיֵּלֶךְ i.q. Arab. גֶּלֶכְ לָשׁ, detersit, polivit, גֶּלֶכְ. Comp. פַּרְלֵל. In the Talmud וַיֵּלֶךְ by itself signifies a stone, as וַיֵּלֶךְ vessels of stone.

וַיֵּלֶךְ m. plur. וַיֵּלֶךְ, const. וַיֵּלֶךְ, verbal from וַיֵּלֶךְ, dec. VI. j. dung. Zeph. 1:17. Ezek. 4:12. 17. Job 20:7 וַיֵּלֶךְ וַיֵּלֶךְ like his dung he perishes for ever. Comp. the similar figure 1 K. 14:10.

וַיֵּלֶךְ, fut. וַיֵּלֶךְ, to wrap together, fold up. Once 2 K. 2:8. Deriv. out of course וַיֵּלֶךְ.

וַיֵּלֶךְ m. verbal from וַיֵּלֶךְ, dec. VI. p. literally, something wrapt or folded together, a mass or lump; hence applied to the unformed foetus or embryo in the womb, Ps. 139:16. (In the Talmud וַיֵּלֶךְ any unformed mass, a foetus, also an uncultivated man.)

and a quadrilateral adj. barren, unfruitful. Is. 49:21. Job 3:7. 15:34. 30:3. In Arab. גֶּלֶכְ a rough unfruitful rock. The kindred simple roots, of which this word appears to be compounded, are גֶּלֶכְ = Arab. גֶּלֶכְ to be hard, hard-hearted, and גֶּלֶכְ = Syr. גֶּלֶכְ a stony soil where nothing grows. In Rabbin. גֶּלֶכְ a woman who keeps by herself on account of some levitical uncleanness.

וַיֵּלֶךְ in Kal not used. In Arab. conj. III. to contend with any one, especially in drinking and gaming. So in Hebrew, Hithpa. to grow angry, to be irritated, in a contention. Prov. 20:3 it is an honour for a man to cease from contention, תַּהֲקֵמָלִי bu but every fool becomes angry. Is. 18:1 מֵת מֵת he is angry against every thing rational. Also, spoken of a contention, to grow warm, Prov. 17:14.

וַיֵּלֶךְ proper name.

1. a son of Machir and grandson of Manasseh. Num. 26:29.


3. a city in the abovementioned province. Hos. 6:8.

וַיֵּלֶךְ prob. i.q. Arab. גֶּלֶכְ to sit, to lie down; conj. II. to move, especially up hill. Cant. 4:1 as a flock of goats מֶלֶכְ מָרָא מָרָא which lie down on

a a primitive particle.

1. conj. cop. also.—In the poetical style, i. q. and, Joel 1:12 ρη μήν θείας ἡμέρας the pomegranate-tree, the palm-tree also, and the apple-tree.


5. ἐπεί (1.) both...and, as well...as, et...et, τάμ...quidam. Gen. 24:25. Ex. 12:31. (2.) as...so. Jer. 51:12.

in Kal not used, to swallow, sip, drink.

Pl. idem. Job 39:24 κατεβαλλεν 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.)


m. verbal from כָּבָל, 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, boat, (Plin. xiii. 21—26.) Hence Ex. 2:3 שָׁבְלָה a small boat made of papyrus. Is. 18:2.


c. masc. plur. Ezek. 27:11. proper name of a people, probably of Phe-nicia, of whom nothing farther is known. Others: bold or stout people, from Arab. קָזָז to be hard, unmerciful.

m. verbal from כָּבָל, dec. i. also כָּבָל (Judg. 9:16. Prov. 12:14. Is. 3:11.)

1. one's actions or conduct in relation to another, one's treatment of another, merit, desert. Judg. 9:16. Is. 3:11. יְהוּדָה to render to any one his desert, or to recompense one's actions upon him, Ps. 28:4 שָׁבְלָה שָׁבְלָה render to them their desert. Prov. 12:14. also with כָּבָל, Ps. 94:2. יְהוּדָה שָׁבְלָה idem. Ps. 137:8. Prov. 19:17. Is. 59:18. also with כָּבָל Joel 4:4. [3:4.]

2. recompense. Is. 35:4.

3. benefit. Ps. 103:2.


1. כָּבָל fut. כָּבָל.

1. to shew or bring upon any one (good or evil,) with a double accusative of the person and thing, (comp. in Greek κατέβαλλεν or καθημνείν παρακατέβαλεν.) 1 Sam. 24:18 έπεξερχόμενος κατέβαλεν thou hast shewn me good. Gen. 50:15 all the evil which we have shewn him. verse 17. Prov. 3:30. 31:12. Is. 63:7. Also with כָּבָל of the person, Is. 8:9 שָׁבְלָה שָׁבְלָה they shew to themselves evil, i.e. they bring evil on themselves. Ps. 137:8 שָׁבְלָה שָׁבְלָה which thou hast brought upon us.

2. especially to shew good, to treat kindly, to favour. Prov. 11:17 שָׁבְלָה שָׁבְלָה that does good to his own soul or to himself. More frequently with כָּבָל, Ps. 13:6. 116:7. 119:17. 142:8.

3. to recompense, requite, (good or evil.) Constrained with an acc. Ps. 18:21 שָׁבְלָה שָׁבְלָה Jehovah recompenses me according to my righteousness. with
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 נָּעַשׁ נֶאֶשֶׁר and as chief which the whirlwind carries away. 27:20.
Pu. pass. Job 4:12 יָדַעַת an oracle was secretly brought to me. Infin. absol. יָדִיעַת, Gen. 40:15.

Hithpael. 2 Sam. 19:4 יָדָעַת יִשְׂרָאֵל יָדָעַת יִשְׂרָאֵל and the people stole themselves that day into the city. (Syr. יָדַעְתָּנָם to steal one's self away.)

יָדָעְתָּן m. verbal from יָדָע, dec. I. thief. Ex. 22:1, 6, 7.

יָדַעְתִּי f. verbal from יָדַע, dec. X. something stolen. Ex. 22:3.


יָדָעְתִּי fem. of יָדַע dec. X. idem. More frequent, as it appears, in the later books. Est. 1:5. 7:7, 8. Cant. 6:11.

יָדַעְתִּי, const. יָדַעְתִּי, dec. VI. g. 1. treasures. Est. 3:9. 4:7.

2. chests, in which to pack up and preserve valuable articles, as the Greek σκηνώσει. Ezek. 27:24. (Chald. יָדִיעַת to hide, lay up, preserve; Arab. גָּזַה to cover, collect. Kindred with יָדָעְתִּי)


יָדָעְתִּי m. dec. VIII. h. treasure-chambers in the temple. 1 Chr. 28:11. The י is affirmative as in יָדָעְתִּי, יָדָעְתִּי, and other Chaldaic words.

יָדַעְתִּי to protect, defend, (strictly to cover, like the Arab. גָּזַה, which, construed with לְ, signifies to protect; and on this account יָדַעְתִּי like verbs of covering,

ירע ב to low, bellow, as kine. 1 Sam. 6: 12. Job 6: 5. (In Aram. more frequent, and in a general sense to cry.) יָרֵא to reject, throw away (from disgust and aversion,) to abhor; construed with an acc. Lev. 26: 30 יָרָה שֶׁיָּרַע יַרֵא my soul shall abhor you. verses 11, 44. So of the Israelites, verse 15 יָרָה שֶׁיָּרַע יַרֵא your soul shall abhor my laws. verse 43. Ezek. 16: 45 יָרֵא שֶׁיָּרַע יַרֵא who rejecteth her husband and her children. Constrained with יָרֵא, Jer. 14: 19. 

Niph. to be thrown away. 2 Sam. 1: 21 מָרְאָה שֶׁיָּרַע יָרֵא for there the shield of the mighty was thrown away. Vulg. abjectus est clipeus. 

Hiph. i.q. Kal. Job 21: 10 כֹּלָה שֶׁיָּרַע יָרֵא his cow becomes pregnant, and casts not (her calf,) i.e. suffers no abortion. יָרֵא m. verbal from יָרֵא, abhorrence, loathing. Ezek. 16: 5.

ירח to assail with harsh words, to chide, reprove, rebuke; construed with an accus. or with יָרֵא. (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 יָרֶה שֶׁיָּרַע יָרֶה the Lord rebuke thee, Satan, i.e. the Lord check thee. Mal. 3: 11 יָרֶה שֶׁיָּרַע יָרֶה I will rebuke the devourer for your sakes, i.e. I will drive away destructive insects from you. 2: 3 יָרֵא שֶׁיָּרַע יָרֵא 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 יָרֵא שֶׁיָּרַע יָרֵא he rebuked the sea of reeds, and it dried up. Nah. 1: 4. 

Deriv. out of course יָרֵא.

ירח f. verbal from יָרֵא, dec. XI.

1. rebuke, reproof; e.g. from one's parents. Prov. 13: 1 יָרֵא שֶׁיָּרַע יָרֵא and the scorner hearkens not to reprove. 17: 10. Ecc. 7: 5 יָרֵא שֶׁיָּרַע יָרֵא it is better to hear the reproof of a wise man, than etc.

2. threatening, menace. Is. 30: 17. Especially applied to God's threatening the elements, Ps. 104: 7. Is. 50: 2 יָרֵא שֶׁיָּרַע יָרֵא through my threatening I dry up the sea. to God's pronouncing destruction, Ps. 76: 7. 80: 17.

ירח to be moved violently, to shake, to tremble; spoken of the earth. Ps. 18: 8.

Pu. יָרֵא idem. Job 34: 20 יָרֵא שֶׁיָּרַע יָרֵא 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, 8.


ירח m. (kindred with יָרֵא) dec. VIII. h.

1. the body. Ex. 21: 3 יָרֵא שֶׁיָּרַע יָרֵא with his body (only,) i.e. without wife or family. verse 4.

2. back, height. Prov. 9: 3 יָרֵא שֶׁיָּרַע יָרֵא literally, on the back of the heights of the city.


1. vine, grape-vine—More definitely יָרֵא Num. 6: 4. But the word is extended to other similar plants, thus יָרֵא the wild cucumber-vine, 2 K. 4: 39. (see יָרֵא.) יָרֵא the vine of Sodom, probably no particular plant, Deut. 32: 32.

2. the fruit of the vine. 2 K. 18: 31. Is. 36: 16.

ירח m. found only Gen. 6: 14 יָרֵא.
fir or pine wood. According to the Chald. and the Jewish commentators, cedar. It is without doubt a species of resinous tree; hence נְנִית brimstone, perhaps also pitch.


Perhaps the foot of a mountain, (like the Arab. גָּרַע.) Job 28:4 הָנַּה וּרְנָה one opens a passage from the foot of the mountain. But it may be rendered, one opens a passage from his dwelling, as if by ellipsis for רְנָה וּרְנָה from the place where he dwells.

רָנָת m. participal noun from רָנָה (q.v.) a stranger.

רַנָּה i. q. רַנָּה caltus. Plur. רַנָּהים, Jer. 51:38. and רַנָּה, Nah. 2:13.


רַנָּה m. dec. VII. i. berry, e.g. of the olive. Is. 17:6. (So in Chald. and Arab.)


3:3. 22. 6:21. (In Arab. גְּרַע a denom. to gargoyle, גָּרַע craw, crop.)

A proper name of a Canaanitish people. Gen. 10:16. 15:21. Josh. 24:11. The name יָנָּהִי occurs Mat. 8:28, but the reading is supposed to be a mere conjecture of Origen.

רָנָה to scratch, scrape, rub.

Hithpa. to scrape one's self. Job 2:8. (So in Arab. and Aram.)

רָנָה in Kal not used.

Pi. רַנָּה to excite, stir up contention. Prov. 15:18 רַנָּה רַנָּה רַנָּה the passionate man stirs up contention. 29:25.

29:22. (In Arab. יָנָּה conj. II. IV. to excite hostility. In Aram. יָנָּה idem.)

Hithpa. 1. to be excited, to be angry with any one, construed with ל. Prov. 28:4 יָנָּה יָנָּה 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 ל. Deut. 2:5, 19 יָנָּה יָנָּה contend not with them. With the addition יָנָּה, to excite or wage war, verses 9, 24. With יָנָּה to contend against Jehovah, Jer. 50:24. — 2 K. 14:10 יָנָּה יָנָּה wherefore wilt thou contend with evil? Dan. 11:10 יָנָּה יָנָּה he shall be excited anew, (and march) even to his fortress. verse 25. יָנָּה יָנָּה he shall be stirred up to battle. (Syr. and Chald. Ethpa. to be irritated, also to wage war.) Deriv. יָנָּה

I. יָנָּה f. verbal from יָנָּה no. 2. dec. X. the cud, the food which the animal brings up and chews again. Found only in the phrases, יָנָּה יָנָּה to ruminate, or chew the cud, Lev. 11:3 ff. Deut. 14:6, 7. and יָנָּה יָנָּה idem, once Lev. 11:7.

II. יָנָּה 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. יָנָּה a berry, in Chald. a grain, kernel; also Aram. גָּרַה a bean.) The Hebrews without doubt made use of a kernel or grain for a weight, as the Greeks and Romans did of the tắcτος, and the moderns of barley and pepper-corns.

רָנָּה m. const. רָנָּה, dec. III. a. The form of this word is from יָנָּה, but the signification from יָנָּה no. 3. See יָנָּה.


2. throat, swallow. Ps. 149:6 יָנָּה יָנָּה by liter. exaltations of God are in their throat. Is. 58:1 יָנָּה יָנָּה call from a (full) throat, i.e. cry aloud. Ps. 69:
to pick or gnaw flesh from a bone, a denom. from גַּלֶּם flesh. In Chald. also it signifies to pick a bone, Ps. 27:2 Targ.

תָּחַף m. prim. dec. VI. a.

1. bone. Prov. 17:22. 25:15.—דָּמָם an ass of bone, i.e. a strong-built ass, Gen. 49:14. The Arabs say in like manner, حَمَّار جُرُم فُرُس, a strong horse, ass, and Jurum, strong-boned.)

2. self; (like זָרַע bone and self,) as is common in Chald. and Samaritan. 2 K. 9:13 רַבֶּנּוּ הָאוֹרִים on the stairs themselves. Others: on one of the stairs, (comp. Arab. جُرُم part, and the expression גָּבְרָה one of them, literally, a part of them.)

תָּחַף m. Chald. bone, as in Hebrew. Dan. 6:25.

תָּחַף f. plur. רַעֲשָׁן, const. רַעֲשָׁן; prim. dec. VI. p.

1. an open level place, area; e. g. before the gate, 1 K. 22:10. 2 Chr. 18:9.

2. especially a threshing-floor, a circular level plat of ground in the open air, where corn was trodden by oxen. Ruth 3:2 ff. נַכַּח the produce of the threshing-floor. Num. 18:30.—Is. 21:10 נַכִּח 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. שָׁנָה.


תָּחַף to be bruised, crushed, or broken in pieces. (Syr. מִנַּח to break inpieces; Arab. מִנֹּשֶׁשִּׁים to break into large pieces.)

Ps. 119:20 מַחְצִיךְ לְעַד הַן my soul is broken, or languisheth, from desire.

Hiph. Lam. 3:16 מַחְצִיךְ he causes my teeth to bite gravel stones.

נהר 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 וַיְגַּלְיֶה יַרְדֵּנֶת וְהוֹלֵל אָ֣שׁ he withdraws not his eyes from the righteous. In this way the ellipsis is to be supplied in Ezek. 5:11 וַיְגַלְיֶה יַרְדֵּנֶת וְהוֹלֵל אָ֣שׁ I also will withdraw (mine eye;) especially as יַרְדֵּנֶת follows soon after. Jer. 26:2 וַיִּגַּלְיֶה יַרְדֵּנֶת וְהוֹלֵל אָ֣שׁ he take nothing away. Often absolutely, to take away, without specifying what is taken away, (comp. יָנָה no. 1.) Deut. 4:2 and יָנָה shall not take away from it. 13:1. [12:32.] Ex. 5:8, 19. Ecc. 3:14 וַיְגַלְיֶה יַרְדֵּנֶת וְהוֹלֵל אָ֣שׁ there is nothing to be added to it, and nothing to be taken from it. Hence 3. construed with an acc. of the thing, to diminish, lessen, shorten. Ex. 21:10. Ezek. 16:27. Job 15:4 יָנָהּ ובָּנָה יְסַרֵּנָהּ thou leastenest prayer before God.

4. as in Arabic, to suck up or draw in (water), to imbibe. Job 15:8 יָנָה וְיַרְדֵּנֶת יָנָה וְיַרְדֵּנֶת hast thou imbibed wisdom to thyself?

Pi. i. q. Kal no. 4. Job 36:27 יָנָה וְיַרְדֵּנֶת יָנָה וְיַרְדֵּנֶת 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, יָנָה וְיַרְדֵּנֶת something is taken away or is wanting, Num. 36:3 at the end. Ex. 5:11. Lev. 27:18. Hence to be diminished, lessened, restrained, Num. 9:7 יָנָה וְיַרְדֵּנֶת wherefore should we be restrained, so as not, etc.

Deriv. יָנָה וְיַרְדֵּנֶת.

יָנָה וְיַרְדֵּנֶת to carry or wash away. (In Arab. and Syr. idem.) Once Judg. 5:21 יָנָה וְיַרְדֵּנֶת וְיָנָה וְיַרְדֵּנֶת וְיָנָה וְיַרְדֵּנֶת the brook Kishon carries them away. Deriv. יָנָה וְיַרְדֵּנֶת.

יָנָה וְיַרְדֵּנֶת, fut. יָנָה וְיַרְדֵּנֶת. 1. to draw, especially to carry off, to sweep away. (In Syr. and Arab. idem.) Hab. 1:15 יָנָה וְיַרְדֵּנֶת וְיָנָה וְיַרְדֵּנֶת וְיָנָה וְיַרְדֵּנֶת one draws them in his net. Prov. 21:7.

2. to draw (with the saw,) to saw, saw in pieces. (The kindred form יָנָה has this signification in Syr. and Arab.) Deriv. יָנָה אֲלָכָה. See Poal.

Niph. to bring up again (the food,) to ruminate. (In Arab. conj. IV. VIII. Syr. Ethpe. idem.) Fut. יָנָה, Lev. 11:7. Poal, to be sawn. 1 K. 7:9. See Kal no. 2.


שָׁנְא, with suff. יָנָה, verbal from יָנָה יָנָה, 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 יָנָה יָנָה יָנָה יָנָה and his waters carry along mire and dirt.

3. to empty, strip, pillage. Ezek. 36:5 יָנָה יָנָה יָנָה יָנָה יָנָה יָנָה draws it (the uninhabited land) for booty. יָנָה is the Arabic infinitive.

Pi. יָנָה to drive away, to drive out. Gen. 3:24. 4:14. 21:10, etc.


Niph. 1. to be driven out. Jon. 2:5. 2. to be carried or swept along. Am. 8:8 יָנָה יָנָה יָנָה יָנָה יָנָה יָנָה יָנָה יָנָה יָנָה יָנָה יָנָה יָנָה יָנָה יָנָה יָנָה יָנָה יָנָה יָנָה יָנָה יָנָה יָנָה יָנָה יָנָה יָנָה יָנָה יָn. It shall be carried along and overflowed as (by) the river Egypt.

3. to be agitated. Is. 57:20 יָנָה יָנָה יָנָה יָנָה יָנָה יָנָה יָn. the agitated or troubled sea, more impulsion.

Deriv. out of course יָנָה m. verbal from יָנָה, produce, proventus. Deut. 33:14. (The root which usually signifies to drive out, has here the kindred meaning to produce.)

רָנָה יָנָה f. verbal from יָנָה, dec. X. expulsion (from one's possessions), exactations. Ezek. 45:9.

רָנָה יָנָה (expulsion, from יָנָה) proper name of a son of Moses. Ex. 2:22. 18:3. The patronymic noun יָנָה Num. 3:21. 26:57. is made from the form יָנָה.

רָנָה, literally, a bridge, (comp. Arab. סַגְסָג, Syr. יָנָה 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.

Goshen in Kal not used.
נתה רב dec. VI. h. a heavy rain, shower, differing from ימ a light rain. Comp. 1 K. 18:45. Prov. 25:23. Ezek. 13:11. 38:22. The combination of the two synonyms, as in Job 37:6 ימ and Zech. 10:1 ימ ימ, gives intensity to the signification.


Chal. body. Dan. 4:30. [33.] 5:21. (Syr. מַשְׁמֹר and Arab. מַשְׁמַר idem.)

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 גֹּשֶׁן 'אֲגָרְסָיָא Gen. 45:10. and Περσίλης τόλμης in modern 'Αρμένης 46:28. The different opinions may be found stated and examined in Bellermann's Hanbuch der bibl. Literatur, Th. iv. p. 191—220. comp. Jablonski's 8 dissertations De Terra Gosen, reprinted also in his Opuscula T. II. p. 77—224. ed. Te Water. and, as advocating a different opinion, J.D. Michaelis' Suppl. p. 371—381. The pronunciation of the Sept. תֹּרֶש corresponds to the Coptic form of the word ΤΕΣΚΕΜ, ΝΤΕΣΚΕΜ, ΝΟΤΕΣΚΕΜ.

2. also of a city and country in the mountain of Judah. Josh. 10:41. 11:16. 15:51.

Goshen found only in Pi. to grope after anything, construed with an accus. Is. 59:10. (In Arab. and Aram. idem.) רַגְס, plur. רגס, f. (prob. for רֶגֶס or רגס verbal from י = Arab. מַשְׁמַר pressit.) dec. VIII. f.

1. wine-press, or rather the trough in which the grapes were trodden, and out of which the juice ran into the tub (ם) placed at the side. Joel 4:13. [3:15.] רָכָם to tread the wine-press, Neh. 13:15. Lam. 1:15.

2. proper name of one of the five princely cities of the Philistines, the birth-place of Goliath. Josh. 13:3. 1 Sam. 6:17. 21:10. 1 K. 2:39, 40.


Goshen a gentile noun from רֹדֶס, a Gittite. 2 Sam. 6:10, 11. 15:18. The fem. רֹדֶס 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 רֹדֶס a wine-press, because used at the joyful season of vintage.

Goshen (two wine-presses) proper name of a city in the tribe of Benjamin. Neh. 11:33.

Rosh found only Gen. 10:23. a son of Aram, perhaps representing a people of Syria.
The name יָדָא i.q. יָדָה a door, refers probably to the common square form of this letter.

Daleth is most nearly related to יי, (especially where this letter corresponds with the Arab. יי, sounded like ds, but in some Arabic dialects like d simply.) Comp. יד and יד to be extinguished; יָדָי truncus and יָדָי to cut down; יָדָי Arab. יָדָי to vow; and on the other hand יי a crown, as if from Arab. יָדָי to be distinguished; etc. It corresponds very rarely with the Arab. יי; e.g. יָדָי an axe.

It is sometimes commuted with the harder consonants of the same organ; e.g. יָדָי Aram. יָדָי slander; יָדָי body, belly; יָדָי Arab. יָדָי to divide.

.mount Chald. pron. denom. fem. i.q. Heb. יי and יי this, (otherwise יי, יי.) Dan. 4:27. [30.] 5:6 יי שָׁנָה one another.

יָדָי i.q. יָדָי (q.v.) to languish, faint, waste away. Jer. 31:12 יָדָי מַעֲשֵׂה יָדָי יָדָי and they shall not languish any more. Spoken of the eye, Ps. 88:10 mine eye languished from affliction. (Comp. יָדָי.) Spoken of the soul, Jer. 31:25.

יָדָי f. verbal from יָדָי, literally; a wasting away, from anxiety, consternation; hence, anxiety, sorrow. Job 41:14. [22.] Comp. יָדָי.

יָדָי m. const. יָדָי, verbal from יָדָי, dec. III. a languishing, faintness. joined with יָדָי. Deut. 28:65.

יָדָי i.q. יָדָי fish. Neh. 13:16.

יָדָי 1. to be afflicted or troubled about any thing; construed with יי. 1 Sam. 9:5 יָדָי and be troubled about us. 10:2. with יי. Ps. 38:19 יָדָי I am afflicted on account of my sin.


יָדָי (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 יָדָי, after the Syriac pronunciation.

יָדָי f. verbal from יָדָי, affliction, sorrow. Prov. 12:25.


יָדָי, fut. יָדָי, apoc. יָדָי (Ps. 18:11.) to fly; spoken of the swift eagle, Deut. 28:49. Jer. 48:40. 49:22. of the Deity, Ps. 18:11 יָדָי יָדָי יָדָי and he flew on the wings of the wind. For 2 K. 17:21, see יָדָי.


יָדָי see יָדָי.

יָדָי and יָדָי prim. mase. epicene, dec. VIII. d. bear. 1 Sam. 17:34, 36. 2 Sam. 17:8. Prov. 17:12. Hos. 13:8 יָדָי a she-bear robed of her whelps. Plur. יָדָי f. she-bears. 2 K. 2:24. (Arab. יָדָי דִּבְּרֵי a he-bear, a she-bear.)

יָדָי Chald. idem. Dan. 7:5.

יָדָי m. dec. VI. p. found only Deut. 33:25 יָדָי יָדָי as thy days, i.e. the days of thy life, so thine old age, or thine end, death. Vulg. senectus tua. (Others: strength; not suitting the context.) The primary idea is either rest (comp. יָדָי to rest,) or wasting away.
slander, ill report.—אפשphasis to spread an ill report, Num. 14: 36. Prov. 10: 18. The following genitive may be taken actively, as Ps. 31: 14 נַשְּׂעָהוּ לְךָ נַשָּׂעָה לְךָ for I hear the slanderers of many, Jer. 20: 10, or passively, as Num. 13: 32, 14: 37. Gen. 37: 2. Prov. 25: 10 אזָּשָּׂעָה נַשָּׂעָה and thine ill report turn not away. (In Arab. דָרָבָב and דְּבָרָב a secret slanderer. In Syr. דָרָבָב repuation, report; and דָרְבָּנָה to spread a report, slander. In Chald. דָּרָבְנָה ill report, infamy. Concerning the root, see below.)

דרבְּנָה f. prim. dec. X.
2. proper name of a celebrated judge and prophetess in Israel. Judg. 4: 4, 5: 1.

דרבָּנָה Chald. i. q. Heb. דַּרְבָּנָה to offer a sacrifice. Ezra 6: 3. Deriv. out of course דָּרָבָּנָה altar.

דרבְּנָה, plur. דְּבָרְנָה, Chald. sacrifice. Ezra 6: 3.

דרבְּנָה masc. plur. 2 K. 6: 25 Keri. doves' dung. The Masoretes have substituted this word, as appearing to them less offensive, for the reading of the Kethib דְּבָרְנָה. The first part of this compound, the syllable דָּרָבָּנָה, appears to be derived from דָּרָבָּנָה = Chald. דָּרָבָּנָה and Syr. ._audio. affix, and is probably an euphemism for מַעַרָה, (comp. מָוָה יָכֵּּרָה, מִדִּיפֶּטֶא, אַלֶּ פַּרְעֶטֶא.)

דרבּ n. m. 1. a portion of the temple, (otherwise called מַעַרָה, מַעַרָה 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. 8: 6, 8. 2 Chr. 3: 16. 4: 20. 5: 7, 9. Jerome renders the word oraculum, oracula sedes, (from מַעַרָה to speak,) because the Deity reveals his oracles there; but the more probable root is מַעַרָה i. q.

Arab. درب to be behind; hence, the hinder, i.e. the western, part of the temple, (comp. מַעַרָה.)
2. proper name of a city in the tribe of Judah, otherwise called Kirjath-sepher. Judg. 1: 11.

דרבּ f. const. דַּרְבּ, Plur. דְּרְבּוֹת, dec. XI. f. a round cake of dried figs pressed together, i. q. Greek πᾶλαβάδην. 1 Sam. 25: 18. 1 Chr. 12: 40. With the addition מַעַרָה (figs.) 2 K. 20: 7. (In Syr. idem. Root מַעַרָה, which in Arabic signifies to press together, to make round.) See Celsii Hierobot. T. II. p. 377—379.


דרבּ and דְּרוּבְוָא, fut. דְּרָבְוָא, infin. דְּרָבְוָא (In Syr. .לָוָא adhesit; Arab. .לָוָא firmiter adhesit.)

1. to cleave or stick to, to adhere; construed with ב and or וב, Ps. 102: 6. Lam. 4: 4 יָכֵּּרָה יָכֵּּרָה יָכֵּּרָה יָכֵּּרָה the tongue of the sucking cleaves to his palate, (from thirst, dryness,) Ps. 22: 16. The same phrase is also used in another sense, Job 29: 10 יָכֵּּרָה יָכֵּּרָה יָכֵּּרָה יָכֵּּרָה their tongue clave to their palate, i. e. they were silent, (from veneration, respect,) Ps. 137: 6. (comp. Hiph. Ezek. 5: 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 ט, verse 23. Hence, to stick close to, or to love, e.g. the king, God, one's wife, construed with י or ט, Deut. 10:20. 11:22. 2 Sam. 20:2. 1 K. 11:2. Josh. 23:12. Gen. 2:24. 34:3. with רכ. Ps. 63:9 וְהָלָּכְתִּי וְנַעֲמַתִּי my soul cleaveth to thee.


Pu. pass. to cleave together. Job 38:38. 41:9. [17.]


כָּלַע m. verbal from כָּלַע, dec. VI. h. 1. the soldering or welding of metals. Is. 41:7.

2. plur. כָּלִע 1 K. 22:34. 2 Chr. 18:33. probably the joints of the coat of mail. So the Chald.—Others: shoulders; comp. Chald. כָּלִע Jer. 28:12 Targ.

כָּלַע 1. prob. as its primary signification, to lead, to drive, (as in the Syr. מְלַע, and in Arab. conj. II.) Comp. Hiph. Hence the deriv. כָּלַע, כָּלַע, כָּלַע. 2. to put in order, to arrange, connect, (as in Arabic;) and hence to connect words, to speak, serene verba, (whence sermo.) In Kal found only in the part. כָּלַע and כָּלַע Prov. 25:11. and in the infin. כָּלַע Ps. 51:6. But much more common in Pi. כָּלַע, fut. כָּלַע.

1. to speak, loquor, (different from כָּלַע to say, dico, which is followed by the words spoken; see כָּלַע no. 1.) (1.) used absolutely. Job 11:5 כָּלַע יִנְדָּכְתִּי וְחָלַע O that God would speak. Is. 1:2 כָּלַע יִנְדָּכְתִּי and for Jehovah speaketh. (2.) construed with an acc. (in cases where כָּלַע is likewise used.) Ex. 6:29 כָּלַע יִנְדָּכְתִּי כָּלַע they speak thou to Pharaoh all which I say to thee. 24:7 כָּלַע יִנְדָּכְתִּי כָּלַע all which Jehovah says, we will do. Jer. 1:17. Dan. 10:11. Jon. 3:2.

Frequently in such phrases as the following, כָּלַע, כָּלַע, כָּלַע, כָּלַע to speak deceit, falsehood, lying, righteousness, Ps. 101:7. Is. 45:19. 59:3. Dan. 11:27.

Hos. 10:4 יָנְבָּה יִנְדָּכְתִּי they speak (vain) words, i.e. give words for deeds, verba dant. (3.) very rarely, followed by the words spoken; like כָּלַע, or perhaps כָּלַע being understood. Gen. 41:17. Ex. 32:7 רְכָּלַע אֲנִי יִנְדָּכְתִּי כָּלַע 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 י or רכ, also by ב, Gen. 31:29. Deut. 5:4. by כָּלַע (כנ), Gen. 23:8. 42:30. and by כָּלַע especially in the sense of a revelation from a higher being, Zech. 1:9 כָּלַע יִנְדָּכְתִּי וּכָלַע the angel who spoke 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. כָּלַע כָּלַע to say to any one, and of any one.)

The person or thing spoken of, is put in the accus. Ruth 4:1 כָּלַע יִנְדָּכְתִּי כָּלַע the kinsman passed by, of whom Boaz had spoken, quem dixerat Boaz. Gen. 19:21. 23:16. or is preceded by י, 1 Sam. 19:3 כָּלַע יִנְדָּכְתִּי כָּלַע and I will speak to my father concerning thee. or by כָּלַע 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 כָּלַע, Ps. 109:20. Jer. 6:10. 29:32. Deut. 13:6. or by כָּלַע, Num. 21:
we have spoken against Jehovah, and against thee. Job 19:18.
Ps. 50:20. 78:19.—Joshua also signifies to speak by or through any one, (i.e. present) 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. Constrained with an acc. Deut. 6:3. (2.) to speak to any one in a friendly manner, especially, to comfort him. (Comp. θεαμακατεγραπε, to address, and also to comfort; so the Lat. æquor.) Gen. 34:3. 50:21. Ruth 2:13. 2 Sam. 19:8. 2 Chr. 30:22. 32:6. (3.) to speak with one's self, or in one's heart, to meditate. Gen. 24:45. 1 Sam. 1:13. then let her speak in her heart. Also with מּה, Ecc. 1:16. 2:15. Ps. 15:2. (4.) to speak or promise good concerning any one, spoken of God. Num. 10:29. 1 Sam. 25:30. Jer. 18:20. 'by pronouncing 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.) to speak kindly to any one. 2 K. 25:28. Jer. 12:6. (6.) to wish peace or prosperity, contrasted with מּה, Ps. 28:3. with מּה, Jer. 9:7. to wish peace, or prosperity, construed with מּה, Ps. 85:9. with מּה, Ps. 122:8 I wish thee prosperity. with מּה, Est. 10:3 I wish the seed of the king wishing peace to all his seed. Used absolutely, Ps. 35:20. יִנְתָּהּ לָבְטִי they do not speak peace. (7.) to pass sentence against, also to contend in law with any one. See מִנְתָּהּ.

2. to destroy. 2 Chr. 22:10. (comp. מְלַחֵד 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 מְלַחֵד pestilence. (In Arab. conj. II. to prepare for death; III. to be hostile.)

Pu. pass. Ps. 87:3 gloriously things are spoken, i.e. designed by God, concerning thee. Cant. 8:8 when one shall speak for her, i.e. to have her to wife. (Comp. מְלַחֵד used in a similar connexion 1 Sam. 25:39.)


Hipl. prob. i. q. Kal no. 1. to drive together, to subject, to subdue. Ps. 48:48 and he subdued nations under me. 47:4.

Hithpa. i. q. Pi. no. 1. Found only in the part. מְלַחֵד, 2 Sam. 14:13. Ezek. 2:2.

מְלַחֵד m. verbal from מְלַחֵד, dec. IV. a.

1. word, speech.—מְלַחֵד יָנְיָנֲא I have a word to say to thee. מְלַחֵד יָנְיָנֲא an eloquent man, Ex. 4:10. מְלַחֵד skilful of speech, eloquent. 1 Sam. 16:18. Used particularly to denote, (1.) command; as מְלַחֵד a royal command, Est. 1:19.—Josh. 1:13. 1 Sam. 17:29 was it not a command? (2.) promise. 1 K. 2:4. 8:20. 12:16. Ps. 33:4. 56:5.

2. (3.) sentiment, doctrine, instruction. Ecc. 1:1 the words, or sentiments of Koheleth. Prov. 4:4. 20:30:1. 31:1. especially an oracle, revelation, מְלַחֵד מְלַחֵד an oracle from God was made known, construed with מּה, Jer. 1:4. 11.


2. matter, thing. (The same change of signification is also found in the Aram. מְלַחֵד; also in מְלַחֵד in the Arab. מְלַחֵד and מְלַחֵד; in the Greek ἔρως, ἔρως.) Ecc. 7:8.—מְלַחֵד thing, this, Gen. 20:10. 21:11. 26. מְלַחֵד all these things, all this, Gen. 20:8. מְלַחֵד Gen. 18:25. 32:19. 44:7.
and 24:28. 39:17, 19. as this, thus.—הָיוֹ קָנָהוּ וְעַל־עַד הֵנָּה will upon this, after this, 15:1. 22:1. 39:7. —יִשְׁלְכוּ רֹאָי a daily rate or task; hence יִשְׁלְכוּ רֹאָי 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 יִשְׁלְכוּ רֹאָי 2 Chr. 8:13. and יִשְׁלְכוּ רֹאָי verse 14. 31:16. in the same sense.—Often redundant, like the Greek θέματα, 1 Sam. 10:2 יִשְׁלְכוּ רֹאָי something shameful or unbecoming. Deut. 23:15. 24:1.

comp. 2 K. 4:41. 1 Sam. 20:2. Also in plur. יִשְׁלְכוּ רֹאָי something good, 2 Chr. 12:12.

4. manner, state, condition. 1 K. 9:15 יִשְׁלְכוּ רֹאָי this is the manner of the levy. Deut. 15:1. 19:4. (Comp. יִשְׁלְכוּ רֹאָי)


6. a suit at law, cause. Ex. 18:16 יִשְׁלְכוּ רֹאָי if they have a suit at law. verse 22. 22:8. יִשְׁלְכוּ רֹאָי in every suit concerning a breach of trust.—24:14 יִשְׁלְכוּ רֹאָי one who has a law-suit.


2. The ideas death and pestilence are often expressed by the same word, see יִשְׁלְכֻּל no. 4.)

יִשְׁלְכֻּל i. q. יִשְׁלְכֻּל verbal from יִשְׁלְכֻּל no. 1. dec. VI. p. a fold, pasture. Mic. 2:12. Is. 5:17. (Comp. Syr. יִשְׁלְכֻּל and יִשְׁלְכֻּל a field; Arab. יִשְׁלְכֻּל idem.)

יִשְׁלָל plur. fem. verbal from יִשְׁלָל floats or rafts, from their being impelled or driven along. 1 K. 5:23. [9.]

יִשְׁלָל f. verbal from יִשְׁלָל. 1. i. q. יִשְׁלָל no. 4. state, condition, manner. Ps. 110:4 thou art a priest for ever יִשְׁלָל after the manner of Melchisedek.

(The is paragogic, see Gesenius' Lehrgeb. p. 547.)

2. i. q. יִשְׁלָל no. 5. cause. Hence יִשְׁלָל on account of, Ecc. 3:18. 8:2 יִשְׁלָל so that, Ecc. 7:14.

3. i. q. יִשְׁלָל no. 6. suit at law, matter in controversy. Job 5:8.

יִשְׁלִיךְ f. Chald. cause. Dan. 2:30 יִשְׁלִיךְ so that, to the end that.

יִשְׁלִיךְ f. verbal from יִשְׁלִיךְ, plur. יִשְׁלִיךְ words, oracles. Found only Deut. 33:3 יִשְׁלִיךְ יִשְׁלִיךְ he (Israel) receives of thy oracles or commands. So Sept. Vulg. Others read, with a change of the vowel-points, יִשָּׁלְכָל יִשָּׁלְכָל he (Jehovah) undertakes the guidance of thee, as if יִשָּׁלְכָל were a verbal from יִשָּׁלְכָל no. 1.

שָׁלֻּל m. prim. with suff. יִשְׁלָל, dec. VI. ר.

r. (Arab. יִשָּׁלְכָל)


2. wine sirup, new wine boiled down to the consistency of sirup, (Greek ψιθονα; Lat. sapo, defrutum; Ital. mosto cotto;) 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 E. F. C. Rosenmüller on Gen. 43:11.

שָׁלֻּל 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.

שָׁלֻּל m. prim. dec. II. a. once שָׁלֻּל q. v. Plur. שָׁלְלָל, שָׁלְלָל, a fish. Jon. 2:1, 11. Gen. 9:2. Num. 11:22. 1 K. 4:33. Hence the verbs שָׁלְלָל to increase like fishes; and שָׁלְלָל to fish.

שָׂלָל fem. of שָׁלֵל, dec. XI. a. idem.
18. Jon. 2:2. in other places used collectively, like מְנַשָׁה, Ex. 7:18, 21. Num. 11:5.

דַּבָּר, genitive from לָדָר, "to increase, multiply", like fishes. Once Gen. 48:16. Comp. לָדָר.

דַּבָּר, m. (genitive from לָדָר 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 Derecto and Atergatis prove. Comp. De Wette's Hebr. Jud. Archäologie, p. 282.

דַּבָּר, m. with suff. תּוֹרֵב, Plur. רֹתֵב, const. לָדָר; dec. VI. h. standard, flag, banner. In the march of the Israelites through the wilderness, each of the twelve tribes had its לָדָר or lesser standard; and every three tribes, its לָדָר or greater standard. Num. 1:52. 2:2, 3, 10, 18, 25. 10:14 ff. Cant. 2:4: יְנַטַּב יִתְנַטַּב יִתְנַטַּב יִתְנַטַּב 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 Fähnlein, a flag, also a band of soldiers.)

דַּבָּר, genitive from לָדָר, "to carry or raise up standards." Ps. 20:6 וּדְגֵה יְנַטַּב יִתְנַטַּב יִתְנַטַּב יִתְנַטַּב to the honour of our God we will raise up banners (of victory.) (Sept. μεταξωνίας, probably because they read לָדָר.) Part. pass. יָנְטַב probably, distinguished, chief, (like insignis from signum,) Cant. 5:11 my beloved is fair and ruddy, יָנְטַב יָנְטַב distinguished before ten thousand.

Niph. to be provided with flags or banners. Cant. 6:4, 10 יָנְטַב יָנְטַב terrible as those provided with banners, probably a poetical phrase for armies, or warlike camps. Symm. ὁς τάγματα παρεσκολοῦσιν.


דַּבָּר, n. 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 יָנְטַב יָנְטַב יָנְטַב יָנְטַב as the partridge broods over eggs, which she has not laid, so he that acquires riches, but not by right, etc. Sept. νηιδές συνεργαζόμενος, ὃνεικος. Is. 34:15 she lays her eggs, and hatches them, and gathers (her young) under her shadow. Vulg. in both passages correctly: forecere.

דַּבָּר, whence dual דָּבָּר, dec. VIII. h. breasts, i. q. דָּבָּר. Ezek. 23:3, 8, 21. Prov. 5:19.

דַּבָּר to move slowly or solemnly, particularly in a festival procession. (In Chald. and Talmud. לָדָר to lead slowly, e.g. a child.) Found only in Hithpa. Ps. 42:5 יִתְנַטַּב יִתְנַטַּב יִתְנַטַּב יִתְנַטַּב as I moved in procession with them to the house of God. The suffix pronoun יִתְנַטַּב is used here for יִתְנַטַּב, unless we prefer to point the verb, as in Piel יִתְנַטַּב as I led them. Is. 38:15 יִתְנַטַּב יִתְנַטַּב יִתְנַטַּב יִתְנַטַּב 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.

דַּבָּר, plur. דָּבָּר, 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.

דָּבָּר 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. Dodanim 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 ἀράμ, which the Sept. renders ἀράμ, and Bochart refers to the river Rhodanus or Rhone.


ןֹּּן (in Kethib שָׁלִי) masc. plur. proper name of a people, from which a colony was carried by the Assyrians to Samaria. Ezra 4:9. Comp. the Daak or Dahe, above mt. Imaus and the Caspian Sea, in Quint. Curt. (iv. 12.) joined with the Susians, as is the case in our passage.

לִלְךָ found only in part. Niph. Jer. 14:9ךָלַל קָתַל as one taken by surprise, perplexed, or astonished. (In Arab. בִּלְּךָ to fall upon suddenly, e. g. as misfortune, the night; בִּלְּךָ fataus.) Others: as one accidentally passing by, since הָךָ also signifies supervenit, accidit. לִלְךָ to pursue, chase, move quickly, spoken of a horse or rider. Nah. 3:2 לִלְךָ בְּשָׂלֵג the prancing horse. Hence.

לִלְךָ f. verbal from לִלְךָ, dec. X. pursuit, rapid movement, haste. Judg. 5:22 then the hoofs of the horses struck the earth, יָדָה יָדָה from the haste, the haste of their heroes, i.e. their riders, (See Bocharti Hieroz. P. i. p. 97. Michaëlis Supplem. p. 401.)

בַּבָּא i. q. בָּא a bear, (q. v.)

בַּבָּא i. q. בָּא to languish, faint. (Arab. نَاب to melt, dissolve.) Hiph. caus. Lev. 26:16.

רָבַּי and רָבְיָי denom. from רָבַּי to fish. Jer. 16:16 רָבְיָי and they shall fish them. Deriv. רָבְיָה and רָבֲיָה, fisher.

רָבָּי m. verbal from רָבַּי, dec. I. B. fisher. Ezek. 47:10. and Jer. 16:16 Kethib.

רָבָּי f. verbal from רָבַּי, fishery. Amos 4:2 רָבָּי רָבָּי fish-books.

רָבְיָה m. with suff. also defectively רָבְיָה, dec. I. a.

1. one beloved, a friend, lover. Cant. 1:13, 14, 16. 2:3, 8, 9, 10, 16, 17 ff. Plur. רָבְיָה, 5:1. (Root רָבְיָה i. q. רָבֶּי to love.)

2. father's brother, uncle by the father's side. (Syr. רָבֶּי) 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 רָבֶּי. (Comp. in Chald. רָבֶּי one beloved; רָבֶּי an uncle; and רָבֶּי a mother-in-law.)

3. plur. רָבֵּי love, amores. Cant. 1:2, 4. 4:10. Ezek. 16:8 רָבֵּי the season of love, mature age. 23:17 רָבֵּי the bed of love. Prov. 7:18 רָבֵּי come on, let us drink deeply of love.


רָבֶּי 1. dec. VI. a pot, kettle. Job 41:12. [20.] 1 Sam. 2:14. Plur. רָבֵּי, 2 Chr. 35:13. (Syr. רָבֵּי a great pot; רָבֵּי a kettle; Samar. רָבֵּי potts.)


רָבֶּי m. (prob. beloved, from רָבֶּי to love,) David, son of Jesse, king of Israel. 1 Sam. xvi. ff. 2 Sam. 1 Chr. xii.—xxx. רָבֶּי the city of David, Zion, 1 K. 8:1. 8:1. 9:24. רָבֶּי the posterity of David, the royal family of the kingdom of Judah, Is. 7:2, 13. Jer. 21:12.—In the later books, such as Chronicles, Ezra, Nehemiah, Zechariah, it is written רָבֶּי, in the earlier books more rarely.

דָּרֵי masc. plur. a plant having a (pleasant) smell, Cant. 7:14. and supposed to render barren women fruitful, Gen. 30:14, 15, 16. According to the ancient versions, the mandrake,(아трָצְוָא mandragora, Linn.) an herb with a turpin-shaped root, white and reddish flowers, and reddish fruit, of the size of small apples. The fruit ripens from May to July, and is thought, in the cast, at the present day, to help com-
The affliction, for garment, exception. See Schulze’s Leitungen des Höchsten, Th. v. p. 197. Herbelot’s Bibliothèque Orientale, p. 17. Also Celsii Hierobot. T. I. p. 1 ff. Michaëlis Suppl. p. 410 ff. Oedmann’s ver. Sammlungen aus der Naturkunde no. 5. p. 94 ff.—The form of the singular was probably יִם amatorius, from יִם wood, by adding the Aramean adjective termination יִ; hence the plural יִים, plur. יִים. Comp. קִדְם.

II. בְּרִאָבֶרְבֶּר plur. baskets. Jer. 24: 1. see יִים no. 2.

יִים 1. to be sick, out of health, infirm. (In Arab. דִּוְרָי idem.) Hence the derivatives יִים and יִים. Particularly to be sick, as females during their monthly courses. Lev. 12: 2 יִים יִים separation for uncleanness on account of her courses. (This phrase is nearly inverted 15: 35.) Comp. יִים.

2. to be sad. See יִים.

יִים verbal adj. from יִים. 1. sick, as females with their monthly courses. Lev. 15: 33 יִים יִים one who is sick with her monthly courses. also without addition, 20: 18. —Is. 30: 22 יִים יִים 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, יִים יִים to be sad, to be unhappy; Aph. to afflict, make unhappy; יִים יִים unhappy; יִים יִים affliction, unhappiness.) יִים found only in Hiph. יִים.

1. to drive away, cast out. Jer. 51: 34. Comp. the kindred forms יִים and יִים. (In Arab. יִים יִים to be vile and object; 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.

יִים m. verbal from יִים 1. sickness, Ps. 41: 4 יִם יִם the sick-bed.

2. impurity, loathsomeness. 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, יִים יִים יִם יִים and this is as the loathsomeness of my food, i.e. as my loathsome food. Others, less correctly, make יִים i. q. יִם as.

יִים m. verbal from יִים, sick, faint, spoken of the heart. Is. 1: 5. Jer. 8: 18. Lam. 1: 22.

יִים i. q. יִים to pound or bruise in pieces. Num. 11: 8. (Arab. דִּבְקְל idem.) Hence יִים a mortar.

דְּבְקָל 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. דִּבְקְל the cock. Simonis derives the last syllable רִי from the Arab. דִּבְקָל exerexit stercus; and adopts the interpretation, dung-cock, i.e. the hoopoe. The Chaldaic translator renders it mountain cock, probably deriving it from יִם יִים gallus rupis. Comp. Bocharti Hieroz. T. II. p. 346.

דְּבָקַל an obsolete root, i. q. יִים no. 1. to be silent. Hence the three following derivatives.

דְּבָקָל f. verbal from obs. יִים.

1. the land of silence, the regions of the dead. Ps. 94: 17. 115: 17.


דְּבָקַל f. verbal from obs. יִים.

1. silence. Ps. 39: 3 יִם יִם יִם I was dumb (in) silence, i.e. I was dumb and silent.

2. silent submission to God. Ps. 62: 2 יִם יִם יִם יִם my soul is (entire) submission to God. 65: 2 יִם יִם יִם יִם
to thee (is due) submission (and) praise.

3. quietness, peace. Ps. 22:3.

dekaron adv. from obs. ἄρτος to be silent.

1. in silence. Is. 47:5 ἀπέκτεινεν σιτίον sit thou in silence. Hab. 2:19 τὸν χωμάν τῆς the silent motionless stone; (the adverb is here used as a noun in the genitive; comp. ἀγαθόν.)

2. submissively, with confidence in God. Lam. 3:26.

בְּנֵי a proper name, 2 K. 16:10.

i. q. הָנָס or הָנָס Damascus; but occurring more rarely. The same form is found in Syrian.

דְּנָס or דּנָס prob. i. q. רֶס to judge, also to rule, direct, govern. (Hence רֶס lord.) Gen. 6:3 וְשָׁם יְבִיאֵהוּ רֵאשִׁי יְבִיאֵהוּ 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 רֶס by νεωμίμα; Vulg. pernanebit; Syr. Arab. habitabit; (perhaps because they read יבִיאֵהוּ, from יְבִיאֵהוּ, which in Arab. signifies to continue.)


יִדְּנָה i. q. Syr. יְדָנָה to dance, leap, exult. Job 41:14 [22] יִדְּנָה יִדְּנָה יִדְּנָה יִדְּנָה and sorrow exults before him.

קְנָח Chald. i. q. קְנָה intrans. to be broken in pieces. Plur. קְנָה, Dan. 2:35.

רֵץ and רֶץ m. 1. age, generation.

(Root רֵץ i. q. Arab. רֵץ to go about, to move in a circle; comp. Lat. periodus. The Arabic word corresponding to the Heb. רֵץ is רֶץ time, age, century, eternity; comp. similar commutations under the letter ר. Yet we also find רֶץ the two ages, the present and future life.)

Deut. 23:2, 3, 9 רֶץ, רֶץ, רֶץ the third, the tenth generation. Job 42:16. Judg. 2:10 רֶץ another generation. Num. 32:13 רֶץ רֶץ רֶץ till the whole generation was consumed.—רֶץ from generation to generation, for ever and ever, a phrase employed to denote a long time, Ps. 61:7. Joel 2:2 רֶץ רֶץ רֶץ to the years of the remotest generations. Ps. 45:18 רֶץ רֶץ רֶץ in all future generations. 145:13. Applied also to time past, Deut. 32:7 רֶץ רֶץ רֶץ the years of past generations. Is. 58:12. 60:15.

For ever is also expressed by רֶץ, Ex. 3:15. רֶץ, Ps. 10:6. 33:11. 49:14. Joel 4:20. [3:20.] רֶץ פִּסְךָ, Ps. 100:5. Is. 13:20. רֶץ, Ex. 17:16. In the time of the patriarchs, an age appears to have been reckoned at 100 years; (so originally among the Romans, as is shown by the word seculum; see Censorin. de die natali, cap. 17.) Hence Gen. 15:16 in the fourth generation they shall return hither. This is explained in verse 13, and in Ex. 12:40, to be 400 years.

2. a race or class of men; sometimes in a good sense, Ps. 14:5. 24:6. 79:15. 112:2. and sometimes in a bad sense, Deut. 32:5 עֲשָׂרָה תָּמוּנָה רֵץ a perverse and crooked generation. verse 20. Jer. 7:29 יִקְרָא תָּמוּנָה רֵץ the generation with which he is angry.

3. dwelling, i. q. Arab. רֵץ. Is. 38:12. Ps. 49:20 יְבִיאֵהוּ רֵץ the dwelling of his fathers, i.e. the grave. (See the verb רֵץ.)

Plur. יְבִיאֵהוּ and יְבִיאֵהוּ (both masc.) but used in different connexions. The former occurs only in the phrase יְבִיאֵהוּ רֵץ 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. 23:43 יִבְּלָדָה יְבִיאֵהוּ יְבִיאֵהוּ.
so that your posterity may know. 22:3. Num. 9:10 יִגֹּרְעָךְ אֶלָּת לְעַדְּךָ to you or to your posterity. 15:14. Often in the legal phrase יִגֹּרְעָךְ אֶלָּת לְעַדְּךָ an eternal statue for your future generations, Lev. 3:17. 16:9. 23:14, 31, 41. and in a similar manner, Gen. 17:7, 9, 12. Ex. 12:14, 17. 16:32, 33.

יִגֹּרְעָךְ or בִּגְרָעָךְ Josh. 17:11. and ובֶּרֶנֶשׁ, בָּרֵנֶשׁ Josh. 11:2, 12:23. 1 K. 4:11. proper proper name of a city with a harbour, not far from mount Carmel. It occurs 1 Mac. 15:11 ff. under the name בַּרְנֵא.

יִגֹּרְעָךְ 1. as in Arabic, to move in a circle. Deriv. בִּגְרָעָךְ no. 1. and בַּרְנֵא. 2. as in Chaldaic, to dwell. Ps. 84:11. Deriv. בַּרְנֵא no. 2.


רֵעָךְ m. verbal from רָעָךְ.

1. circle. (Arab. בִּגְרָעָךְ) Is. 29:3 יִגְרָעַן as in a circle, round about.


רֵעָךְ and רָעָךְ (Deut. 25:4.) (In Arab. בִּגְרָעַן, in Syr. מֶרֶשׂ.)

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. יִגְרָעַן, יִגְרִית.) Jer. 50:11 יִגְרָעַן a threshing heifer. Hos. 10:11. Deut. 25:4. Spoken also of the person leading the ox or heifer, 1 Chr. 21:20 יִגְרָעַן יִגְרַּה 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.


Deriv. יָרֶשׁ, יֵרֶשׁ.

וַיֵּרֶשׁ Chald. to tread under foot. Dan. 7:23.

רֹצִיעַת to push down, to thrust away, overthrow. Ps. 35:5. 118:13 יִגְרָעַן thou pushed me down so that I fell. 140:5. Ps. 62:4 יֵרֶשׁ יִרָשׁ a wall thrown down.


2. to be cast out or driven away.— יִרָשְׁהַת the outcasts of Israel. Ps. 147:2. Is. 11:12. 56:8.


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. יִרָשׁ, יֵרֶשׁ, יֵרֶשׁ, יֵרֶשׁ, and יָרֶשׁ; (in the dialects also יֵרֶשׁ, יֵרֶשׁ, יֵרֶשׁ, יֵרֶשׁ and יִרָשׁ, יִרָשׁ.) With these the following roots may be compared, both as to sound and signification, מַרְגָעַן, מַרְגָעַן, מַרְגָעַן and יִרָשׁ to beat or bruise in pieces.

יֵרֶשׁ f. plur. יִרְשִׁים, Chald. concubine.

(Root יֵרֶשׁ i. q. Arab. יִרְשָׁהוֹן and כָּכְלָהוֹן subegit feminam.) Dan. 6:19 יִרְשִׁים יְרַסְחֵנִים and his concubines he did not call in. Theodot. and the Syr. food.

יֵרֶשׁ i. q. יִרְשּׁ. The form יִרְשּׁ Jer. 23:12, is properly derived from this root.

רַעַהְנָא in pause יִרְשּׁ, m. a falling, stumbling. Ps. 56:14. 116:8.

יֵרֶשׁ Chald. to be afraid, construed with יִרְשִׁים of the person. Dan. 5:19.

Part. pass. יִרְשָׁה terrible, Dan. 2:31. 7:7.

Comp. Heb. יִרְשָׁה no. 2.

Pa. יִרְשָׁה to terrify. Dan. 4:2. [5.]
m. (Arab. حنب.) 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 ver. Sammlungen aus der Naturkunde, Th. v. p. 92 of the German translation.

Niph. בָּשָׁחָה to press on, to hasten. Part. בַּשָּׁחָה hastened, concitatūs, Est. 3:15, 8:14.

Niph. בָּשָׁחָה to urge one's self on, to make haste. 2 Chr. 26:20. Est. 6:12.

Deriv. בָּשָׁחָה. בָּשָׁחָה to push, press, oppress. Joel 2:8. Part. בָּשָׁחָה an oppressor (of a people.) Judg. 2:18. (In Aram. more frequent. In Arab. בָּשָׁחָה to drive back or away.)

בָּשָׁחָה const. בָּשָׁחָה with suff. בָּשָׁחָה, dec. VIII. j.

1. sufficient, enough. Mal. 3:10. Est. 1:18 בָּשָׁחָה יָדָיו יָדָיו (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 בָּשָׁחָה what is sufficient for thee. Ex. 36:7 בָּשָׁחָה sufficient for them. Obad. 5. Jer. 49:9. Lev. 5:7 בָּשָׁחָה so much as is sufficient for a sheep. 12:8. 25:26 בָּשָׁחָה sufficient for its redemption. Neh. 5:8 בָּשָׁחָה 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 בָּשָׁחָה בָּשָׁחָה enough of goat's milk.

2. The status constructus בָּשָׁחָה is sometimes suffixed to the prepositions בָּשָׁחָה, בָּשָׁחָה without affecting their signification; as is likewise the case with the syllable בָּשָׁחָה. Hence (1.) לָשֶׁחַ בָּשֶׁחַ. Job 39:25 בָּשֶׁחַ for בָּשֶׁחַ among the trumpets. Jer. 51:58. Hab. 2:13. (2.) לָשֶׁחַ i. q. לָשֶׁחַ. Deut. 25:2 בָּשֶׁחַ בָּשֶׁחַ according to his fault. Judg. 6:5 בָּשֶׁחַ בָּשֶׁחַ as the locusts. (3.) בָּשֶׁחַ i. q. בָּשֶׁחַ 1 Sam.7:16 בָּשֶׁחַ בָּשֶׁחַ from year to year. Zech. 14:16. Is. 66:23 בָּשֶׁחַ בָּשֶׁחַ from month to month.

When used before an infinitive, so often as, 1 Sam. 18:30 בָּשֶׁחַ בָּשֶׁחַ and it came to pass so often as they went forth. Comp. 1:7. 1 K. 14:28 בָּשֶׁחַ בָּשֶׁחַ and it happened, so often as the king came, etc. Is. 28:19.—Jer. 20:8 בָּשֶׁחַ בָּשֶׁחַ since I spoke.

בָּשֶׁחַ Chald. i. q. Heb. בָּשֶׁחַ. Syr. בָּשֶׁחַ.)

Etymologically related to the Hebrew demonst. בָּשֶׁחַ.

1. pron. relative, indec. who, which, of both genders and numbers.—The Aramean often inserts בָּשֶׁחַ in phrases, where the relative is usually omitted in Hebrew; as before the prepositions בָּשֶׁחַ, בָּשֶׁחַ; e. g. בָּשֶׁחַ הָיַם the temple which is in Jerusalem, Dan. 5:2. בָּשֶׁחַ בָּשֶׁחַ 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. בָּשֶׁחַ בָּשֶׁחַ.)—The preceding substantive stands then either in the absolute state; as בָּשֶׁחַ בָּשֶׁחַ 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 בָּשֶׁחַ בָּשֶׁחַ God his name, or God's name, Dan. 2:20. בָּשֶׁחַ בָּשֶׁחַ accusations of the Jews, 3:8. comp. 4:23. [26.] 6:25. The prefix בָּשֶׁחַ is placed before pronouns; as Dan. 2:20. בָּשֶׁחַ בָּשֶׁחַ מיִּשְׁפָּת בָּשֶׁחַ בָּשֶׁחַ for wisdom and might is his. The following genitive sometimes denotes the material, out of which a thing is made; as Dan. 2:32 בָּשֶׁחַ בָּשֶׁחַ עַל בָּשֶׁחַ his head of fine gold. Ezra 6:4.

4. often (like בָּשֶׁחַ) merely a sign of relation.—בָּשֶׁחַ בָּשֶׁחַ where, Ezra 6:1. בָּשֶׁחַ בָּשֶׁחַ whose dwelling, Dan. 2:11. בָּשֶׁחַ בָּשֶׁחַ, 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 בָּשֶׁחַ or בָּשֶׁחַ, in the beginning of a speech. Dan. 2:25 and he said thus unto him: בָּשֶׁחַ בָּשֶׁחַ a man
has been found, etc. verse 37. 5: 7. 6: 6, 14.

8. compositions, as (1.) נא i. q. נא when. Dan. 3: 7. 5: 20. 6: 11, 15.
   (2.) נא from the time that, ex quo. Dan. 4: 23. [26.] Ezra 5: 2. (3.) נא, see הבג.

(possessor of gold, i.e. a place rich in gold; comp. Arab. גל and עין lord, and גל no. 5.) proper name of a place in the desert, not far from Mt. Sinai, probably so called from its abounding in gold. Deut. 1: 1.


עָבָד m. to fish, see עב.

עָבָד m. verbal from עב, dec. I. fisher. Is. 19: 8, and Jer. 16: 16 Keri.


עָבָד m. (analogous in form to עב, עב, עב) ink. Once Jer. 36: 18. (Aram. עב, עב, עב, i. e. ink; Arab. עב, עב, and Pers. עב, עב.) The Hebrews made use of various colours for writing, (Josephus J. A. xii. 2, 11,) but black (עב) is expressly mentioned in the N. T. and has the analogy of other ancient nations in its favour. Comp. Lat. atramentum.

עָבָד Is. 15: 9. i. q. עב proper name of a city of Moab, (q. v.)

עָבָד Jos. 15: 22. i. q. עב Neh. 11: 25. proper name of a city in the tribe of Judah.

עָבָד rarely עב (q. v.) fut. עב, pret. עב; for the most part in poetry, i. q. עב. (Chald. עב, עב, Syr. עב to judge; Arab. עב, 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 קב, קב, קב plead the cause of the afflicted and distressed. Gen. 30: 6 פֶּנֶּן, פֶּנֶּן God has done me justice. Ps. 54: 3 קב means through thy power do me justice, i.e. avenge me. Sometimes the expression is more full, Jer. 5: 28. 22: 16 קב, קב, קב he pleaded the cause of the afflicted and distressed. 30: 13. (Comp. עב no. 2. and עב no. 2.)


4. constrained with עב, to contend together, i. q. Niphal. Ecc. 6: 10.

5. to rule, govern. I Sam. 2: 10. Zech. 3: 7. Comp. עב, and the deriv. עב. Judging and ruling are closely connected in the languages, as well as in the political constitutions of the eastern nations. Comp. עב; also Arab. עב and עב to rule, also to judge.

Niph. עב recip. to contend together. Once 2 Sam. 19: 10. Comp. the synon. עב. (In Arab. עב to judge; conj. III. VI. to contend in law.)


עב m. verbal from עב, dec. I. a.


2. cause, right, matter in controversy. Deut. 17: 8 קב, קב between the right of one and of the other. Prov. 29: 7. קב, קב, i. q. קב to defend the cause of any one, Ps. 140: 13. Est. 1: 13 קב, קב all who know law and right.
Job 36:17, גז is opposed to דקך, as guilt to punishment.


גז Chald. 1. judgment. As a concrete, those sitting at judgment, judges, (i. q. Arab. דיראן a divan or senate.)

Dan. 7:10 גז the judges were seated. verse 26.

2. righteousness, justice, Dan. 4:34 17:22 his ways are righteousness, and (till) justice was done to the saints of the Most High.

3. punishment. Ezra 7:26 וּנְדָמֶנַת let punishment be inflicted on him.


גז m. verbal from גז, dec. II. b.

1. judge. 1 Sam. 24:16.


גז Chald. idem. Ezra 7:25.

ןְדָמֶנַת 1 Chr. 1:6. instead of which stands in the parallel passage Gen. 10:3. Also, in the passage in Chronicles, several MSS. and the Sept. and Vulg. read גז (q.v.)

גָז[ ] m. prob. a line of circumvallation, a wall thrown up round about a place besieged. 2 K. 25:1. Jer. 52:4. Ezek. 4:2. 17:17. 21:27. 22:26. It is therefore always joined with גז to build, while גז a mound, which often occurs in the same connexion, is joined with גז to cast up. (Root גז i. q. Arab. גָז conj. IV. to surround.)

זָרָה i. q. גָז to thresh. Deut. 25:4.

זָרָה m. verbal from גז, threshing-time. Lev. 26:5.

זָרָה m. 1. a. species of gazel or antelope. Deut. 14:5. Sept. וּנְדָמֶנַת; C. V. יֶגֵּרְיָה; i.e. white buttocks, deriving the word perhaps from גז ashes. The Syr. and Chald. יִנְדָמֶנַת, in like manner a species of gazel. The two Arabic translators אָרְוָי a species of wild goat. The word is perhaps kindred with the Aram. גז, also denoting a species of gazel, from גז to spring, to leap. Comp. Bochart Hieroz. edid. Rosenmüller. T. II. 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.

גָז m. verbal adj. from גז=בּ or גָזָז dec. VIII. h. oppressed, afflicted, cast down, attritus. Ps. 9:10. 10:18. 74:21. Prov. 26:28 גז גז גז a false tongue hates those whom it will injure. The word גז here signifies atterten-dus, and not attritus, which is its usual signification; the participleς amatus and amandus, being expressed in Hebrew by the same form. Others make יς i. q. גז or גָז the oppressed, (comp. גָז, גָז) Others in an inverted order, those who are injured by it, hate the false tongue; which does not accord with the parallel clause.

גָז m. Chald. pron. demon. this. Ezra 5:16, 17. 6:7, 8. Fem. גָז, Ezra 4:15, 16, 18, 5:8. (In the Targums, גָז גָז גָז is used for the Heb. גָז. It corresponds to the Arab. זה, and is formed from the demonst. גז by adding the suffix of second person; as in Arabic, זה this gives rise not only to זה, but also to זָרָה, and if several persons are addressed, זָרָה.)

זָרָה i. q. גז, גז, and Arab. דָרָה to be bruised. In Kal not used.

Pi. גז 1. to bruise, break in pieces. Ps. 72:4 גָז גז and he (God) breaks in pieces the oppressor. 89:11. 143:3. Job 6:9 נְנִזְנֵי יִנְדָמֶנַת and that God would please to break me in pieces. Figuratively, Job 19:2 מְנַדָמֶנַת and...
(how long) will ye break me in pieces with words?

2. to tread down, to trample under foot. Lam. 3:34. Hence, to oppress, Is. 3:15. Ps. 94:5. especially before a court, Prov. 22:22.

Niph. part. depressed, humble, contrite. Is. 57:15.

Ps. 1. to be broken in pieces. Job 22:9.

2. to be bruised, smitten. Is. 53:5.


גֶּפֶן verbal adj. from גֶּפֶן, dec. II. b.

1. broken in pieces. Ps. 90:3: thou lewest man return, till (he is)
broken in pieces, namely, as the dust.

2. broken, contrite, humble. Is. 57:15.

Ps. 34:19 גֶּפֶן those of a contrite spirit.

גֶּפֶן i. q. גֶּפֶן to be bruised or crushed.

In Kal found only Ps. 10:10 Kethib גֶּפֶן and crushed he sinks to the ground.

(Others read גֶּפֶן, which gives the same sense.) In the Keri, גֶּפֶן in the future tense.

Pi. to bruise, to break. Ps. 44:20.

51:10 גֶּפֶן רְמַעְתִּי אִם I am feeble and broken. 51:19 יָפָני גֶּפֶן a broken and contrite heart.

Deriv. out of course גֶּפֶן.

גֶּפֶן f. verbal from obs. גֶּפֶן, bruising.

Deut. 23:2 גֶּפֶן רְמַעְתִּי mutilated by bruising, namely, of his testicles, which was one of the modes of castration. Vulg. emuocchus attritus testiculis. The Greeks called one castrated in this way Ἰαλάδιας, from Ἰαλάω, to crush, bruise.

גֶּפֶן m. verbal from גֶּפֶן, dec. VI. q. the dashing, or striking together of waves. Hence, raging, roaring, Ps. 93:3 גֶּפֶן גֶּפֶן, גֶּפֶן the floods increase their raging. (In Arab. גֶּפֶן to strike, to smite;

conj. VI. to smite together; and גֶּפֶן conj. VI. to urge each other in the tumult of battle; גֶּפֶן contentment, tumult.)

גֶּפֶן Chald. i. q. גֶּפֶן this. Dan. 2:31.

7:20.

גֶּפֶן plural גֶּפֶן, Chald. ram. Ezra 6:9, 17. 7:17. (Comp. Heb. גֶּפֶן male, which in Chaldaic denotes, by way of eminence, a ram; also Greek μίλλας male, which is etymologically connected with μίλλος, μίλιος, aries, all signifying a ram.)


גֶּפֶן m. Chald. idem. Ezra 4:15 עַרְשָׁמִי the book of records, i.e. annals or chronicles of the empire, composed by the historiographer (Heb. עַרְשָׁמִי).

I. גֶּפֶן m. prim. i. q. גֶּפֶן a door.

Ps. 141:3 יָפָני גֶּפֶן watch over the door of my lips. (comp. Mic. 7:5.)

Sept. סֹכְנָה. Vulg. ostium.

II. גֶּפֶן, plural גֶּפֶן, verbal adj. from גֶּפֶן, dec. VIII. h.

1. lean, meagre. Gen. 41:19. 2 Sam. 13:4 גֶּפֶן יָפָני why art thou so lean?

2. weak, without strength. 2 Sam. 3:

1. David waxed stronger and stronger, וְלֹאָּבַר יָפָני the house of Saul waxed weaker and weaker. Judg. 6:15 יָפָני שֶׁלָּבֵי my family is the weakest in Manasseh.


גֶּפֶן to leap, spring. In Kal once, Zeph. 1:9.

Pi. idem. Is. 35:6 יָפָנִי גֶּפֶן then shall the lame man leap as an hart. Constrained with גֶּפֶן. Cant. 2:8. with an accus. Ps. 18:30 יָפָנִי גֶּפֶן with (the aid of) my God I leaped over walls.

(In Chald. idem.)

גֶּפֶן to draw water. (Arab. גֶּפֶן and
Figuratively, Prov. 20:5 counsel in the heart of a man is (as) deep water, אֵשׁ שָׁפַע יַעַבְר בְּאָדָם, yet a wise man will draw it out.

1. to draw up (out of a well), hence, figuratively, to deliver, set free, Ps. 30:2 יִרְדָּהוּ בְּאָדָם וּלְאַלְכָּהוּ, I will exalt thee, for thou hast delivered me.

2. to take away, tollere, auferre. (Comp. in Lat. haurire pectus, latus, ventrem, in Virg. and Ov.) Prov. 26:7 וַיִּקְצְרוּ בְאֵשׁ שָׁפַע יַעַבְר בְּאָדָם, and a proverb which is in the mouth of fools; implying that both are equally useless to their possessors. וְהָיָה הַשָּׁפָע מְגָלִית חֵיצָנוֹ. Hence spoken of the branches of a tree.

2. spoken of the eyes, to long or languish after anything, Is. 38:14 יִלְאָלֶךְ אֶל מִי יָשֶׂם עַל שְׁפַע בַּאֲדָם, mine eyes languished for heaven.

4. connected with signif. no. 1. to hang down. (Chald. יְרַדֶּה לְעָדָם a beard hanging down; Arab. يُرَد لَعَدَم conj. V. deorsum pependit. In Hebrew, compare עַדָּם and עַדָּם.) Hence spoken of miners who let themselves down into the shaft of a mine, Job 28:4 יִלְאָלֶךְ לְעָדָם, שַׁפַּע בַּאֲדָם they descend, they remove from men.

Niph. pass. of Kal no. 1. Judg. 6:6 יִרְדָּה לְעָדָם יִשְׂרָאֵל יַעַבְר בְּאָדָם and Israel was exceedingly impoverished before the Midianites. (comp. 2 Sam. 3:1.) Is. 17:4.

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idem.) Obad. 18. Ps. 7: 14 (and burning arrows; i.e. he shoots burning arrows. Prov. 26: 23
he makes his arrows burning, i.e. he makes burning lips, i.e. lips making warm professions.

2. construed with לֵבָשׁ, to burn after, to pursue ardent or hotly. Gen. 31: 36
לֵבָשׁ that thou pursuest hotly after me. 1 Sam. 17: 53. Construed with an accusative in the same sense, Lam. 4:
19 לֵבָשׁ they pursued us upon the mountains.

3. figuratively, to be filled with anguish, insomuch as violent anguish is compared with heat, (comp. Is. 13: 8.
Ps. 39: 4.) Ps. 10: 2 לֵבָשׁ through the arrogance of the wicked, the afflicted man is filled with anguish.
2. to heat, inflame. Is. 5: 11.
לוֹכְ חֵמֶשׁ f. verbal from לֵבָשׁ, burning fever. Deut. 28: 22.
לְכָךְ fem. of לֵבָשׁ (q. v.) with suff.
לְכָךְ, a door, gate. Cant. 8: 9 וְלַכְּךָ וְלַכְּךָ if she be a door, i.e. if she be open to honourable proposals.

Dual לָכְהָ, const. לָכָהוֹ, (as if from the form לָכָהוֹ;) double doors, folding doors, fores, also doors generally.
Deut. 8: 5. Figuratively, Job 3: 10 לָכָהוֹ the doors of my mother's womb. 41: 5 [13] לָכָהוֹ 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. לָכְהָ (the n being treated as if radical,) fem. (masc. Neh. 13: 19.)
const. לָכְהוֹ.

1. doors, gates. Judg. 3: 23—25. 19: 27. Ezek. 26: 2 וְלָכָהוֹ פָּרָשָׁה and 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 וְלָכָהוֹ פָּרָשָׁה and for the door of the most holy place he made leaves of olive wood. Ezek. 41: 24 וְלָכָהוֹ פָּרָשָׁה and two leaves to the doors, i.e. to each door.


I. לְכָה m. prim. const. לְכָה, with suff. לְכָה (Gen. 9: 5.) dec. II. a.
1. blood.—לְכָה לֵבָשׁ to eat (flesh) with the blood, 1 Sam. 14: 32 ff. Ezek.
also the innocent person himself, Ps. 94: 21 לְכָה and they condemn innocent blood. Instead of this phrase we find frequently לֵבָשׁ blood of the innocent,
Deut. 19: 10, 13. 27: 25. Jer. 19:
Deut. 32: 14. Plur. idem.—לְכָה לֵבָשׁ a blood-thirsty man, Ps. 5: 7. 26: 9.

2. bloodshed, murder, bloodguiltiness. Gen. 37: 26. Lev. 17: 4 לְכָה וּלְכָה as bloodguiltiness it shall be imputed to that man. 19: 16 לְכָה וּלְכָה he shall not stand up against the blood, i.e. the life, of thy neighbour. Deut.
17: 8 לְכָה וּלְכָה between bloodguiltiness, and bloodguiltiness. Numb. 35: 27 לְכָה יָבִי he has no bloodguiltiness. Plur.
idem.—לְכָה וּלְכָה, of לְכָה house, city, on which rests the guilt of bloodshed, 2 Sam. 21: 1.
Ezek. 18: 13. לְכָה וּלְכָה their bloodguiltiness is upon them, Lev. 20: 11 ff.

II. לְכָה or לְכָה verbal from לְכָה no.
I. similarity, likeness. Ezek. 19: 10 לְכָה after thy likeness. So among the older translators the Chald. and Jarchi.

I. לְכָה (Aram. לְכָה, לְכָה) to be like, to resemble; construed with ל or לְכָה. Ps. 102: 7. 144: 4. Ezek. 31: 2, 8, 18. Cant. 2: 9. 7: 8. To the imperative a pleonastic dative of the pronoun is sometimes joined, Cant. 2: 17 לְכָה לְכָה be thou like, my beloved, to the gazelle. 8: 14.

Niph. to be made like; construed with ל, Ps. 49: 13, 21, with an acc. Ezek. 32: 2.

Pi. לְכָה 1. to liken, compare. Cant.

Ezek. 27:32. prob. destruction, but in this passage the destroyed (city.)

ז"ה יבז (Syr. לְכָּזֵפָא) verbal from יָבָּז no. I. dec. I.

1. image, likeness. Gen. 1:26 נְבָזָה נְבָזָה after our likeness. 5:1, 3 he begat a son and after his image and likeness. 2 Chr. 4:3 רָבּוּ כַּפַּי images of oxen, i.e. carved, molten oxen. Is. 40:18 רָחִיל נְבָזָה רָחִיל what likeness will ye compare to him?

2. model, pattern, copy. 2 K. 16:10.

3. form. Ezek. 1:16 נְבָזָה נְבָזָה all four had one form. In Ezekiel the indefinite language of vision is often denoted by this word in different combinations, 1:5 רָבּוּ נְבָזָה נְבָזָה and therein was the form of four animals, i.e. something like four animals, verse 26 רָבּוּ נְבָזָה something like a throne. verse 28, 8:2. 10:1, 21. Dan. 10:16. Sometimes נְבָזָה is added besides.

4. as an adv. as, like as. Is. 13:4— נְבָזָה ide. Ps. 58:5.

ניָבָז m. rest or standing still of the sun, (verbal from נְבָזָה no. III, i. q. נְבָזָה no. I. 4. יָבָּז and Arab. יָבָּז spoken of the apparent rest of the sun at noon;) hence noon or mid-day. Is. 38:10 נְבָז the mid-day of my life. Sept. יָבָּז the morning of our joy. Vulg. in dimidio dierum meorum.

ניָבָז m. verbal from נְבָז no. III. rest, quietness, inactivity, silence. Ps. 83:2 יָבָּז יָבָּז יָבָּז יָבָּז O God, be not quiet, i.e. behold not our sufferings quietly or without relieving them; (comp. יָבָּז, יָבָּז) Is. 62:6, 7.

ניָבָז m. i. q. יָבָּז verbal from נְבָז no. I. dec.I. likeness, resemblance. Ps.17:12.

I. יָבָּז, pret. יָבַּז, Imper. and Infin. יָבַּז, fut. יָבַּז, plur. יָבַּז (with Chaldaic inflexion, i. q. יָבַּז no. III.

1. to be silent, to hold one's peace. Lev. 10:3. Lam. 3:28. Ezek. 24:17 יָבַּז יָבַּז sig in silence; Vulg. ingemisce tacens. Job 29:21 יָבַּז יָבַּז יָבַּז יָבַּז they were silent to my counsel, i.e. they listened to it in silence.

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1. to imagine, conceive, think. Ps. 50:21 רָחִיל ויָבַּז thou thoughtest, I was altogether as thyself. Est. 4:13. Is. 10:7.


4. to think of, to make mention of. Ps. 48:10 רָחִיל יָבַּז we make mention, O God, of thy grace.

Hithpael. i. pers. sing. fut. יָבַּז Is. 14:14. to liken one's self.

Deriv. יָבַּז no. II. יָבַּז, יָבָּז, יָבָּז.

II. יָבָּז i. q. נְבָז no. II. to destroy.

Hos. 4:5 רָחִיל יָבַּז I will destroy thy mother, i.e. thy metropolis. Jer. 6:2 O fair and delicate (damsel,) רָחִיל יָבַּז 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 רָחִיל יָבַּז יָבַּז יָבַּז יָבַּז in the morning the king of Israel shall utterly be destroyed. Is. 6:5. רָחִיל יָבַּז יָבַּז יָבַּז יָבַּז what 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. רָחִיל יָבַּז יָבַּז יָבַּז יָבַּז is formed in Niphal from יָבַּז no. II.)

Pi. יָבַּז to destroy. Hos. 12:11 יָבַּז יָבַּז יָבַּז יָבַּז by the hand of the prophets I destroy, i.e. announce destruction. Constrained with יָבַּז, 2 Sam. 21:5.

III. יָבָּז i. q. יָבַּז no. I. to be quiet or still, to rest, cease. Jer. 14:17 mine eyes shall run down with tears night and day, יָבָּז יָבָּז יָבָּז יָבָּז and shall not cease. Lam. 3:49 יָבָּז יָבָּז יָבָּז יָבָּז יָבָּז mine eye flows in tears and ceases not. Deriv. יָבָּז יָבָּז יָבָּז יָבָּז יָבָּז the standing still (of the sun,) mid-day. (יָבָּז יָבָּז)

יָבָּז Chald. to be like. Dan. 3:25. 7:5.

נְבָז f. verbal from יָבָּז, found only
2. to be struck dumb, from amazement or pain. Ex. 15:16 ἀφόνησαν ἐν τοῖς υἱοῖς Ἰσραήλ through the greatness of thy might they shall be struck dumb as a stone. (comp. Hab. 2:19 ἐν αὐτῷ ἐτύχα ἡ κράτος α ἡ ἀθώματος πέτρας.)

Is. 23:2 ἕξη καταπληκτικὴ ἀκροδίστη, (from terror or amazement,) ye inhabitants of the isle. Lam. 2:10 τοὺς μέλημαν τοὺς ἀδελφοὺς τον ζυγόν ὑμῶν τοις ἀδελφοῖς ὑμῶν 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 ἵνα ὑμεῖς ἐλθήτειν ἐν τῇ ὁμοιονωσίᾳ τῶν ἀνθρώπων let not the apple of thine eye rest, i.e. let it not cease to weep. Job 30:27 ἵνα ὑμεῖς σιγήσατε ἐν ὑμῖν ἵνα ὑμεῖς my bowels were in commotion and rested not.


Po. ἰδίως to command silence, to quiet, compose. Ps. 131:2.

Deriv. ἰδιότης, and (as if formed from ἰδιότης) ἰδιότης, ἰδιότης.

II. ἰδιότης i. q. ἰδιότης no. II. to destroy, lay waste. In Kal not used.

Niph. ἰδιότης, plur. ἰδιότης (Jer. 25:37.) fut. ἰδιότησα also Ἰδιότησα (Jer. 48:2.) to be destroyed, to perish, spoken of persons, 1 Sam. 2:9 ἰδιότησαν ἵνα συντρίψῃ the wicked perish in darkness. Jer. 49:26. 50:30. 51:6. to be laid waste, spoken of countries, Jer. 25:37. 48:2. Here we may place also Jer. 8:14 let us enter into the defenced cities, οἱ ἰδιότηται and there perish, i.e. wait for destruction. (ἰδιότης) stands here for ἰδιότης.

Hiph. ἰδιότης to destroy. Jer. 8:14.

Note. The signification of ἰδιότης no. II. may, perhaps, be derived from that of ἰδιότης no. I. For the idea of resting, being still, naturally leads to that of being uncultivated, desolate, waste. Compare the articles ἰδιότης, ἰδιότης, and ἰδιότης. In the same way ἰδιότης nos. II. and III. may be connected. See Gesen. Auszg. Vorrede, s. VII.


(In Aram. and Arab. idem.) Hence, סילשנ m. verbal from יֵשׁ, dec. VI. i. a tear; hence figuratively, the juice of pressed grapes and olives, wine and oil. Ex. 22:28.

םילשנ fem. of יֵשׁ, dec. XII. b. a tear, and collect. tears. Ps. 6:7. 39:13. 56:9. 80:6. The phrase frequent in Jeremiah, יֵשָׁנָה יְ֣שָׁנָה mine eye flows down in tears, will be found explained under the art. יֵשׁ.

םילשנ, Arab. סילשנ, Syr. סילשנ, (comp. יָשׁוּנ, 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 it. Anti Libanus; hence called by the Orientalists the earthly paradise. It is mentioned in the history of Abraham, 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.

2. an inhabitant of Damascus, a Damascene. Gen.15:2. Here is an ellipse of יֵשׁ; comp. יֵשׁ a Canaanite, Hos. 12:7.

םילשנ (in other MSS. יָשָׁנ and יָשָׁנ) Am. 3:12. a kind of cloth, silk tapestry; either derived, with some alteration, from the proper name יֵשׁ Damascus, where the cloth was perhaps first manufactured, as is the English word, damask, Ital. damasco; or from the Arab. סילשנ, and סילשנ silk, silk cloth. The last word, however, appears to be of Persian origin, from מָדָשַׁא.
a thread, and ַ or ַ silk; and such words are rare in the Hebrew writers before the exile.

ַ (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.

ִ תִּ (com. gen. emph. ַ, Chald. pron. demon. i. q. ַ, ַ this. Dan. 2: 18, 28, 30, 36, 43, 47.— ַ as this, thus, such, Ezra 5: 7 ַ ַ ַ was it written thus. Jer. 10: 11. Dan. 2: 10 ַ ַ such a thing.— ַ ַ on this account, Dan. 3: 16. Ezra 4: 14, 15. ַ ַ ַ upon this, after this, Dan. 2: 29. 7: 6, 7. (In the Targums, we find the more usual ַ ַ ַ, ַ for ַ this; and ַ thus.)

ִיִּ, proper name of an Edomite city. Gen. 36: 32. 1 Chr. 1: 43.


ַיִּ m. dec. VII. f. strictly infin. of ַ but in use only as a subst. opinion. Job 32: 10 ַ ַ ַ I also will show my opinion. verses 6, 17. 36: 3. Plur. ַיִּ ַיִּ perfect in wisdom, Job 37: 16.


ַּיּי Prov. 24: 14. imper. from ַּיּ, with paragogic ַ. Hence ַּיּי ַּיּ ַ (as honey) know, i.e. mayest thou experience, wisdom to thy soul.

ַּיּי (Syr. ַּיּי) 1. to be extinguished, to go out. Is. 43: 17. ַּיּי ַּיּ the lamp of the wicked goeth out, Prov. 13: 9. 24: 20. Job 21: 17. comp. 18: 5, 6. Prov. 20: 20. (Similar to this, the Arabians have a proverb: adverse fortune has extinguished my light, i.e.

it has destroyed my happiness and my hopes.)
2. to dry up, spoken of water; as in Latin, extinguere aquam, Liv. v. 16. comp. Curt. vi. 4.

Niph. pass. Job 6: 17 ַּיּי ַּיּ through the heat they dry up from their place.

Pu. to be put out, extinguished, spoken of enemies. Ps. 118: 12.

ַּיּי f. infin. of ַי, (like ַי and ַי.)
1. knowledge, act of knowing; sometimes governing an accus. Jer. 22: 16 ַּיּי ַּיּ the knowledge of me, or to know me.— ַּיּי ַּיּ knowledge or reverence of God, Hos. 4: 1. 6: 6. ַּיּי ַּיּ without knowing it, unawares, Deut. 4: 42. 19. 4. Josh. 20: 5.

2. understanding, intelligence, wisdom, Prov. 1: 4. 2: 6. 24: 5. etc.— ַּיּי ַּיּ without knowledge, foolishly, Job 34: 35. 35: 12, 16. 38: 2. 42: 3. ַּיּי ַּיּ to possess wisdom, Prov. 17: 27.

ַּיּי in pause ַּיּ, m. found only Ps. 50: 20. i. q. ַּיּי slander, according to the Jewish commentators, but perhaps merely as a conjecture from the parallel clause. The root ַ ַ i. q. Arab. ַּיּי, signifies to push, thrust, wound, also to kill; whence the sense destruction may be derived.

ַּיּי 1. to drive, here to drive too hard, to urge on too violently, as cattle. Gen. 33: 13.

ַּיּי proper name of a station of the Israelites in the desert. Num. 33: 12. Seetzen found there a place called El Tobbacha.

ַּיּ fem. ַּיּ, verbal adj. from ַּיּ.
1. small, fine, spoken of dust. Is. 29: 5 ַּיּי ַּיּ fine dust. Lev. 16: 12. Hence, something small or like dust, dust itself; Ex. 16: 14. 1s. 40: 15.
2. fine, thin, lean. Lev. 13: 30 ַּיּי ַּיּ thin hair. Gen. 41: 3 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 רָפָאָה a gentle breeze.

רְפָאָה m. verbal from רָפָא thinness, something thin; hence, a fine thin garment, Is. 40:22.

רְפָאָה f. found only Gen. 10:27.

proper name of a country in Joktanish Arabia, of which nothing farther is known. Bochart compares the Arab. סֵלָה, Syr. סֵלָה, 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. סֵלָה, the Tigris, as if it meant a country on the Tigris.

רְפָאָה, pret. רְפָּאָה, fut. רְפָּאָה. (In Arab. דְּפָא.)

1. to be broken in pieces, to be small, fine. Ex. 32:20 וְוַיְכָּלְרָפֵא וַיְכָּלְרָפֵא 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 וַיֹּלֵדָה וַיֹּלֵדָה thou breackages the mountains and beatest them small. 28:28.

Hiph. רְפָּאָה to stamp or beat small. 2 K. 23:15 וַיִּלְכָּרֵע וַיִּלְכָּרֵע the altar וַיִּלְכָּרֵע he stamped to dust. verse 6. 2 Chr. 15:16. 34:4, 6.

Infin. רְפָּאָה used adverbially, fine (as dust), Ex. 30: 36. Figuratively, Mic. 4:13 thou beastest in pieces many nations. Infin. רְפָּאָה. 2 Chr. 34:7. Fut. with suff. רְפָּאָה, 2 Sam. 22:43.

Hoph. pass. Is. 29:28.

Deriv. רְפָּאָה.

רְפָּאָה Chald. to be broken in pieces.

In Peal only וְוַיְכָּלְרָפֵא Dan. 2:35, which borrows its form from גָּפָה.

Aph. רְפָּאָה to break in pieces. 3 pers. pret. fem. רְפָּאָה, Dan. 2:34, 45. fut. רְפָּאָה; רְפָּאָה; part. רְפָּאָה, fem. רְפָּאָה, Dan. 7:7, 19.

רְפָּאָה 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.

Ps. idem. Jer. 37:10. 51:4. Lam. 4:9 the slate with the sword are better than the slate with hunger, וַיֵּאָדְלָה וַיֵּאָדְלָה who pined away, being slain, because the fruits of the field failed. רְפָּאָה pierced through is here applied by a bold metaphor to those who are killed by hunger, as in the first member of the verse וַיִּכְלָרֵע וַיִּכְלָרֵע is put in opposition to רְפָּאָה. רְפָּאָה denotes defect. Vulg. contabuerunt consumpti a sterility terra. Others apply here the signification of the Arab. רְפָּאָה to be nourished, pamperead; and render the passage thus, for those (the slate by the sword) bled, being nourished by the fruits of the earth; but in accordance neither with the parallel phrase רְפָּאָה, nor with the Hebrew use of this participle.

רְפָּאָה m. found only Est. 1:6. i.q. Arab. רְפָּאָה a pearl, especially one of a large size. Bochart, (Hieroz. II. 708 ff.) from the accounts of Asiatic luxury, brings examples to show that pearls, as here רְפָּאָה, 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. fímmes xìdós pearl stone,) as also in German a species of alabaster goes by the name of Perlenmutterstein, perhaps of Perlenmutter.

רְפָּאָה Chald. i.q. דָּגָה age, generation.


רְפָּאָה see דָּגָה.

רְפָּאָה m. dec. III. d. detestation, disgrace, contempt. Dan. 12:2 these to shame, וַיֵּאָדְלָה וַיֵּאָדְלָה to everlasting disgrace.

(Root. רְפָּאָה i.q. Arab. רְפָּאָה to repel, drive away, especially an evil.) Theod. 106. 16.

Syr. רְפָּאָה.

רְפָּאָה m. Is. 66:24: idem, or rather the object of abhorrence or detestation. From the same root.

רְפָּאָה f. dec. X. Ecc. 12:11. goad, sting. Root. רְפָּאָה i.q. Arab. רְפָּאָה to be sharp, pointed.

רְפָּאָה an ox goad, stimulus, בְּכֶמֶן. 1 Sam. 13:21.
proper name of a wise man contemporary with Solomon, 1 K. 5:11. [4: 31.] called גָּדָר in the parallel passage 1 Chr. 2:6.

םָּרָּדֶּה m. thorn, thistle, tribulus; perhaps a particular species of the same. Gen. 3:18. Hos. 10:8. (Syr. יִלְׂלָה וְּסָלֹּם used for the Greek γιλα στατος in N.T.) Arab. قدِر idem. Root perhaps לָדַּר to flow abundantly, also, to grow exuberantly, spoken of herbs.

םָּרָדֶּה m. of uncertain derivation.


חֶרֶב 1. freedom, deliverance, (found only in Hebrew.) המְרְּבָּא הַנֶּאֶּה to announce freedom or deliverance to any one, Is. 61:1. Jer. 34:8, 15, 17. Lev. 25:10. דַּרְיָוָס הַשָּׁמְרָה the year of deliverance (to slaves,) i.e. the year of jubilee, Ezek. 46:17. דַּרְיָוָס myrrh flowing spontaneously, Ex. 30:23.
2. Ps. 84:4. Prov. 26:2. name of a bird, (דַּרְיָוָס 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 גָּדָר,) but less suitably.

דרִיוֹתָס Darius, the common name of several Persian kings. In Persian we find דַּרְיָוָס (dara, darab,) a king; (see the art. הַרְיִית.) The ground of the Hebrew name probably lies in the Pers. דריאש darawesh (with a suffix א) which appears to have been known to Strabo, (L. xvi. p. 785. or § 27. fin.) who mentions as the original form Δαριανος, or, as Salmusius conjectures it should be written, Δαριανος, B and K being easily mistaken in writing. The O. T. mentions three kings of this name, (1.) Darius, the Mede, or Cyaxares 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.

דרִיוֹתָס probably a corrupt reading for הנוֹי to search, examine, Ezra 10:16.

דרִיוֹתָס, fut. דַּרְיָוָס, to tread, to tread on; construed with an accus. Job 22:15. Judg. 5:21 שֶׁנֶּאֶּה יָרְבָּא O my soul, thou hast trodden on the mighty. with גָּדָר, Ps. 91:13. 1 Sam. 5:5. with ג, Mic. 5:4 פָּרָוָס הַנֶּאֶּה גָּדֶּה when he shall tread our palaces. Is. 59:8. Deut. 11:24, 25. Josh. 1:3. 14:9. When construed with ג, to step forth, to arise, Num. 24:17. Especially (1.) גָּדָר Job 24:11. or גָּדָר Lam. 1:15. Is. 63:2. to tread the wine-press; also לֶאָרֵּבָה גָּדָר Is. 16:10 and simply גָּדָר Judg. 9:27. Jer. 25:30. idem.—גָּדָר to tread olives, Mic. 6:15. Metaphorically, to tread down or destroy one's enemies, Is. 63:3. (2.) גָּדָר 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, לֶאָרֵּבָה גָּדָר Ps. 58:8. 64:4. to stretch the arrows.

Hiph. 1. to cause to tread or walk. Is. 11:15. construed with ג, Ps. 107:7 פָּרָוה הַנֶּאֶּה פָּרְבָּא 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 פָּרְבָּא פָּרְבָּא cause me to walk in thy truth. verse 9.
2. intrans. as in Kal, construed with an accus. Job 28:8 פָּרְבָּא פָּרְבָּא פָּרְבָּא wild beasts have not trodden it. Also, to bend (the bow,) in a figurative sense, Jer. 9:2 פָּרְבָּא פָּרְבָּא פָּרְבָּא פָּרְבָּא they bend their tongues, (as) their bows, for lying, and not for truth.

דרִיוֹתָס com. gen. (m. 1 Sam. 21:6. f. Ezr 8:21.) dual פָּרְבָּא (as if from גָּדָר,) plur. פָּרְבָּא, const. פָּרְבָּא verbal from פָּרְבָּא, dec. VI. a.

1. way. The place to which the way
leads is put in the genitive; as, גָּדוֹלַת the way to the tree, Gen. 3:24. comp. 16:7. 35:19. 38:14. Ex. 13:17. "to go on one's way, Gen. 19:2. 32:2. Num. 24:25. Josh. 2:16. גָּדוֹלַת the king's way, i.e. the high-way, Num. 20:17. 21:22.—1 K. 2:1. יַעֲנוֹלָה 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, גָּדוֹלַת towards the south, Ezek. 8:5. comp. 1 K. 8:48.

2. walk, manner of life, conduct. (So in Arabic almost all words which denote way.) Prov. 12:15 גָּדוֹלַת the conduct of the foot is right in his own eyes. 1:31 גָּדוֹלַת the fruit, i.e. the consequences, of their own conduct. 1 Sam. 18:14. and David behaved himself wisely גָּדוֹלַת in his whole conduct. —גָּדוֹלַת, גָּדוֹלַת to walk 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. 8:14 גָּדוֹלַת, גָּדוֹלַת the religion or worship at Beersheba, cultus Beersheba. Ps. 139:24 גָּדוֹלַת the way, i.e. the worship, of idols, in the same verse גָּדוֹלַת the way of antiquity, i.e. the religion of our fathers, as, גָּדוֹלַת Jer. 18:15. (Comp. גָּדוֹלַת; the Christian religion, Acts 19:9. 23. 9:2.)

4. way, manner, method. Gen. 31:35 יַעֲנוֹלָה יַעֲנוֹלָה it happens to be with me after the manner of women. 19:31 יַעֲנוֹלָה after the manner of the world. Is. 10:24. 26 יַעֲנוֹלָה after the manner of the Egyptians. comp. Am. 4:10.

5. work. Job 40:19 יַעֲנוֹלָה יַעֲנוֹלָה and he is the chief of the works of God. Job 26:14. Prov. 8:22 יַעֲנוֹלָה יַעֲנוֹלָה Jehovah created me the first of his works.

Ezra 2:69. Neh. 7:70, 71, 72. i. q. יַעֲנוֹלָה the Persian daric. (Also two MSS. in Ezra 8:27, read יַעֲנוֹלָה גָּדוֹלַת.)

1 Chr. 18:5, 6. the Syriac orthography for יַעֲנוֹלָה Damascus, Syr. יַעֲנוֹלָה. In the usual orthography, the י is assimilated, as in יַעֲנוֹלָה יַעֲנוֹלָה throne. יַעֲנוֹלָה Chald. i. q. Heb. יַעֲנוֹלָה the arm. Dan. 2:32.

1. to seek, look for, search for. Lev. 10:16. Prov. 31:13. Constrained with יַעֲנוֹלָה, Job 10:6 יַעֲנוֹלָה יַעֲנוֹלָה and (that) thou searchest after my sin. with יַעֲנוֹלָה, Job 39:8. Also in the following phrases, (1.) יַעֲנוֹלָה יַעֲנוֹלָה to seek the peace and prosperity of any one, Deut. 25:7. Ezra 9:12. also יַעֲנוֹלָה יַעֲנוֹלָה in the same sense, Jer. 38:4.—יַעֲנוֹלָה יַעֲנוֹלָה to seek one's hurt, Ps. 38:13. (2.) to seek God, i.e. to turn to him, to supplicate him; usually constrained with an accus. in the later books with יַעֲנוֹלָה, 2 Chr. 15:13. 17:4. 31:21. with יַעֲנוֹלָה, Job 5:8.

2. to seek unto, to visit or frequent a place, especially for religious worship. 2 Chr. 1:5 יַעֲנוֹלָה יַעֲנוֹלָה and Solomon and the congregation frequented it (the altar.) Am. 5:5. Deut. 12:5 (with יַעֲנוֹלָה) Is. 62:12 יַעֲנוֹלָה a frequented city.

3. to require, demand. Deut. 22:2. 23:22. Mic. 6:8. Ps. 109:10 יַעֲנוֹלָה they demand (bread,) i. e. beg, far from their desolate houses.—Especially, יַעֲנוֹלָה יַעֲנוֹלָה to require blood of any one, i. e. to punish him for bloodshed, Gen. 9:5. 42:22. Ezek. 33:6. Also without יַעֲנוֹלָה, Deut. 18:19 and who- soever hearkeneth not unto my words יַעֲנוֹלָה 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 יַעֲנוֹלָה יַעֲנוֹלָה to inquire into the miracle. 1 Chr. 28:9 יַעֲנוֹלָה יַעֲנוֹלָה Jehovah examineth all hearts. or constrained with יַעֲנוֹלָה, 2 Sam. 11:3. Constrained with יַעֲנוֹלָה of the person of whom, and of the thing about which inquiry is made, 2 Chr. 31:9. Especially

5. to regard, care for, observe. Deut. 11:12 התן שם שומע עניינית אני a land which Jehovah careth for. Job 3:4. Ps. 9:13. Ps. 142:5 וишь שומעач for my life, or for me—not. יון, יון, יון to observe God's commands, Ps. 119:45, 156. 1 Chr. 28:8. שומעך עניינית 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 ג. Ezek. 14:3 שmongל ישים עניינית should I hear them? 20:3, 31. 36:37 ישים ישות ישות I will hearken to the house of Israel to do it for them. Is. 65:1 ישים עניינית שומעך I hearken to those who supplicate me not. The form שומעך is the infin. pleonastic.

טומע m. to wax green, to flourish. Joel 2:22.

Hiph. to cause to flourish, to bring forth. Gen. 1:11. Hence,

טומע m. verbal from טומע, young tender herb, different from טומע a plant already in the seed. Gen. 1:11, 12. Deut. 32:2. Prov. 27:25.

טומע to wax fat. Deut. 31:20. (Arab. idem, טומע and ג being often commuted.)

P. 1. to make fat, or full of marrow. Prov. 15:30 יִשָּׁמְעָה בְּנֵי וֹאֵשׁ a good report maketh the bones fat. Hence, to anoint, Ps. 29:5.

2. to regard or pronounce fat. Ps. 20:4 יִשָּׁמְעָה כִּזְנֵי thine offering he regard-

eth as fat, i.e. he accepts of it. (ם is paragogic, as in 1 Sam. 28:15.)

3. denom. from יִשָּׁמְעָה, to purify from ashes, to remove ashes. Ex. 27:3. Num. 4:13.

Pu. figuratively, to be abundantly satisfied. Prov. 11:25. 13:4 יִשָּׁמְעָה עֲשֹׁנָתָה יִשָּׁמְעָה the desire of the diligent shall be satisfied. 28:25.

Hothpa. to be soiled with fat, spoken of the sword. Is. 34:6.

טומע verbal adj. from יִשָּׁמְעָה, dec. V. a.

1. fat, fruitful, spoken of the earth. Is. 30:23.

2. full of sap, spoken of trees. Ps. 92:15.


רטומע m. with suff. יִשָּׁמְעָה, verbal from יִשָּׁמְעָה, dec. VI. h.


2. ashes, (perhaps because the ancients made use of them for manure, comp. Plin. xvii. 9.) Lev. 1:16.

טומע f. plur. יִשָּׁמְעָה, dec. I. a. found only in later Hebrew.

1. law, a law. Est. 1:13, 15, 19. 2:12. יִשָּׁמְעָה 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 נָא to give, command, appoint, is derived נא justice, equity, law; in Pehlvi dadha, dastdes; in Zend, daetie, in Armen. dat, judicium.)

3. Deut. 33:2. according to the usual reading יִשָּׁמְעָה fire of the law, i.e. fiery law. (Vulg. lex ignea, so the Syr. Chald. Arab.) But 50 MSS. read מענה, also 2 Samar. MSS. מענה,) i.e. either יִשָּׁמְעָה streams of water, (see יִשָּׁמְעָה;) or rather the strong, (comp. יִשָּׁמְעָה the lion.) The form then were feminine, as in יִשָּׁמְעָה Judg 5:2. and it would correspond to the parallel clause יִשָּׁמְעָה holy myriads.
Dan. 3:2, 3. one skilled in the law, a judge; compounded of 7 law, and the termination זארו (comp. וארו) In Pehlevi, we find datoub er, one who directs, commands, a judge; in Pers. דָּדוֹדָאָר וָרָאָר lawyers.

גַּלָּל (two wells, dual of גל in Chal. a well) Gen. 37:17. also גל 2 K. 6:13. proper name of a place situated to the north of Samaria, in Greek דודיאאשת Judith 4:6. 7:3. דָּדוֹדיאאשת 3:9.


ג, the fifth letter of the alphabet, called in Hebrew gap He. The signification of the name is unknown.

As a guttural it is intermediate between the gentler breathing נ and the stronger נ. 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 נ; e.g. Syr. נק to stoop; Chal'd. נק, Syr. נאִנ crimson, kindred with נ to shine; נק Samar. נ to be high; נק having a high forehead, comp. נ'ג a high forehead; etc.

More frequently the נ, as a middle radical, is interchanged with Vav quiescent (as in the case also with נ, see page 1, 2.) e.g. נא Aram. נא, נ to be ashamed; נא Arab. נג generation; נג magic arts, comp. נג and נג נא Chal'd. נג to circumcise, comp. Is. 1:22; נא Aram. נג נג to shine; נא Aram. נג נג to run.

ג a prefix, (before the gutturals and נ pointed with Kamets, but before נ generally, and before נ often, with Pat-tah, and before gutturals having Kamets, regularly pointed נ) the Hebrew article, a contraction of the ancient complete form נ i. q. (מ) 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 אלתך (ashshams.) The Hebrews, however, both speak and write נג, instead of the original נג. (Another example of the assimilated Lamed is in נג for נג.) The plural pronoun נג נג, these, was probably originally related to the article נג. This article is used,

1. for the definite article, the.
2. for the dem. pron. this; as, נג this day, Ex. 2:18. 1 K. 20:13. נג this time, Ex. 9:27.
3. for the indef. art. a; as, נג נג a virgin, Is. 7:14. נג נג on a day, once, formerly, 1 Sam. 1:4. 2 K. 4:18. Job 1:6.
4. before the vocative; as, נג נג О king, Est. 7:3. נג נג О Baal, 1 K. 18:26.—Cant. 6:1.
5. for the relative, who, which; as the Germ. der die das for welcher welche welches; and as in Homer for this
and who; (comp. יָמִ֖י) Josh. 10:24 he
spake to the captains of the soldiers
אֲבוֹתָּ֣ם who went with him. Judg. 13:
8 what we shall do to the child יִ֖שָּׁרוּ אֲלֹהִים which shall be born. Ezra 8:25. Dan.
11:1. Ps. 34:13. So Gen. 27:33 יָ֖מִי who then is he
that hunted venison and brought it to
me? In this instance, 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 fol-
lowing genitive, the article, if used, is
placed before the genitive; as, יָ֖מִי a hero,
Judg. 11:1. יָ֖מִי the heroes,
Josh. 1:14. יָ֖מִי O hero, Judg. 6:
12. יָ֖מִי thou bloodhound, 2 Sam.
16:7. comp. verse 8.

יָ֖מִי 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
Arab. יָ֖מִי.

1. a sign of the direct inquiry, i. q.
Lat. an? num? Gen. 4:9 יָ֖מִי אֶ֖מָּה יִ֖מְלַכְתִּי am I my brother’s keeper? In such an
inquiry a negation is sometimes implied,
(comp. יָ֖מִי nonne? for ece!) 2 Sam.
7:5 יָ֖מִי לְעַיִן will thou build for
me a house? i. e. thou shalt not build
me a house; hence, in the parallel pas-
sage, 1 Chr. 17:4 יָ֖מִי אֲלִית יִ֖מְלַכְתִּי
thou shalt not build, etc. So Am. 5:25.

2. in the indirect inquiry, whether.
Gen. 8:8 to see יָ֖מִי whether the
waters were abated. 24:23. Cant. 6:
11. Also where there is no inquiry;
as, Gen. 43:1 to tell the man יָ֖מִי יִ֖מֶּלֶת
that ye had yet a brother. It is sometimes
followed by יָ֖מִי or, Gen. 18:21. 27:21.

(At Arab. יָ֖מִי)

Job 20:4 יָ֖מִי אֲלִית knowest thou not this?
40:33. 1 Sam. 2:27. 2 Sam. 23:17.

4. sometimes i. q. יָ֖מִי if. Ex. 33:16
whereby shall it be known—יָ֖מִי יִ֖מָּלֶק
if not in this that thou goest with us.

יָ֖מִי Chald. see! behold! Dan. 3:
25. (Syr. יָ֖מִי idem.)

16:43.

יָ֖מִי Chald. idem. Dan. 2:43 יָ֖מִי
behold, as, for as simply. So in Syr. יָ֖מִי
is often redundant.

יָ֖מִי interj. formed by an onomato-
poia, aha! expressive of exultation, Is.

יָ֖מִי imper. of יָ֖מִי masc. plur. verbal from
יָ֖מִי to give; presents, offerings. Hos. 8:
19.

יָ֖מִי, fut. יָ֖מִי, to be vain, to cherish
vain thoughts. Job 27:12 יָ֖מִי יִ֖מָּלֶק יִ֖מָּלֶק why do you cherish so vain a thought?
Ps. 62:11 יָ֖מִי יִ֖מָּלֶק be not vain in
robbery, i. e. indulge not vain hopes
from it. 2 K. 17:15 יָ֖מִי יִ֖מָּלֶק יִ֖מָּלֶק
they went after vain idols, and became
vain, i. e. practised idolatry. Jer. 2:5.

Hiph. to make vain, to seduce to idol-

יָ֖מִי, m. with suff. יָ֖מִי; Plur. יָ֖מִי,
const. יָ֖מִי; verbal from יָ֖מִי, dec. VI. a.
and k.

1. breath, vapour, (Aqu. אֲרֹמִ֖שׁ, Symm. אֲרֹמִ֖שׁ, so Kimchi;) for the most
part, as an image of transiency. Job
7:16 יָ֖מִי יִ֖מָּלֶק for my days are a breath.
Prov. 13:11 יָ֖מִי יִ֖מָּלֶק יִ֖מָּלֶק riches pass
away more rapidly than a vapour. 21:
6. 31:30. Ps. 39:6. Ecc. 1:2, 14. 2:
11, 17, 23. 4:4, 8. 5:9. 6:9. Applied
in a peculiar manner to an untimely
birth, Ecc. 6:4 יָ֖מִי יִ֖מָּלֶק יִ֖מָּלֶק for it
came in a breath, and departed in dark-
ness.

2. figuratively, something vain, foolish,
or of no value. Lam. 4:17 יָ֖מִי יִ֖מָּלֶק
our vain help. Jer. 10:3, 8.

3. especially idols, idolatry. In the
meditates in order to answer. Con- 
strued with an accus. to think on any 
thing, to remember. Is. 33:18  יֵאָֽנָּהּ 
 thy heart shall remember the time 
of terror. also in an evil sense, to im-
agine, invent, devise, Ps. 2:1. יֵאָֽנָּהּ 
(wherefore) do the nations imagine a 
vain thing? i.e. vain sedition. Prov. 

2. to speak, utter. Job 27:4. Ps. 35: 
28 יֵאָֽנָּהּ יִדְמֹ֑עַ my tongue shall speak, 
i.e. celebrate, thy righteousness. 37:30.

3. to sigh, mourn, lament. Jer. 48: 

4. to mourn or coo, spoken of doves. 
Is. 38:14 יֵאָֽנָּהּ I mourned as a dove. 
59:11.

5. to roar, spoken of lions. Is. 31:4. 
Po. infin. יֵאָֽנָּהּ Po. Kal no. 2. Is. 59: 
13.

Hiph. part. plur. קְוָעָ֑י, to matter, 
(as sorcerers do their incantations,) or 
to coo or sigh (as necromancers, in imi-
tating the voice of the manes.) Is. 8:19.

II. יֵאָֽנָּהּ i. q. יֵאָֽנָּהּ no. II. to be sepa-
rated, (comp. יֵאָֽנָּהּ and יֵאָֽנָּהּ,) and trans. to 
separate. Prov. 25:4 יֵאָֽנָּהּ יִשְׂרָאֵ֑ל separate the dress from the silver. The 
infin is here used for the imper. Symm. 
ַטְסִיָּ֑י. Vulg. aufer. verse 5. (Others 
read יֵאָֽנָּהּ as if Hiph, from יֵאָֽנָּהּ.) Prob-
ably also Is. 27:8 יֵאָֽנָּהּ יִשְׂרָאֵל יִשְׂרָאִ֑י he sweeps them away with a violent 
wind, in the day of the east wind.

יֵאָֽנָּהּ m. verbal from יֵאָֽנָּהּ.
1. a thought. Ps. 90:9.
2. sighing, mourning. Ezek. 2:10.
3. roaring (of thunder.) Job 37:2.

יֵאָֽנָּהּ f. (with Kamets impure) ver-
bal from יֵאָֽנָּהּ dec. I. thought, meditation. 
Ps. 49:4.

יֵאָֽנָּהּ m. verbal from obs. יֵאָֽנָּהּ prob.
i. q. יֵאָֽנָּהּ, (comp. יֵאָֽנָּהּ and יֵאָֽנָּהּ and יֵאָֽנָּהּ, יֵאָֽנָּהּ and יֵאָֽנָּהּ) dec. III. a. mourning, 
sighing. Ps. 5:2 יֵאָֽנָּהּ יִשְׂרָאֵ֑י Jehovah, 
hear my mourning. 39:4 יֵאָֽנָּהּ יִשְׂרָאֵ֑י literally, in my mourning a fire was kind-
ed, i.e. I became impatient. Accord-
ing to the first signification of יֵאָֽנָּהּ, it
may be translated in the latter passage, *musing, meditation*; and in the former, *meditation, prayer*. So De Wette.

**רָעָה** m. prob. *a poem, song.* (The Syriac translator gives this meaning to the root רעא Is. 8:19. and it is easily derived from the signification *meditari*, scil. *carmen*.) Ps. 92:4 רָעָה רֶעָה רֶעָה, Sept. רֶעָה רֶעָה רֶעָה, *with a song on the harp*. So Vulg. Jerome. Ps. 9:17 רָעָה רֶעָה רֶעָה (a musical expression,) Sept. רֶעָה רֶעָה רֶעָה, an interlude, chorus. So Symm. Aqu. Vulg. According to others, רָעָה in both cases denotes a musical instrument.

**רָעַֽה** m. verbal from רָעָה, dec. I.
1. *meditation.* Ps. 19:15.
2. *intention, purpose,* (comp. רָעְּה Ps. 2:1.) Lam. 3:62.

 רָעַֽה m. adj. dec. III. a. found only Ezek. 42:12. *convenient, fit, suitable.* (In the Talmud. רָעַֽה becoming, fit, suitable.)

רָעַֽה 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 Mahomet;*) hence רָעַֽה signifies fugitive, a name which agrees with her history. See רָעַֽה.

רָעַֽה masc. plur. Ps. 53:7. and לֶעַֽהַֽרְוִית 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 'ארַגָּרֶה;* Dionys. Perieget. (v.956.) of the 'ארַגָּרֶה, in the neighbourhood of the Natabeanes. The moderns compare רָעַֽה i. e. the province Baharein; or חָרָה, a city in Arabia Petraea. The Jewish commentators make them the posterity of Hagar.

רָעִֽה i. q. רָעִֽה *shout of joy, rejoicing.* Ezek.7:7 רָעִֽה רָעִֽה *the rejoicing upon the mountains.* (comp. Is. 16:9, 10.)

**רָעִֽה** plur. masc. Chald. *state counsellors, ministers, viziers.* Dan. 3:24. 4:33. [36.] 6:8. also אֲרָעִֽה 3:27, royal counsellors. The Ottoman Porte, for example, has six counsellors, besides the grand vizier. The termination רָעִֽה, (see רָעִֽה, רָעִֽה) shows that the word is of Persian origin, but the meaning of the first syllable רָעִֽה is not easily defined.

רָעִֽה proper name of a king of the Idumeans. Gen. 36:35. 1 Chr. 1:46. comp. verse 50.

רָעִֽה a proper name, Hadadezer, king of Syria of Zobah. 2 Sam. 8:3 ff. Other passages read רָעִֽה, as 2 Sam. 10:16, 19. 1 Chr. 19:16, 19. but here also individual MSS. have the first reading.


רָעִֽה to stretch out (the hand.) Once Is. 11:8. In Arab. and Syr. תָּרָעִֽו and רָעִֽה to lead, direct.

רָעִֽה (for רָעִֽה) Syr. 'המָּרָה, Arab. חָדַּד, India. Est. 1:1. 8:9.


רָעִֽה to overthrow, to tread to the ground. Job 40:12. In Arab. חָדַּד to throw to the ground, as a house.

רָעִֽה Chald. a piece—רָעִֽה רָעִֽה דנּ 2:5. 3:29. (םֵיָּרֹב רָעִֽה רָעִֽה 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. חָדַּד (Chald. רָעִֽה to cut in pieces; Syr. חָדַּד a member. Ethpa.

רָעִֽה to be dismembered.)
"Arab. stool (Root Zech. is botanicon, considered a 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.


fut. 1. prob. to be wide, broad, (like the kindred ي،) also to be extended in height, tumidum esse. (Arab. جدبر tumidus, comp. جدبر intumuit.) Is. 45:2. ي، I will level the high places, loca tumida complanabo. Sept. ي، ي ناس. 2. to adorn, decorate. Is. 63:1 adorned in his apparel. 3. to honour, respect, reverence; construed with an accus. or with أَرَى, Lev. 19:32. also, to have respect of persons, to be partial in judging, i. q. ي، ي ناس, 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. ي، to honour, to respect. Dan. 4:31, 34. [4:34, 37.]
3. It serves to express the substantive verb to be, i.e. the copula in the logical sense. Is. 43:25 רָאָס וְהָיָה וְיָשָׁב that they may or might be; Dan. 2:43. 6:2, 3. נָאָה 5:17. The Chaldeans use this word very frequently with the participles of other verbs to express the tense of narration; e.g. רָאָה וְיָשָׁב I saw, Dan. 4:7, 10. [4:10, 13.] 7:2, 4.

בְּכָה f. (also רָאָה in the Kethib of Job 6:2. 30:13.) dec. X.
1. desire. Prov. 10:3 נָאָה וְיָשָׁב נָא he withholds the desire of the wicked. Parall. בְּכָה (In Arab. יָדוּ יָדוּ idem, from יָדוּ to desire, will, love.)
3. ruin, destruction, calamity. Ps. 57:2 נָאָה וְיָשָׁב נָא till the calamities are past. 91:3 נָאָה וְיָשָׁב the destructive pestilence. 94:20. Prov. 19:13. Job 6:2 Keri 30:13 Keri (Comp. יָדוּ fall, ruin, from יָדוּ to fall.)

בְּכָה i. q. נָאָה no. 3. destruction, calamity. Is. 47:11. Ezek. 7:26.


בְּכָה f. plur. רָאָה, verbal from Poel of נָאָה, dec. X. foolishness, madness. Ecc. 1:17. 2:12.

בְּכָה f. verbal from Poel of נָאָה, idem. Ecc. 10:13.

מִלָּה m. (Milél) verbal from נָאָה, a stroke (with the hammer). Is. 41:7. The part. נָאָה (Milra) would appear to suit the connexion better. But נָאָה
and

but

comp.

Chald.

comp.

so

motion,

forms

spoken

conj.

participle,

Ezek.

count

(Milel)

Syr.

mountains.

lel

(lighter)

rnn),

Deut.

Deut.

13

and

hills.

nin

parentes

up

the

Masoretic

punctu-

life,

which

Ps.

Ps.

Ezek.

Deut.

15.

and

the

Psalms;

Jerome,

against

Ps.

Ps.

Ps.

Talmud.

for

(as

for

lamentation.

Ezek.

Ezek.

Hos.

Ezek.

56:10.

Sept.

Aquila

Symm.

Arab.

Arab.

Arab.

Arab.

Syr.

adj.

to

ease,

comp.

space;

comp.

quiet,

convenience.

and

1. i. q. a

a

mountain,

being

the

more

ancient

and

unusual

form.

Gen.

Gen.

Parall.

Parall.

The

Masoretic

punctuation

of

this

phrase

is

, according

to

which

signifies

parentes

mei,

(part.

from

the

Vulg.

and

Chald.

and

is

to

be

joined

to

the

following

clause.

But

the

parallel

passages

Deut.

33:15.

Hab.


as

well

as

the

parallel

clause

, decide

against

this

punctuation.

The

true

punctuation

is

probably

.

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.

(save)

a

proper

name.

1. the

earlier

name

of

Joshua,

servant

and

successor

to

Moses.

Num.

13:

8, 16.

2. a

king

of

Israel.

2 K.

15:30.

17:

1 ff.

18; 1 ff.

3. a

prophet.

Hos.

1:

1, 2.

or

found

only

in

Piel

or

Poel,

Ps.

62:4

how

long

will

you

rage

against

a

man?

Sept.

in

rupture.

Vulg.

in

malum,

grassatus

est.

Aquila

and

Jerome

less

suitably,

in

compl.

conj.

III.

So

R. Jona.

to
dream,

to

speak

in

one's

sleep.

Is.

56:10.

Sept.

in

rupture.

Aquila

in

rupture.

Symm.

passionalis.

(In

Arab.

and

to

be

delirious,

especially

from

sickness;

so

in

the

Talmud.)

for

(as

for

she),

verbal

from

lamentation.

Ezek.

2:10.

f. 1.

pron.

of

the

third

person

sing.

she,

and

as

a

neuter

it.

Syr.

Arab.

Comp.

the

masc.

39.

Chald.

idem.

Dan.

2:9.

plur.

fem.

Neh.

12:8.

songs

of

praise,

psalms;

comp.

11:17.

It

is

without

doubt

a

verbal

from

the

Hiphil

of

, to

praise,

celebrate;

and

is

synonymous

with

; but

no

analogous

form

is

known.

m. prim.

formed

by

an

onomatopoeia,

joyful

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.

םַלְגַּר, fut. מַלְגַּר, apoc. מַלְגַּר, מַלְגַּר, infin. מַלְגַּר, מַלְגַּר, once מַלְגַּר. Ezek. 21:15. [10.]
1. to be.—יָבוּלֵנִי I have, mihi est, Ex. 20:3. Otherwise construed with a dative of the person and thing, to serve for anything, Ex. 4:16. Num. 10:31, or to be anything, 1 Sam. 4:9 נַלְגַּר נַלְגַּר be men, (or become men.) Constrained with יָבוּלֵנִי before an infinitive, it forms in many phrases a periphrasis for the future, Gen. 15:12 כְּשֶׁתְּרַלֵּנִי and the sun was about to set. 2 Chr. 26:5 נַלְגַּר נַלְגַּר and he sought God. The verb in the infinitive must often be translated passively, Deut. 31:17 הָלָּבֵנִי he shall be to consume, i.e. he shall be consumed. Josh. 2:5 נַלְגַּר נַלְגַּר יָבֵל and the gate was to be shut. Is. 6:13.—יָבוּלֵנִי יָבַּל rem habere cum femina, Gen. 39:10. 2 Sam. 13:20.
2. to become.—יָבוּלֵנִי to become any thing, Ex. 4:4, 9. יָבַּל יָבַּל to be enjoyed by a man, rem habere cum viro, Hos. 3:3. Jer. 3:1. Deut. 24:2.
3. to happen.—יָבוּלֵנִי it happened that.—Sometimes, to succeed, to prosper, Is. 19:15 נַלְגַּר נַלְגַּר יָבַּל הוּוּל no work shall succeed to the Egyptians.
Niph. מַלְגַּר i. q. Kal, but occurring more rarely.
1. to be, (strictly pass. of an obsolete Hiphil, to be brought about.) 1 K. 1:27. 12:24.
2. to become, (literally, to be made.) Constrained with יָבוּלֵנִי, to become any thing, Deut. 27:9. to be made or received by any one, Zech. 8:10.
4. to be done, finished, wearied out, like Lat. confici. Dan. 8:27 נַלְגַּר נַלְגַּר I was wearied out and sick. Vulg. languuit et agrotavi. Dan. 2:1 נַלְגַּר נַלְגַּר and his sleep went from him; (נַלְגַּר for מַלְגַּר.) Theod. ἵνα πάντα αὐτὸν ἀναλύσῃ. Vulg. fugit ab illo.
יָבוּלֵנִי f. in the Kethib of Job 6:2. 30:13. i. q. Keri יָבוּלֵנִי suffering, calamity.
רַצִּו Chaldaic form for קְרָיָא how?
1 Chr. 13:12. Dan. 10:17. (In Chalda. more frequent.)
רַצִּו m. plur. רַצִּו, once m (Hos 8:14.) dec. ii. b.
2. a temple; generally, רַצִּו רַצִּו 2 K. 24:13. 2 Chr. 3:17. Also applied, before the building of the temple, to the tabernacle of the congregation, 1 Sam. 1:9. 3:3.
3. in a more restricted sense, the sanctuary, part of the temple, in opposition to the holy of holies, (רַצִּו,) 1 K. 6:5. 17. 7:50.
[29.]
רַצִּו m. prob. the morning star, and so רַצִּו יָבוּלֵנִי may be regarded as an epithet. Is. 14:12. Sept. יָבוּלֵנִי. Vulg. Lucifer. Root רַצִּו to shine. For the form, comp. רַצִּו. But Gesenius in his Isaiah, (Leips. 1820.) makes it a verb in the imperative mode from יָבוּלֵנִי to lament.
רַצִּו Prov. 31:27 Keth. i. q. the Keri רַצִּו. The form is that of a verbal from the Hiph. רַצִּו (Ex. 2:9.)
רַצִּו i. q. רַצִּו and רַצִּו.
1. to make a great noise. Mic. 2:12 נַלְגַּר נַלְגַּר they shall make a great noise from the multitude of men.
2. to rage, to be disquieted or uneasy. Ps. 55:3 רַצִּו I am disquieted. Others make it the Hiphil of רַצִּו, but it has not the transitive signification.
רַצִּו a proper name, (perhaps i. q. רַצִּו in Chalda. 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, LXXVIII. See רַצִּו.
i. q. Arab. רָעַבְנָה to be astonished, motionless, obstupere. Hence, in Hiph. to amaze, stun, stupefacere, obtundere. Job 19:3 יָרָע וֹרָע שֵׁיחַ (or ye amaze me, i.e. ye strike me dumb. (דבלב prob. for וֹרָע; comp. Jer. 9:2) Sept. וֹרָע וֹרָע מִי. Vulg. opprimet me. (The signification, to be hard, insensible, which Schultens gives to the Arabic root, is not sufficiently confirmed.)

בְּרֵעִין f. verbal from Hiph. of רָעַבְנָה (comp. רָעַבְנָה), dec. X. respect, regard. Hence Is. 3:9 יָרָע וֹרָע מִי their respect to persons, i.e. their partiality or corruption in judgment. Vulg. agnitio vultus ipso-rum.

דָּרְעַנָה Deut. 32:6, (according to the MSS. of the Nehardensians which write separately דָּרְעַנָה) an adverb of interrogation, an? num? (Arab. דָּרְעַנָה.) The verb רָעַבְנָה is then construed with an accus.

לָרָע וֹרָע to remove, put at a distance, in Kal not used. Found only in Niph. part. fem. לָרָע וֹרָע the far removed, used collectively, Mic. 4:7. (In Syrïac we find the kindred form לָרָע וֹרָע elongavit; reject, removit. It can also be regarded as a denom. from the following noun.

רָעַנָה (a segolate form like רָעַבְנָה, יָרָע) subst. remoteness, distance, but found only with Hw parag. רָעַנָה (Milel, but without Metheg,) as an adv. to a distance, farther, beyond, onward; (1.) spoken of space, Gen. 19:9 רָעַנָה approach farther this way. 1 Sam. 10:3 רָעַנָה רָעַנָה from thence and farther. 20:22 רָעַנָה רָעַנָה from thee and beyond, i.e. beyond thee. verse 37. Num. 32:19.— רָעַנָה beyond, Am. 5:27 רָעַנָה רָעַנָה beyond Damascus. (2.) spoken of time, 1 Sam. 18:9 רָעַנָה רָעַנָה רָעַנָה from that day and forward. Lev. 22:26. (In Syr.

רָעַנָה, from a verb רָעַבְנָה, idem; construed with רָעַנָה beyond. In Chald. רָעַנָה, רָעַנָה and רָעַנָה.)}

רָעַנָה plur. masc. a joyful feast, festival, (at the gathering in of the fruits of the year.) Judg. 9:27. Lev. 19:24. רָעַנָה see רָעַנָה.


רָעַנָה m. this. Gen. 24:65. 37:19. It corresponds to the Arab. מַלַךְ, which, however, in that dialect is a relative. See the article מ. no. 5.

לָרָע וֹרָע i. q. יָרָע this, once Ezek. 36:35, but prob. fem. being construed with יָרָע.

לָרָע וֹרָע m. verbal from יָרָע, dec. I. Job 29:6 יָרָע my steps, poetically for my feet.

לָרָע וֹרָע f. verbal from יָרָע, dec. X. found only in the plural.


לָרָע וֹרָע, fut. רָעַנָה, (from יָרָע) but poetically יָרָע, imper. יָרָע infin. absol. יָרָע, infin. const. יָרָע with suff. יָרָע, part. יָרָע.

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 יָרָע וֹרָעוֹ 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 יָרָע or יָרָע, but sometimes stands in the accus. e.g. Judg. 19:18. 2 Chr. 9:21 יָרָע וֹרָע אֵלִי הָאָרֶץ, 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 דַּרְשֶׁה... וְדִכְרֶשׁ... and then we went through the whole wilderness. 2:7. Job 29:3. (2.) with by, to go with anything. Ex. 10:9. Hence, to bring or carry, Hos. 5:6. (Comp. n כָּרָה; n כָּרָה with גֶּר or n כָּרָה, n כָּרָה to be conversant with, to associate with. Job 34:8. Prov. 13:20. Comp. Job 31:5. (4.) with לְהַסְּרָה, to go after, to follow. Gen. 24:5. 8. 37:17.—וְהָלָבָה רָחִים לִבְּשָׂ יִרְאֵה, to go after God, Baalim, i.e. to serve or be devoted to them. Deut. 4:3. 1 K. 14:8. Jer. 2:8. Also, to pursue, persecute, Jer. 48:2 רְאֵה לִבְּשָׂ יִרְאֵה the sword shall pursue thee. (5.) with a pleonastic dative, לִבְּשָׂ יִרְאֵה, like the French s'en aller; Ital. andarséne, to be gone. Cant. 4:6 יִרְאֵה I will go, or get me. Especially in the imper. יִרְאֵה go, or get thee. Gen. 12:1. 22:2.

2. to walk, figuratively for to live, (comp. יָרָא no. 2.) Ps. 15:2 יָרָא יִרְאֵה walking uprightly. 1:1. Constrained more rarely with an accus. (like יֵרָא יִרְאֵה) Is. 33:15 יָרָא יִרְאֵה walking in righteousness. Mic. 2:11 יָרָא יִרְאֵה walking in wind and falsehood. Prov. 6:12 יָרָא יִרְאֵה walking in perverseness of mouth.


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. [3:18.] So also Ezek. 7:17. 21:12 יָרָא יִרְאֵה Vulg. omnia genua fluent aquis, (a low representation of strong fear.) Comp. the Latin phrase, auro plurima fluxit, Virg. Georg. 11, 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. יִרְאֵה, and a participle or adjective of the action continued or continually increasing. Gen. 26:13 יִרְאֵה יִרְאֵה and he waxed greater and greater, Judg. 4:24. יִרְאֵה יִרְאֵה 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 יִרְאֵה we sometimes find a finite verb of the continued action. Gen. 8:3 יִרְאֵה יִרְאֵה יִרְאֵה and the waters ran off continually from the surface of the earth. 12:9. comp. Gen. 8:5. (3.) with the participle יִרְאֵה, and a participle or adjective of the continued action. 1 Sam. 17:41 יִרְאֵה יִרְאֵה יִרְאֵה and the Philistines drew nearer and nearer. Also, the finite verb being omitted, 1 Sam. 2:26 יִרְאֵה יִרְאֵה יִרְאֵה 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. יִרְאֵה pass. of Hiph. of course i. q. Kal, to pass away, disappear. Ps. 109:23.

Pi. יִרְאֵה 1. i. q. Kal, to go, walk, only poetically, (except 1 K. 21:27.) Job 24:10. 30:28. Ps. 39:7. (In Chald. and Syr. this conjugation is commonly used instead of Kal.)

2. perhaps grassari (an intensive from gradior, hence יִרְאֵה a highwayman, robber, grassator, Prov. 6:11. (Parall. יִרְאֵה) Others: a stroller, vagabond. Comp. Hithipa. no. 3.

Hiph. יִרְאֵה (from יִרְאֵה) also יִרְאֵה Ex. 2:9, and part. יִרְאֵה Zech. 3:7, (from יִרְאֵה,) the latter with Chaldac inflection.


3. causat. of Kal no. 4. to cause to perish, to destroy. Ps. 125:5.

3. causat. of Kal no. 5. to cause to


2. figuratively, like Kal no. 2. to live. כִּי נָה הָה to walk or live in truth, innocence, Ps. 26:3, 101:2. Prov. 20:7. 23:31.—ני נָה הָה to walk before God, i.e. to live in a manner well-pleasing to him, Gen. 17:1. 24:40. 68:15. also construed with ר, 5:22, 24. 6:9.

3. Part. הָה הָה Prov. 24:34. a robber or vagrant; comp. Pi. no. 2.


Aph. idem. Part. הָה הָה walking, Dan. 3:25. 4:34. [37.]

הָה חָיָה m. verbal from הָה, dec. VI.

1. course, journey; hence i. q. הָה הָה a traveller, stranger. 2 Sam. 12:4.

2. a stream. 1 Sam. 14:26 יַב הָה a stream of honey.


וַיַּה 1. to shine, give light, i. q. Arab.

וַיַּה Job 29:3 פֶּה הָה when it shines, (namely,) his light. (וַיַּה is an infin. of the form וַיַּה, or וַיַּה, 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. הָה הָה 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 irrereligious man is called a fool, and a good man is termed wise; comp. הָה.) See Poel.

Pi. הָה to make to shine, to give luster; hence, to praise, commend, celebrate. (In Syr. and Arab. idem.) Gen. 12:15 נָה מִנְיָם וַיִּבְרֹא and they commended her to Pharaoh. Prov. 27:2. 28:4. Most frequently, to praise (God,) construed with an accus. as הָה הָה praise Jehovah, Ps. 116:19. 146:1. in later Hebrew with ה, 1 Chr. 16:38. 25:3. 2 Chr. 20:21. 30:21. Ezra 3:11. with ה, Ps. 44:9. Trans. to glory, boast. Ps. 56:5 הָה הָה יִלְיָל I will glory in God. Comp. 10:3.

Pi. הָה to be praised or celebrated. Ezek. 26:17. Part. הָה worthy of praise, spoken of God, Ps. 48:2. 96:4. 145:3.—Ps. 78:63 יִלְיָה יִלְיָה, according to the present punctuation, and their maidens are not praised, namely, in nuptial songs; comp. Chald. מִלְיָה a nuptial song. But this rendering does not suit the parallel clause in verse 64, which seems to require that הָה should be pointed הָה הָה they la-

tmented.

Hithpa. 1. to be praised, to deserve praise. Prov. 31:30.

2. to glory, boast. 1 K. 20:11. Prov. 20:14 יִלְיָה יִלְיָה הָה he goes his way, then he boasteth, namely of his bargain, Constrained with ה, Prov. 25:14. 27:1. especially to glory (in God,) Ps. 34:3. 64:11. 105:3. Once with ה, Ps. 106:5.

Po. הָה, fut. הָה, causat. of Kal no. 4. to make foolish, to deprive of reason, Ecc. 7:7. Hence, to shew to be foolish, to shame, disgrace, Job 12:17. Is. 44:25 יִלְיָה יִלְיָה he shews the diviners to be fools. Poal part. הָה הָה made foolish, mad, raving. Ps. 102:9 יִלְיָה יִלְיָה those who rave against me; (like הָה,) Ecc. 2:2.

Hithpo. 1. to be or become mad, foolish. Jer. 25:16. 51:7. Nah. 2:5 יִלְיָה יִלְיָה the chariots are tumultuous. Jer. 50:38 יִלְיָה יִלְיָה they madly trust in idols, (constructio praegnans.)

2. to feign one's self mad. 1 Sam. 21:13.

1. to strike, smite. Judg. 5: 26
2. she smote Sisera. Is. 41: 7.
3. Ps. 141: 5.
4. to beat down, to break in pieces.
6. to be scattered, dispersed, spoken of an army. 1 Sam. 14: 16 מַחַךְ and they were more and more dispersed.
7. to stamp or strike the ground; spoken of the hoofs of horses. Judg. 5: 22.
8. מַחַךְ, מַחֵךְ Ps. 28: 1. smitten by wine, drunken, Greek εἰκοστῇ, Lat. vino saucius. Comp. מַחֵךְ in Niph.
11. 1 Sam. 10: 22.—זַמְחַךְ hither, 2 Sam. 7: 18. (In Arab. هَمْلُ come hither, which is inflected like a verb in the imper. mode; as fem. هِلْمِلِ.)
13. מַחַךְ or מַחַךְ proper name of a place, inhabited by the Zuzims, otherwise unknown. Gen. 14: 5.
14. מַחַךְ or מַחַךְ prob. i q. מָלַךְ multitude. Plur. const. Ezek. 7: 11 מְלַחֲכֵן prob. for מְלֶךְ from their multitude, or from their riches. It is here connected, by way of paronomasia, with מְלֶךְ מְלֵךְ; which accounts in some measure for the use of a rare or obsolete form.
16. מַחְלָה, מַחּלָה these, the same.
17. 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 יְכֻנַּה יִכְנַה shall be slain by my sword.

ִּמָה, fut. מָה 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.
18. 51: 55. of a great multitude of people, 1 K. 1: 41. Ps. 46: 7 יָמְלַּךְ the heathen raged. 59: 7. 83: 3. Is. 17: 12. Prov. 1: 21 יָמְלַּךְ the noisy or bustling, poetically for the bustling streets or the bustling crowds. Prov. 20: 1 יָמְלַּךְ יִכְנַּה wine is a mocker, and strong drink is raging. Comp. Zech. 9: 15.
20. 2. applied figuratively to emotions in the soul, such as anguish, sorrow, compassion. Ps. 42: 6. 12 יִמְיְנָה (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 מָלַךְ 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 יָמָלַּךְ יִכְנַּה my bowels sound for Moab, like an harp. Jer. 48: 36 יִמְיְנָה יִכְנַּה my heart sounds for Moab, like pipes.
22. 3. to sigh, mourn, lament. Ps. 55: 18. 77: 4. Also where this mourning is compared with the mourning of doves, Ezek. 7: 16. with the growling of bears, Is. 59: 11. we growl (יִמִּי) all like bears, and moan (יָמְיְנָה) sore like doves. Applied to the howling of dogs, Ps. 59: 7, 15.
24. 4. to be noisy, clamorous. Prov. 7: 11. 9: 18. Comp, the somewhat synonymous מָלָס.
Deriv. מָלָס, מָלְס. חָמִּים see חָמִּים.
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3. to drive on. Is. 28:27 

he drives on the wheel of his cart.

To this root is usually assigned
Ezek. 5:7 יָשְׂנוּ בָּן ילְוִית יִשְׂרָאֵל; as if יָשְׂנוּ 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. יָשְׂנוּ is then i.q. יָשְׂנוּ from יָשְׂנוּ a verbal noun construed as an infinitive. Compare יָשְׂנוּ Ps. 2:1. יָשְׂנוּ Ps. 46:7. and other passages in which noise and blustering occur as an expression of arrogance. The form יָשְׂנוּ is like יָשְׂנוּ Ex. 21:11. יָשְׂנוּ for יָשְׂנוּ, etc.

proper name of a Persian nobleman, famous as a persecutor of the Jews. Est. 3:1 ff. (In Persian יֵשָׂו signifies only, solely.)

יֵשָׂו, or according to the Kethib, יֵשָׂו, Chald. Dan. 5:7, 16, 29. a chain for the neck or arm. (In Syr. יֵשָׂו, יֵשָׂו. It is the Greek μανιάκον, otherwise μανία, μανία; comp. Polyb. 11, 31. The Ы is prosthetic; hence we also find יֵשָׂו.)

masc. plur. found only Is. 64:1. According to several Jewish commentators, brushwood, small sticks. Comp. Arab. ַּדבָּשׁ (with letters transposed) to break (something dry) whence ַּדבָּשׁ dry brushwood, chips for burning, stubble.

1. יַנְּבִּי pron. of the third pers. plur. fem. they.—Used incorrectly in reference to men, Ruth 1:13. Comp. יַנְּבִּי.

II. יַנְּבָּד, with Makkeph יַנְּבָּד.

1. see! behold! but more frequently יַנְּבָּד.

2. if. Lev. 25:20 what shall we eat in the seventh year, יַנְּבָּד if we shall not sow. Jer. 3:1. Job 40:23. Especially 2 Chr. 7:13, where it is interchanged with יַנְּבָּד.

3. whether, num, in the indirect inquiry; or i.q. Lat. an? in the direct inquiry. Jer. 2:10. (In Chald. idem.
The Arabians use \textit{lim} see! \textit{behold!} in a similar manner; and the Syr. \textit{lo be- hold!} is often synonymous with \textit{can} and with the interrogative \textit{n;} as \textit{lo nonne?}

3. \textit{n;} \textit{whether}...or... \textit{sive}... \textit{sive}. Ezra 7: 26.
4. \textit{for \textit{nonne}? as a strong affirmation. Dan. 3: 17.}

\textit{\textit{n} 1. i. q. \textit{n} pron of the third pers. plur. fem. \textit{they}, \textit{ee}, and as a neuter \textit{ea}. Hence,
2. as an adv. of place, (1.) \textit{hither, in haece scil. loca. Gen. 45: 8. Josh. 3: 9. Also of time, Gen. 15: 16.}\textit{hither and thither, Jos. 8: 20. -1 Sam. 20: 21 \textit{from thee and hither, i.e.} on this side of thee. (2.) \textit{here, in his scil. locis. Gen. 21: 29.}\textit{here...there, Dan. 12: 5.}\textit{here and there, 1 K. 20: 40.}

\textit{\textit{n} 2. rarely \textit{n} (Gen. 19: 2.) interj. \textit{see! \textit{behold!} Very frequent. With suff. (which here are nominatives, \textit{n}) \textit{behold me, or see, (here am} I, more rarely \textit{n;} \textit{n;} \textit{na;} \textit{n;} \textit{n;} \textit{n;} \textit{n;} \textit{n;} \textit{n;} \textit{n;} \textit{n;} \textit{n;} \textit{n;} \textit{n; here am} I, is often used as the answer to a call.

\textit{\textit{n} 3. f. verbal from Hiph. of \textit{n}, a permission to rest, \textit{rest}. Esth. 2: 18. The Sept. and Chald. make it a release from tribute. Josephus, (J. A. xi. 6.) a general festival throughout the empire.}

\textit{\textit{n} proper name of a city in Mesopotamia. Is 37: 13. 2 K. 18: 34.}

\textit{n 4. in Kal not used.}


\textit{\textit{n} 5. f. verbal from Hiph. of \textit{n}, dec. X. \textit{intermission, cessation. Lam. 3: 49.}

\textit{\textit{n}, fut. \textit{n} 1. trans. to turn, to turn about. 2 K. 21: 13. Hos. 7: 8.\textit{ turn thy hand, i.e. turn about, 1 K. 22: 34. 2 Chr. 18: 33. comp. 2 K. 9: 23. -\textit{to pervert words, Jer. 22: 36. -\textit{ to fly before any one, terga vertere, Josh. 7: 8.}
2. intrans. to turn one's self, to turn. 2 K. 5: 26. 2 Chr. 9: 12 \textit{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,) vertere. Gen. 19: 21, 25. Deut. 29: 22. Constrained with \textit{\textit{n}, Am. 4: 11.}


Niph. \textit{\textit{n} 1. to turn one's self, to turn about. Josh. 8: 20 (spoken of an army.) Job 19: 19 \textit{they have turned themselves against me. 1 Sam. 4: 19 \textit{her pains came upon her; comp. Dan. 10: 16. Prov. 17: 20 \textit{he is perverse with his tongue.}
To be turned to, constrained with \textit{n}, Lam. 5: 2. with \textit{n}, 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 \textit{a sword constantly turning itself, i.e. a glittering brandished sword. Job 37: 12.

Deriv. out of course \textit{n}, \textit{n}, \textit{n}.}
and ụrụ m. verbal from any, the contrary, the opposite. Ezek. 16:34.

ụrụ m. verbal from any, destruction, overthrow. Gen. 19:29. See ụrụ no. 3.

ụrụ m. verbal from any, crooked, perverse. Prov. 21:8.

ụrụ f. verbal from Hiph. of ụrụ, deliverance. Est. 4:14.

ụrụ found only Ezek. 23:24, (many MSS. read ụrụ,) according to the Targ. and Kimchi, weapons; comp. Arab. ụrụ to be firm, fortified; ụrụ weapon, dart; Ethiop. ụrụ iron, iron work. Perhaps also i. q. ụrụ strength, force; here, a warlike force, army; (no being often interchanged with ụ, see under the letter ụ).

ụrụ m. with the article ụrụ, with ụ local, once ụrụ (Gen. 14:10.) in other places ụrụ: Plur. ụrụ, with the article ụrụ; prim. dec. VIII. k. a mountain, often a chain of mountains, mountainous country. Gen. 14:10. ụrụ 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, ụrụ, Josh. 10:40. 11:16.—ụrụ the mountain of Ephraim, in the tribes of Ephraim and Benjamin, Josh. 17:15. 16. 18.—ụrụ the mountain of God, i.e. Sinai, (comp. Olympus in the mythology of the Greeks,) Ex. 3:1. 4:27. 18:5. ụrụ the holy mount, namely, that on which the temple was built, Ps. 2:6. 43:3. Comp. ụrụ and ṣịrụ.

ụrụ see ụrụọ.

ụrụọ (mount of the sun) a city in the tribe of Dan. Judg. 1:35.

ụrụọ see ụrụọ.

ụrụọ 1 Chr. 5:26. proper name of a country to which the Israelites were carried away by the Assyrians. Bochart (Phaleg, Lib. III. p. 225 ft.) compares it with Aria, the northern part of Media.

ụrụọ (mount of God) name of the altar of burnt offerings. Ezek. 43:15. instead of which ụrụ occurs in the context. See ụrụọ.

ụrụọ, fut. ụrụ to kill, slay; construed with an accus. of the person, rarely with ụ, 2 Sam. 3:30. Job 5:2. with ụ, 2 Chr. 28:9 ye have slain them. Ps. 78:31. Figuratively, Ps. 78:47. ụrụọ he killed their vines with hail. Comp. interface messes, Virg. Georg. iv. 330.

Niph. pass. Ezek. 26:6, 15.

ụrụ. m. verbal from ụrụ, slaughter. Est. 9:5. Prov. 24:11.

ụrụ f. verbal from ụrụ, slaughter.


Pu. pass. Job 3:3.

Po. ụrụ, infin. ụrụ, i. q. Kal no. 2. Is. 59:13.

Deriv. out of course, ụrụ, ụrụ.

ụrụọ, fem. ụrụ, verbal adj. from ụrụ, dec. X. pregnant. Gen. 16:11.—ụrụọ pregnant to bring forth, i.e. in the last stages of pregnancy, 1 Sam. 4:19. —ụrụọ eternally pregnant, Jer. 20:17. Once in the plural ụrụọ their women with child, Hos. 14:1. [13:16.]

ụrụọ Chald. (from ụrụọ to think,) thoughts. Like the synonymous ụrụ (Dan. 2:29, 30. 4:16. [19.]) it is applied to thoughts in sleep, or nocturnal spectres. Dan. 4:2. [5.]

ụrụọ m. (with Taeri impure) verbal from ụrụ, dec. I. pregnancy. Gen. 3:16.

ụrụọ m. verbal from ụrụ, conception. Ruth. 4:13. Hos. 9:11.
Verbs name before prob. beat Lam. also Ps. preferable, i.e. in beginning like DMN or Niph. Deriv. 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 "O God, beat their teeth into their mouth."—Is. 29:19 from thy station he shall tear thee down. Comp. n. no. 3. 2. intrans. to break through. Ex. 19:21 Pi"^e waw p in lest they break through unto God, verse 24. 3. to lay waste (a country), Prov. 29:4. to destroy (a people), Ex. 15:7. Niph. to be thrown down: spoken also of mountains. Ezek. 38:20. Pl. i. q. Kal no. 1. Ex. 23:24. Deriv. out of course waw, n. 1. waw m. destruction, or what is preferable, according to the Syriac usage (mest liberatio, deliverance. Is.19:18 גלע רש פ 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 גלע. גלע found only with suff. גלע Jer. 17:3. and גלע, with suff. גלע Ps. 30:8. Plur. const. גלע, with suff. גלע; i. q. גלע mountain, but only in poetry. גלע 2 Sam. 23:33, and גלע verse 11. a mountaineer of mount Ephraim or Judah.


גלאפ found only in Pi. גלע (for גלע, the long vowel making compensation for the Dagesh omitted), infin. גלע, fut. גלע and גלע. 1. to mock, deride.1 K. 18:27.


Pu. גלע pass. Is. 44:20. In Arab. compare גלע to deceive, (ג and ג being commuted.)

Deriv. גלע, גלע, גלע.

גלאפ masc. plur. verbal from גלע, mockings; and as a concrete mockers. Job 17:2.

The name גלע, (according to others גלע,) 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. v; perhaps in the beginning of words to the English w in wore. As a vowel it was pronounced like o or u, according as it was written " or ".

As the first radical, it appears very rarely in Hebrew, since in this dialect all verbs ٍ exchange it for ٍ in all the forms which should regularly begin with ٍ. Verbs strictly ٍ stand, therefore, under ٍ only a few derivatives occur here.

ٍ a prefix, (before a simple Sheva or the letters ١, ٢, ٣, written ٣; before a composite Sheva with the corresponding short vowel; before the tone-syllable ٣) conj. and; (hence usually called גלע 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 υ 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 oftener fail, than in the use of the conjunctions. The principal uses of υ 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, quandoquidem. Gen. 26:27 wherefore have ye come to me, υνα προσερχεσθαι σου 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 υν it happened that.—Num. 23:19 God is not a man υν that he should lie.
6. as final or perfective, that, to the end that, ut. Judg. 6:30. Ex. 8:18.
11. as explanatory, namely, or where apposition is employed in other lan-
guages. 1 Sam. 28:3 υνα νον 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, (ς) all the black among the sheep, and all the speckled and spotted among the goats. Num. 34:6:6 υνα υνα υνα και 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 υνα he helped thee, and from the Almighty υνα he blessed thee. In this and similar connexions it may be translated who; though this word is not to be regarded as the signification of υ. 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. υ both....and, et....et. Num.9:14. also, whether....or, sive....sive, Ex. 21:16. Lev. 5:3.

υ a prefix, as in υν he killed. Usually called Vax conversivum futuri. It is most probably a contraction of the old form י or י i.q. י it happened, which is placed before the future, like the Arabic υ and υ when thus used, are inflected, which could not have been the case in Hebrew.

A proper name of a place in Arabia. Ezek. 27:19. That the υ belongs to the word itself and is not a prefix, has been rightly observed by Michaëlis (Spicileg. Geogr. Heb. p. 274.) yet it is not necessary to read υ.

A doubtful reading, Num. 21:14. It is generally regarded as the
proper name of an (unknown) place. But Kimchi found some MSS. which read יד in one word. It would then be the Aram. Hiph. from יד, to give; namely, Jehovah did se in turbine. The passage, however, appears to be corrupted.

י, plur. י m. 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.

m. Prov. 21: 8. guilty, laden with transgression. Comp. the Arab. יד to bear; in the passive to be laden with a crime.

m. verbal from יד (Arab. יד) son, child. Gen. 11: 30.

m. idem. 2 Sam. 6: 23. The Keri and the western MSS. read יד.

The name י Zain probably signifies i. q. Syr. י 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 י sounded like ds, and י sounded like z; e.g. י Arab. י to sacrifice; but י Arab. י seed. In the first case, it is changed in the Aramaean into י, in the latter it remains unchanged; thus, Aram. י, י to sacrifice; Aram. י י י to sow. Comp. the letter י. There are some roots, whose orthography is the same in Hebrew, but whose signification varies according to the two Arabic roots with י and י, to which they correspond; e.g. י to be despised, and to shake; י י to sow, and י the arm; q.v.

Sometimes, however, י and י are interchanged; e.g. י Arab. י and ס to help; י a stock, Arab. י and גז.

Zain is commuted with י (ts) e.g. י and י to cry; י and י to rejoice; י gold and י yellow like gold.

Also with צ; e.g. י and י to go back; י, י to rejoice; י Syr. י to despise; י injury, probably from י to injure.

m. prim. (with Tseri impure) dec. I.


This, fem. of י (q. v.) י to present (with a gift.) Found only Gen. 30: 20. So Sept. Chald. Vulg. Saad. (In Arab. י according to Geuhari, donum dedit de opibus suis; י donum, munus.)

m. verbal from י, gift, present. Gen. 30: 20. From the same root come many proper names, as, י י י י (תעימים)."

m. prim. dec. I. fly, godfly. Is. 7: 18. Ecc. 10: 1 י י poisonous flies. י י י י Fly-Baal, i.e. the god Baal, as dei exerxuit museam, 2 K. 1: 2, 3, 16. an oracular deity of the Egyptians, similar to the Zos ἀπίθανος of the Greeks, (Pausan. Eliac. c. 14.) or to the Deus Myiagros, (Sol. c. 1.) Comp. further the epithets of Hercules, ἐκτός, κυμαίων, etc. It has been incorrectly regarded as a name of reproach; see Carpzov Apparat. Antiquit. Heb. p. 497.

י and י m. verbal from י.
dec. I. dwelling, habitation, especially of God. 1 K. 8:13. 2 Chr. 6:2. Ps. 49:15. Is. 63:15. Also Hab. 3:11

and רַב (dwelling, 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 gentle noun is רַבָּה from the form רַבָּה, Num. 26:27.

רת (kindred with רַב.)


2. especially to slay for sacrifice, to sacrifice; construed with ר, 1 K. 8:63.

and רַבָּה, 1 K. 8:62. 2 Chr. 7:4. of the person to whom the sacrifice is offered.

Pi. רַבָּה. fut. רַבָּה, idem. 1 K. 3:2. 8:22.44.

Deriv. out of course רַבָּה.

רת m. with suff. רַבָּה. Plur. רַבָּה, const. רַבָּה, once רַבָּה (Hos. 4:19) verbal from רַב. dec. VI.1.

1. an animal killed, a repast on animals killed. Gen. 31:54. Ezek. 39:17.

Prov. 17:1 יָרָת feastings with strife.

2. a sacrifice, partly in opposition to the unbloody offering (רַבָּה) 1 Sam. 2:29.

Ps. 40:7. partly in opposition to the burnt-offering, (רַבָּה) 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. רַבָּה. רַבָּה thank-offering, Lev. 3:1. 4:10. Hence applied to great anniversary sacrifices and feasts generally, as רַבָּה the yearly sacrifice, 1 Sam. 1:21. 20:6.

רַבָּה the family sacrifice, 20:29. comp. 9:12, 13. 16:3.

לֶבַע to dwell, cohabit. Found only Gen. 30:20 רַבָּה; he shall dwell with me. Verbs of dwelling are usually construed with an acc.
interrogation and exclamation, it is used as an intensive, like the English now, then. Gen. 27:21 אַחֲרֵי מָתָן וּבְּשָׁנָתוֹ whether thou then art my son Esau, or not.— 느ָּלָּחַּוֶּל how then? Gen. 27:20. why then? Judg. 18:24. 1 K. 21:5. why then? Gen. 18:13. 25:22. behold now! Cant. 2:9. 느ָּלָּחַּוֶּל this very time, now then, Ruth 2:7 느ָּלָּחַּוֶּל this very time, from the morning until this very time. 1 K. 17:24.

6. Compounded with prepositions, (1.) 느ָּלָּחַּוֶּל here, Gen. 38:21. Ex. 24:14. when, Est. 2:13. (2.) 느ָּלָּחַּוֶּל so and so, thus and thus, Judg. 18:4. 1 K. 14:5. also, this as well as that, 2 Sam. 11:25.

느ָּלָּחַּוֶּל f. this, i. q. rem. Found only Ecc. 2:2. 5:15, 18. 7:23. 9:13. Comp. כָּךְ and כָּנָּפָּה.

느ָּלָּחַּוֶּל m. prim. const. כָּנָּפָּה, once כָּנָּפָּה (Gen. 2:12.) dec. IV.a.


2. figuratively, the golden splendour (of the firmament,) Job 37:22. gold-coloured oil, Zech. 4:12.

 느ָּלָּחַּוֶּל 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 느ָּלָּחַּוֶּל כָּרָה וּבִכְתָּב his life abhorreth it, (namely) bread.

느ָּלָּחַּוֶּל in Kal not used, to shine, (as in Syr. and Arab.) comp. כָּנָּפָּה light.

Hiph. כָּנָּפָּה. 1. intrans. to be bright, to shine. Dan. 12:3. (In Chald. כָּנָּפָּה 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. Constrained with כָּנָּפָּה of the thing, Ezek. 3:18 느ָּלָּחַּוֶּל כָּנָּפָּה כָּנָּפָּה to warn the wicked from his wicked way. Also construed with כָּנָּפָּה in a somewhat diffe-

rent sense, Ezek. 3:17. 33:7 느ָּלָּחַּוֶּל 느ָּלָּחַּוֶּל 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.


 느ָּלָּחַּוֶּל Chald. idem. Part. pass. כָּנָּפָּה admonished, cautious, prudent. Ezra 4:22. (In Syr. Ethpe. to take heed, attend, watch.)

 느ָּלָּחַּוֶּל m. verbal from כָּנָּפָּה, dec. VI. brightness (of the firmament.) Ezek. 8:2. Dan. 12:3.

 느ָּלָּחַּוֶּל f. i. q. כָּנָּפָּה and 느ָּלָּחַּוֶּל this. Hos. 7:16. Used as a relative, Ps. 132:12.

 느ָּלָּחַּוֶּל com. gen. for כָּנָּפָּה and 느ָּלָּחַּוֶּל.

1. as a pron. denom. 느ָּלָּחַּוֶּל 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 느ָּלָּחַּוֶּל כָּנָּפָּה his strength is his god.

 느ָּלָּחַּוֶּל m. 1 K. 6:1, 37. (in many MSS. כָּנָּפָּה) the second month of the Hebrew year, answering to part of April and part of May. This word signifies in Chaldaic, splendour, brightness, (see 느ָּלָּחַּוֶּל) 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 느ָּלָּחַּוֶּל כָּנָּפָּה month of the flourishing of flowers. (In Arab. 느ָּלָּחַּוֶּל to be bright, to flower; 느ָּלָּחַּוֶּל a flower; comp. 느ָּלָּחַּוֶּל to shine, whence 느ָּלָּחַּוֶּל a flower).


2. applied especially to the catame-
nia or monthly courses of women, Lev. 15:25. and in the latter part of the verse to the women themselves, יִשְׁבַּת she has her courses. Part. יִשְׁבַּת having her courses, verse 19.


4. to pine away, to die. Lam. 4:9.

In Aram. יִזְרֹע, to flow, especially in the significations nos. 2, 3. also to melt down, to dissolve. In Arab. דָּבָש to pine away, from hunger, sickness.

הָיַב masc. plural. found only Gen. 14:5. a people on the borders of Palestine, otherwise entirely unknown. Sept. אִבְּרָיָה, which is also expressed by several ancient translators. (Comp. בָּרָי people of the stone, of the corner.

גֵּטנ) (with Kamets impure) f. dec. X. a corner. Zech. 9:15 כִּתָּר כָּרָה as the corners of the altar. Ps. 144:12 מָשָׁל כְּלָה as she hewn literally, our daughters as corner pillars elegantly hewn. Aqu. מָשָׁל כְּלָה. Vulg. quasi anguli.

כָּרָה found only Is. 46:6 וַיָּשֶׁר חֲלָצֵי הָאָרֶץ who pour out gold from the purse.

Comp. the Arab. נֵגְה (med. Vav and Je) i. q. לַעֲלֹה to go away, intrans. to remove; or לַעֲלֹה no. 2. to squander, to spend.

כָּרָה f. verbal from כָּרָה, dec. X. removal, separation, defect, (comp. לַעֲלֹה to be removed, to fail;) but found only in the construct state כָּרָה, and with suff. כָּרָה, כָּרָה, as a preposition, besides, except, only, 2 K. 24:14. Is. 45:5, 21. Sometimes with Yod paragogic כָּרָה, Deut. 1:36, 4:12.

I. כָּרָה or כָּרָה 1. to press or squeeze together, to crush (Syr. כָּרָה, ַעֲלֹו to take into the hand or fist; Arab. כָּרָה to press, to pinch.) Judg. 6:38 וַיָּשֶׁר חֲלָצֵי הָאָרֶץ and he pressed together the fleece. Job 39:15 כִּתָּר מִנָּה וַיָּשֶׁר כָּרָה she (the ostrich) forgettest that the foot may crush them (the eggs.) Is. 59:5 וַיָּשֶׁר כָּרָה that which is crushed, part. pass. fem. with כָּרָה instead of כָּרָה.

2. to be pressed together, as the lips of a wound. Is. 1:6 וַיָּשֶׁר they are not pressed together, namely, so as to cleanse them from blood. The form כָּרָה (not כָּרָה)
is chosen on account of the intransitive signification.

Deriv. מַנִּית no. 1.

II. מַנִּית to be estranged, alienated.
Job 19:13. Ps. 78:30. Especially to be alienated from God, to sin, Ps. 58:4. (In Arab. מַנִּית conj. VI. VIII. IX. XI. declinavit. Comp. in Heb. מַנִּית.)

2. to be strange or a stranger. Job 19:17 מַנִּית מַנָּה my spirit, i.e. I am become a stranger to my wife. (Comp. verses 13, 15. Ps. 69:9.) Part מַנּ 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 הָוָס, hos-tis,) Ps. 109:11 let enemies plunder his substance. Is. 1:7. Ezek. 11:9. 29:10. 30:12. Hos. 7:9. 8:7. Obad. 11. Here also we may place מַנִּית a strange god, Ps. 44:21. 81:10 and מַנִּית strange gods, Deut. 32:16. Jer. 3:13. 5:19.


Niph. i. q. Kal no. 1. Is. 1:4.

Hoph. part. מַנִּית estranged. Ps. 69:9. Deriv. מַנִית no. II.

מַנִּית Is. 59:5 מַנִּית מַנָּה and as to that which is crushed, a viper cometh out. See מַנִּית no. I. 1. It ought perhaps to be pointed מַנִּית.

מַנִּית found only in Niph. to move one's self, to move from one's place. Ex. 28:28. 39:21. (In Arab. מַנִּית and מַנִּית in Aram. מַנִּית, מַנִּית idem.)

מַנִּית. 1. to creep. Part. מַנִּית returners

in the dust, serpents, Deut. 32:24. Mic. 7:17.

2. to fear, to be afraid, (like the Aram. מַנִּית) Job 32:6 מַנִּית מַנָּה wherefore I feared and was afraid.

I. מַנִּית 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 מַנִּית מַנָּה ye acted rashly and went up into the mountain, namely, against the divine command.

2. construed with מַנִּית to deal wickedly with any one. Neh. 9:10 מַנִּית מַנָּה for thou knewest that they (the Egyptians) dealt wickedly against them (the Hebrews.) Ex. 18:11. 21:14 מַנִּית מַנָּה if any one deals wickedly with his neighbour, to stay him with guile. (In this passage its signification approaches to that of מַנִּית, מַנִּית to lie in wait.)

Deriv. מַנִּית מַנִּית.

II. מַנִּית to prepare pottage. Gen. 25:29 מַנִּית מַנָּה and Jacob prepared pottage. Sept. חַזְכָּה אֵיצִכָּה נָבֲעֵמָה (פָּנְשַׁי), Vulg. coxit autem Jacob pulmentum. Chald. מַנִּית מַנָּה. Deriv. מַנִּית pottage, from the synonymous root מַנִּית. (Comp. Arab. מַנִּית food, especially food for a journey; and Heb. מַנִּית, מַנִּית.)

מַנִּית or מַנִּית Chald. i.q. Heb. מַנִּית no. I. Aph. infin. Dan. 5:20.

מַנִּית verbal adj. from מַנִּית no. I. dec. I. proud, swelling, spoken of the waves. Ps. 124:5.

מַנִּית m. Chald. brightness, splendour. Dan. 2:31. 4:33. [36.] hence, in the plural, a bright, healthy countenance, Dan. 5:6. 9 מַנִּית מַנָּה his countenance was changed upon him, i.e. it became pale. verse 10. 7:28. Comp. in Heb. chap. 10:8. (Syr. מַנִּית brightness; Arab. מַנִּית and מַנִּית ornament, dress.

Comp. מַנִּית)

מַנִּית literally, motion, life, activity.
Job 28:17. glass or crystal. (Arab.


Job 15:15. 25:5.

Hiph. 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 יִפּוּּ.

Deriv. יִשְׁפְּרָא, יִשְׁפְּרֵשׁ.

עִיּוּ, fut. יִזְכַּר, to remember, to think of. Deut. 5:15. 15:15. 16:12. Constrained with an accus. of the person or thing, Gen. 8:1. 19:29.—יִזְכַּר יָכֶם to remember Jehovah, Deut. 8:18.—Ps. 98:3 יִזְכַּר וְיִזְכַּר he remembered his grace and truth.—Also with יִי of the person, to remember any thing for any one, Neh. 5:19 יִזְכַּר שְׁאֹרְל יִזְכַּר יָכֶם remember for me, O my God, for good, all that etc. 13:22. Jer. 2:2. Ps. 79:8. More rarely with יִי of the person or thing, Ex. 32:13. Deut. 9:27. Ps. 25:7. 136:23. with יִי, Jer. 3:16.

Niph. יִזְכַּר to be remembered, to be thought of. Job 24:20 יִזְכַּר שֶפֶר he shall no more be remembered. Jer. 11:19. Is. 23:16. Zech. 13:2. Est. 9:28 יִזְכַּר וְיִזְכַּר יִזְכַּר these days should be remembered and kept. Constrained with יִי of the person, (see Kal,) to be remembered concerning or for any one, Ezek. 18:22. 33:16.—Constrained with יִי, to be remembered by any one, Ps. 109:14 יִזְכַּר וְיִזְכַּר let the iniquity of his fathers be remembered by Jehovah. Also with יִי in the same sense, Num. 10:9.

Hiph. יִזְכַּר to bring to remembrance. Gen. 40:14 יִזְכַּר עַל יִזְכַּר bring me into remembrance with Pharaoh. 1 K. 17:18. Ezek. 21:29. 23:16. Jer. 4:16 יִזְכַּר יִזְכַּר announce (it) to the nations. Also in the superscriptions of Psalms xxxviii. xxx. יִזְכַּר to bring (one's self) into remembrance (with God,) a meaning, which suits the contents of those Psalms.


4. in the ritual language, נְשָׁה one who burns incense, i.e. one who brings a remembrance-offering, or praise-offering, of incense. Is. 66: 3. See מְשָׁהָ.

5. to write down, memoria prodeere. Part. מֹשָׁה 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-Nuwis, and under the later Roman emperors magister memoriae.

גְּשִׁים m. male, of the male kind, mas, the appropriate word for the distinction of sex in men and animals. Its opposite is גְּשִׁית Gen. 1: 27. 5: 2. 6: 19. Hence as a denominative, in

Niph. גְּשִׁית to be born a male. Ex. 34: 19. (In Arab. גָּשַׁה conj. IV. to bear a male child.)

גְּשִׁים and גְּשִׁית m. with suff. גְּשִׁה, verbal from גְּשִׁים, dec. VI. g. and h.


2. name, appellation, i. q. גֹּשֶׁה. Ex. 3: 15 תִּתֵּךְ יְהוָה גֹּשֶׁה וְגֹּשֶׁה אֶל הַיָּמִים this is my name for ever, and this is my appellation unto all generations. Ps. 30: 5 יִשָׁה וְגֹּשֶׁה praise his holy name. Hos. 14: 8 יִשָׁה וְגֹּשֶׁה his name is as the wine of Lebanon. comp. Cant. 1: 3 יִשָׁה יִשָׁה יִשָׁה as ointment poured out is thy name.

3. praise, celebration. Ps. 6: 6. 102: 13. (Arab. גְּשִׁים praise.)

גְּשִׁים m. const מָשָׁה, plur. מְשָׁה and מְשָׁה, verbal from מֻשָּה, dec. III. d.


3. an event committed to writing, a memoir. Ex. 17: 14 גְּשִׁים גְּשִׁים write this as a memoir in a book. גְּשִׁים הָלַכְךָ a book of remembrance, Mal. 3: 16.—גְּשִׁים הָלַכְּךָ the book of memoirs, i.e. the chronicles of the kingdom, Est. 6: 1.

4. a sacred day, festival. (Comp. the verb, Est. 9: 28. Ex. 20: 8.) Lev. 23: 24.

5. a memorable speech, maxim, proverb, i. q. גֹּשֶׁה. Job 13: 12.

גְּשִׁים and גְּשִׁים (Jehovah remembers) a proper name, (in Greek Ζωογραφις). I. a king of Israel, son of Jeroboam II. 2 K. 14: 29.—15: 11.


גְּשִׁים f. usually rendered vileness, baseness, as if from מָשָׁה no. 1. Ps. 12: 9. Better: terror, from מָשָׁה no. II.

גְּשִׁים dec. VIII. h. found only in the plur. מְשָׁה twigs, branches of the vine, so called from their tremulous motion. Is. 18: 5. Root. מִשָּה to shake; see מָשָׁה no. II.

I. גְּשִׁים 1. to be low, vile, contemptible.


Hiph. גּוד (with Chaldaic inflection) to lightly esteem, to despise. Lam. 1: 8.
II. found only in Niph. to be shaken, to quake. Is. 63:19 [64:1] to shake the earth; an earthquake. Comp.  רזאל, an earthquake.)

In Arab. רזף, f. dec. XI. heat, glow. (In Arab. רזף conj. IV. ambusta et ustulata fuit cutis. The quadrilateral is formed from רזף by the insertion of ב.) Ps. 11:6 רזף נג a hot wind, like the simoom. Lam. 5:10 רזף, the heats of hunger; comp. רזף עלבב in Hesiod, and ignem fames in Quintilian. Applied to hot anger, Ps. 119:53.

רשף f. verbal from רזף dec. X.
1. plan, purpose; in a good sense, Job 17:11. in a bad sense, Prov. 24: 9. 21:27.

רשף plur. רשף, verbal from רזף no. I. 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.

 mano masc. plur. proper name of a race of giants in Palestine, extinct before the time of Moses. Deut. 2:20.

רשף m. verbal from רזף no. I. (after the form רזף, רזף) time of pruning the vine. Cant. 2:12. According to others, the time of the singing of birds; but against the usage of רזף no. II.

רשף plur. רשף, verbal from רזף no. II. a song. Is. 25:5. Ps. 119:54. 2 Sam. 23:1. Especially, a song of praise, Job. 35:10 who giveth songs of praise.

 masse, pret. and fut. plur. for רזף.
1. to purpose, resolve. Jer. 51:12.
3. construed with a dative, to plot, to lie in wait. Ps. 37:12.

ד"ה, to appoint, as in Chaldaic. Found only in Ps. part. רזיף יוחי Ezra 10:14. Neh. 10:35. and רזיף יוחי 13:31 the appointed times.

רשף m. plur. רשף, dec. VIII. a. time, especially an appointed time. (Arab. ס"ה time; Syr. idem.)


רשף Chald. found only in Pa. to appoint, prepare.

Ithpa. רזיף יוחי to meet, to agree, to concert, inter se convenire. Dan. 2:9 Keri רזיף יוחי ye have agreed. Comp. Am. 3:3 Targum. The Kethib is to be read רזיף יוחי in Apher, in which conjugation this verb is found in Chaldaic and Samaritan.

ר and רזיף m. emph. רזיף plur. רזיף Chald.
1. time, appointed time. Dan. 2:16. רזיף יוחי at the same time. 3:7. 8. 4:33. [36.] רזיף יוחי for a time and season, 7:12. Also, a sacred time, or festival, Dan. 7:25. Comp. רזיף no. I. (2.)
2. Plur. times, repetitions of anything, i. q. Lat. viciss. Dan. 6:11 רזיף יוחי three times. (So the Syr. רזיף יוחי, and in Arab. רזיף יוחי tempus, plur. viciss.)

I. רזיף יוחי to prune (the vine).Lev. 25:3, 4-
(Arab. ٥٠٧٩ the letters ٩ and ٩ being commuted.)

Niph. pass. Is. 5: 6.

Deriv. ٥٠٧٩, ٥٠٧٩, ٥٠٧٩, ٥٠٧٩.

II. found only in Pl. ٥٠٧٩.

1. to sing, to sing praises, to celebrate.

(In Syr. and Arab. idem. Some derive this signification from the former, to prum, on account of the ccesura 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, ٥٠٧٩. Ps. 33: 2, 71: 22.

Deriv. out of course ٥٠٧٩, ٥٠٧٩.

٥٠٧٩ m. Chald. music, instrumental music. Dan. 3: 5, 7, 10, 15.

٥٠٧٩ m. Chald. a singer. Ezra 7: 24.

٥٠٧٩ m. found only Deut. 14: 5. an (unknown) animal of the stag or gazelle kind. (In Arab. ٥٠٧٩ salit caprea.)

٥٠٧٩ f. verbal from ٥٠٧٩ no. I. dec. X.

1. song. Ps. 81: 3. 98: 5.

2. sound of musical instruments. Am. 5: 23.

3. figuratively, ٥٠٧٩ ٥٠٧٩, ٥٠٧٩ ٥٠٧٩ the song of the land, i.e. its most celebrated and valued productions. Gen. 43: 11.

٥٠٧٩ 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. Zawo'y.


٥٠٧٩ m. plur. ٥٠٧٩, dec. VII. i. manner, sort. Ps. 144: 13. ٥٠٧٩ of every sort. 2 Chr. 16: 14.

٥٠٧٩ m. Chald. idem. Dan. 3: 5, 7, 10.

٥٠٧٩ m. prim. plur. ٥٠٧٩, const. ٥٠٧٩, dec. IV. f. tail (of an animal.) Judg. 15: 4. Job 40: 17. Figuratively, ٥٠٧٩ ٥٠٧٩ ٥٠٧٩ ٥٠٧٩ 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,

Pl. ٥٠٧٩ denom. from ٥٠٧٩ 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 ٥٠٧٩, ٥٠٧٩ the rear of an army.

٥٠٧٩ (Syr. ٥٠٧٩, Arab. ٥٠٧٩) 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 ٥٠٧٩ and thou committed fornication with them; or is preceded by ٥٠٧٩, Num. 25: 1. Ezek. 16: 26, 28, by ٥٠٧٩, Ezek. 16: 17, but most frequently bp ٥٠٧٩ to go a whoring after any one, i.e. to run after him for the purposes of whoredom, Judg. 2: 17 ٥٠٧٩ ٥٠٧٩ ٥٠٧٩ they went a whoring after strange gods. So Lev. 17: 7. 20: 5, 6. Deut. 31: 16.

—٥٠٧٩ ٥٠٧٩ ٥٠٧٩ to go a whoring after neeromancers, Lev. 20: 6. The person sinned against is preceded by ٥٠٧٩, Ps. 73: 27. by ٥٠٧٩, Hos. 1: 2. by ٥٠٧٩, Hos. 4: 12. by ٥٠٧٩, Ezek. 23: 5. (comp. Num. 5: 19, 29,) or by ٥٠٧٩, Hos. 9: 1.

—More rarely, to have intercourse with foreign nations, Is. 23: 17 ٥٠٧٩ ٥٠٧٩ ٥٠٧٩ ٥٠٧٩ thou (Tyre) hast committed fornication with all the kingdoms of the earth. (Comp. Nah. 3: 4.)


Pu. ٥٠٧٩ Ezek. 16: 34.

Hiph. ٥٠٧٩, fut. apoc. ٥٠٧٩.

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 ٥٠٧٩, ٥٠٧٩, ٥٠٧٩.

٥٠٧٩ name of two places in the tribe.


רָפֵל 1. perhaps i. q. Arab. رفِل to have an offensive smell, to be rancid. (See Hiph. no. 1.)
2. trans. to regard as offensive, hence, to reject, cast off. (Comp. רפא. The signification, however, is more certain than this connexion.) Hos. 8:3 רפָא חָרֶם יִשְׂרָאֵל הַחַיָּה חָרֵם we Israel rejects what is good. Most frequently applied to Jehovah, Ps. 43:2 רפָא יִתְנַשֵּׂא וְיָשֵׂא wherefore dost thou reject me? 44:10, 24, 60:3, 12, 74:1, 77:8, 89:39. Constrained with רפ, Lam. 3:17 רפָא תַּעֲשֶׂה בְּנִדְעָה יִרְעָה thou rejectest me from prosperity, i.e. thou robbest me of prosperity.

Hiph. 1. i. q. Kal no. 1. Here we may place Is. 19:6 רפָא יָצַבֵּן יִדְעָה בְּשַׂמָּה the rivers begin to stink, i.e. they become shallow, stagnant. Sept. Vulg. deficient flumina. (The form has either arisen from compounding two different readings רפָא and the Chald. רפַא, and is of course corrupted; or else it is a denom. from an adjective רפַא.) 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 ר, 2 Chr. 11:14.

רְפָא 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.

רְפָא f. dec. X. i. q. רְפָא sweat. Gen. 3:19. (In Talmud. רְפָא sweat, רְפָא to sweat; Syr. רְפָא sweat.)


רְפָא m. a little, רפָא from a Chaldaic form.) Job 36:2. Comp. רפָא.

רְפָא Chald. small, i. q. Heb. רפָא.
Dan. 7:8. (Aram. רפָא, to be small.)

רְפָא i. q. רפָא to be extinguished, to be cut short. Found only in Niphal, Job 17:1. (3 MSS. read this word with ר, which gives a correct gloss.)

רְפָא 1. to be angry with, to have indignation against, hence, to punish with indignation. Constrained with an accus. Mal. 1:4. Zech. 1:12 רְפָא יֵשְׂרוּ תְרוּפָה יִשָּׁבְרוּ יִשָּׁבְיָה the cities of Judah against which thou hast had indignation, Is. 66:14. with רְפָא, Dan. 11:30.—Part. רְפָא he with whom Jehovah is angry, Prov. 22:14.

Niph. (as if pass. of Hiph.) to be angry. Prov. 25:23 רְפָא יִשָּׁבְיָה an angry or sullen countenance. Vulg. facies tristis. (Comp. רפָא.)

רְפָא m. verbal from רפָא, dec. VI. c. anger, especially the punitive anger of God. Is. 10:5, 25. 26:20.—רְפָא in the day of (God's) anger, Ezek. 22:24. —Dan. 11:36 רְפָא תָּלִיךְ (God's) anger is over; comp. chap. 8:19.—Hos. 7:16 רְפָא through the pride of their (the princes') tongue.

רְפָא i. q. רפָא, (comp. the letter .)
1. to be angry; constrained with ר, Prov. 19:3. with ר, 2 Chr. 26:18. (In Syr. to be hot, comp. רפָא; 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. ס_different.) Part. יִּיָּד sad, sorrowful, Gen. 40:6. (comp. קָרָה verse 7.) Dan. 1:10 יִּיָּד a sad or sunken countenance, namely, from the want of nourishment. Theod. correctly סְחַבָּה היא; comp. Mat. 6:16.

יִּיָּד m. verbal adj. from יִּיָּד, angry, displeased. 1 K. 20:43. 21:4.

יִּיָּד m. verbal from יִּיָּד, dec. VI. c. anger, rage, 2 Chr. 16:10. 28:9. agitation, as of the sea, Jon. 1:15.

יִּיָּד fut. יִּיָּד imper. יִּיָּד infin. יִּיָּד i. q. יִּיָּד to cry out, to call, especially from pain, sorrow. The person to whom one cries is preceded most commonly by יִּיָּד, Ps. 142:6. 22:6. Hos. 7:14. sometimes by יִּיָּד, 1 Chr. 5:20. or put in the accus. Judg. 12:2. Neh. 9:28. Also construed with an accus. of the thing, besides a dative of the person. Hab. 1:2 יִּיָּד יִּיָּד יִּיָּד (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 יִּיָּד, Jer. 30:15. or by יִּיָּד, 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.


זְמַנְיָז m. verbal from יִּיָּד, dec. VI. c. a cry. Is. 30:19.

זְמַנְיָז f. verbal from יִּיָּד, dec. XI. d. a cry. Jer. 18:22. 20:16. 50:46. The following genitive is also used passively, Gen. 18:20 מִיָּד מִיָּד the cry concerning Sodom.
Chald. to raise up, to suspend; applied to the suspending of a malefactor on an upright stake. (Syr. ἀναγεννάομαι to crucify.) Ezra 6:11.

1. to pour out. Job 36:27.
2. to filter, hence to refine wine. Comp. Pual.
Ps. to purify or refine gold. Mal.
2:3.

Pu. to be refined, spoken of wine, Is.
25:6. spoken of metals, 1 Chr.
9:7.

m. dec. I. crown, wreath, border; e.g. of a table, chest. Ex.
25:11,24, 25.
37:2,11,26. (Syr. ἐπικόλουθος a neck-
ic; Arab. ʿer border, stripe.)

found only Num.
11:20. loath-
someness. Vulg. nausea. (This signifi-
cation belongs in Arabic to the root ṭṭ, ʿaṣā to be a feminine termination for ṭṭ.)

i. q. Syr. ὀθλίζειν to be straitened.

Hence in Pual, to be straitened, spoken
of rivers. Once Job 6:17 ἐπικόλουθος ἐσσάκειν at the time when they are straitened.

m. proper name of a valley or brook ( puttah). Num.
2:13,14.

1. to scatter, disperse, cast away. Num.
17:2. [16:37.] Is.
30:22.
2. especially to winnow, i.e. to throw
grain against the wind for the purpose of cleansing it. Jer.
4:11. Ruth 3:2 ἐπικόλουθος ἐσσάκειν behold, he winnoweth upon the threshing-floor. Figuratively, to winnow or scatter vanquished en-
nies, Jer.
5:2.

Pi. ἐπικόλουθος 1. to scatter, frequently to scatter or disperse a people. Lev.
26:33. Ezek.
20:8 the king...by his look
scatters everything 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 ἐξον ἐμον ἦν τοῦ γινώσκειν ὁ πάθος ὁμοιόμορφος my path and my lying down. Jerome, eventilasti. Others compare the Arab.

to know.

Pu. 1. to be scattered, Job 18:15. to
be spread, Prov.
1:17.
2. to be winnowed. Is.
30:24.
Niph. to be scattered. Ezek.

Deriv. χλωρίς 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. 2. Hag.
1:1. In Greek ἐπικολληθήσονται. χλωρίς com. gen. but more frequently fem. Plur. ἐπιστευτοί and mi. also m. (Dan.
11:15,22.) dec. I.
1. the arm, in animals the shoulder or
doreleg, ἰπποκόσμιον. Num.
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.—ἐπικολλήθησον τοῦ αἵματος, ἐπικολλήθητι, to break
the arm of any one, i.e. to take away
his strength, 1 Sam.
38:15. Ps.
10:5. 37:17.

2. figuratively, strength, force. 2 Chr.
32:8 ἐπικολλήθησον human strength. Is.
17:5.
—ἐπικολλήθητι a mighty man, Job 22:8. ἐπικολλήθητι the strength of his hands, Gen.
49:24.—Especially a military force, host, Dan.
11:15,22,31.

3. help, assistance. Ps.
33:2.

m. verbal from Piel of ἐπικολλέομαι (comp. the form ἀποκολλέω) dec. I. a sowing, what is sown. Lev.
11:37. Plur. ἐπικολλήθησαν seed sown, Is.
61:11.

m. found only Ps.
72:6. a violent shower. (Root ἐπικόλουθος rain, shower; Talmud, ἐπικολλήσαν ἀδίπτεροι aquae, guttae.)

m. found only Prov.
30:31 ἐπικόλουθος the girded on the loins, an epi-
thet of the war-horse; comp. Bocharti
Hieroz. T. 1. p. 102. and Schultens in locum. (Root רעְפֶּה תְיוֹנֶךְ: to surround, to bind; or רעְפֶּה to buckle, to clasp. Comp. also the Chald. רעְפֶּה to gird. According to others, the zebra, as if the ringstreaked on the loins. According to some Jewish commentators, the greyhound.

רִפָּה 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. רָאֶה, compare the etymology of רָאֶה Gen. 35:30.

Deriv. out of course רָאֶה, רָאֶה.

רָאֶה m. verbal from רָאֶה, dec. VI. d.

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. 33:30. In Greek, Ξαφά.

רָאֶה to flow, to pour out. Construed with an accus. to overflow, to carry away, Ps. 90:5. (Syr. סדה, Chald. רָאֶה to flow; by commutation with ז and ח; see 2.)

Po. to pour out. Ps. 77:18.

רָאֶה m. verbal from רָאֶה, a violent rain, a sudden shower. Is. 4:6. 25:2. 28:4. רָאֶה a shower of hail, Is. 28:2.

רָאֶה f. verbal from רָאֶה, dec. X. the emission of seed. Ezek. 23:20.

רָאֶה, fut. רָאֶה.


3. to set out or plant a branch or slip, like the Lat. serere; construed 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 רָּעֶה, רָּעֶה.

רָּעֶה m. verbal from רָּעֶה, dec. VI. d.

1. seed (of plants.) Gen. 1:11, 12.

29. corn, grain in general, Job 39:12. hence, seed-time, winter, Gen. 8:22. Lev. 26:5. fields of corn, 1 Sam. 8:15.

2. semen virile. Lev. 15:16, 18, 32.

19:20.

3. Hence, children, posterity; even in the singular, Gen. 4:25—דיסיִּבְוַּנְוַּנְוַּנְוַּנְוַּנְוַּנְוַּנְוַּנְוַּנְוַּנְוַּנְוַּנְוַּנְוַּנְוַּn male offspring, 1 Sam. 1:11.

4. race, tribe, people. דיסיִּבְוַּנְוַּנְוַּנְוַּנְוַּנְוַּנְוַּn the royal family, 2 K. 11:1, 14. דיסיִּבְוַּנְוַּנְוַּנְוַּנְוַּn a race of evil doers, Is. 1:4.


רָּעֶה food from the vegetable kingdom, vegetables. Dan. 1:12, 16. (In Chald. and Talmud, more frequent. Syr. רָּעֶה idem.)

רָּעֶה fut. רָּעֶה. 1. to scatter, as solids. Ex. 9:8. Job 2:12.


רָּעֶה found only in Po. רָּעֶה to sneeze.


רָּעֶה a span. Ex. 28:16. 39:9. 1 Sam. 17:4. (Aram. לַיַּה, לַיַּה, לַיַּה idem.) Prob. from רָּעֶה, which signifies, to spread out, hence רָּעֶה (for רָּעֶה) fem.
The name Heth probably signifies a hedge, wall, (from the Arab. حَطَّا, Syr. حَطَأ to surround, to hedge in,) and refers to its figure in the Phoenician alphabet H, which is in some measure retained in the Greek H.

In Arabic we find two letters corresponding to the Hebrew Heth; namely, ح Ha, a strong aspirate or double h, and خ 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 h corresponds to an Arab. ح or خ; comp. the articles ٌ and III. ُ nos. I. and III. ُ nos. I. and II. But these two sounds ح and خ, on account of their general resemblance, are sometimes commuted for each other; e.g. مهد to hide; comp. محمد to break or bruise in pieces.

בָּּבּ m. with suff. נ, dec. VIII. d. bosom. Job 31:33. (In Chald. מְנַחַר, מְנַחֶר, מְנַחַד, idem.)

לְ in Kal not used. (Arab. مثبّ to hide, conceal; also مثبّ conj. X. to hide one's self.)

Niph. to be concealed, to conceal one's self; construed with י and מ of the place. Josh.10:16. 1 Sam. 10:22. Job 29:8 יָּשָׁנִי הָיוֹתִים יָּשָׁנִי הָיוֹתִים the young men saw me and hid themselves, i.e. retired. verse 10 יָּשָׁנִי הָיוֹתִים the voice of nobles hid itself, i.e. it was restrained. Gen. 31:27 יָּשָׁנִי הָיוֹתִים therefore didst thou flee away secretly? (comp. מָּחָבָּו construed with a participle.)


Hiph. מָּחָבָּו to hide, conceal. Josh. 6:17, 25.

Hoph. pass. Is. 42:22.

Hithpa. to hide one's self. 1 Sam. 14:11.

Deriv. מָּחָבָּד, מָּחָבָּד, מָּחָבָד.

יתִּבָּ to love. Once Deut. 33:3. (In Arab. حَبّ, Aram. حَبّ, حَبّ, and حَبّ idem.)


Deriv. מָּחָבָּד.


Align, Chaboras, the proper name of a river in Mesopotamia, which rises in mount Masius and empties into the Enphrates at Circesium. 2 K. 17:6. 18:11. 1 Chr. 5:26. Arab. خابور. Otherwise written מָּחָבָּל (q. v.)


יתִּבָּל, fut. מָּחָבָּל 1. to beat off with a stick, as fruit from a tree. Deut. 24:20. Is. 27:12.


Niph. pass. Is. 28:27.

יתִּבָּל m. verbal from מָּחָבָּל, dec. I. covering. Hab. 3:4.

I. מָּחָבָּל 1. i. q. Arab. خَلَّ to corrupt, injure, destroy. See Piel.

2. to be mad, foolish. Hence, in Hebrew, to act foolishly or wickedly. Job 34:31 מָּחָבָּל I will no more act wickedly. Construed with מ, Neh. 1:7. (with מ, Job 24:9?)


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. יִכְבָּק is my breath, i.e. my life, is destroyed. Is. 10:27.

II. חֶבְלָה, fut. חָבַל, often חָבִל. (Arab. حبل conj. IV. to lend; √חָבַל interest, usury; Syr. √חָבַל, Chald. חבל usury.)

Deriv. חבל.

III. חֲבֵלָה 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.

Π. to bring forth with pain, to be in labour. Cant. 8:5. Ps. 7:15.


Ithpa. to be destroyed, to perish; spoken of a kingdom. Dan. 2:44. 6:27. 7:14.

Deriv. חבל.

חבל (Is. 66:7.) usually in the plur. חבל, const. √חָבַל, verbal from חבל no. III.

חבל m. (once fem. Zeph. 2:6.) with suff. חבל. Plur. חבל, const. חבל and חבל, verbal from חבל no. III. 1. dec. VI. a. and k.
Israel m. verbal from Piel of יָסֹר, dec.
I. the folding of the hands, spoken of the sluggard. Prov. 6: 10. 24: 33.

מעָשׁ m. (embracing, after the form 
םָשׁ,) Habakkuk, proper name of a prophet. In the Sept. 'אַמִּשְׁבָּה, as if derived from the punctation מָשׁ and a corruption of מ into מ.

רַבְּנָן 1. to be joined or bound together. Ex. 26: 3. Also, to be confederated, spoken of nations, Gen. 14: 3 יָשָׁב, all these were confederated (and came) to the valley of Siddim, comp. Hos. 4: 17 יָשָׁב יָשָׁב confederated with idols.

רַבְּנָן 2. יָשָׁב 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 κατασφέρωσις; Lat. fascinare, ligare ligulam; and Germ. Nesten knippen. Others derive the idea, to exercise magic, from the Arab. נָשָׁב to be wise; but it appears from Deut. 18: 11. that a particular species of magic is intended.)

Pi. יָשֵׁב to bind, join. Ex. 26: 6 ff. 2 Chr. 20: 36.

Pass. יָשַׁב. Ex. 28: 7. Ps. 94: 20 יָשַׁב יָשֵׁב 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 יָשַׁב occurs as a noun.

Hiph. to bind, join, perhaps in an artificial manner. Job. 16: 4 יָשַׁב יָשֵׁב I could join together words against you, i.e. compose artificial speeches against you. (The prefix י appears superfluous.)

Deriv. out of course יָשֵׁב, יָשַׁב.

לָוָה m. Job. 40: 30. [41: 6.] verbal from יָשֵׁב dec. I. usually rendered, a companion; perhaps a soothsayer, magician.

Syr. יָשִׁב. Comp. יָשִׁב no. III.
can also he that hateth righteousness exercise power? (Comp. עָבַד to rule, 1 Sam. 9:17.)

1. to bind up, construed with ב. Ps. 147:3.
2. to bind, to stop, restrain; spoken of the molder who stops the oozing of water in the shaft. Job 28:11 עָבַד עָבַד אַלּ he stops the streams from trickling down.


עָבַד masc. plur. pans. 1 Chr. 9:31. Comp. עָבַד. Root perhaps עָבֵית to be low, spoken of a field; hence, shallow pans. According to others, pastry.

עַבְד, const. עַבְד with suff. עָבֵד, dec. VIII.a.
—רְבֵד עָבַד to celebrate a festival, 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 עָבַד עָבַד the fat of my sacrifice. Mal. 2:3. comp. עָבַד 2 Chr. 30:22.

עָבַד i. q. עָבַד (which is also found in several MSS.) fear, trembling. Is. 19:17. Root עָבַד, perhaps to be giddy or to tremble (through fear) to be afraid; comp. עָבַד.


עַבְד (kindred with עָבַד) 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 עָבַד עָבַד the multitude keeping a holiday. (Syr. עָבַד idem; Arab. עָבַד 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.

עָבַד m. verbal from עָבָד, dec. III. a.
1. a girdle. 1 Sam. 18:4.
2. as an adj. i. q. עָבַד girded, clothed.

עָבְד masc. plur. gird, girdle. Ezek. 2:18. 16:4. Hence, also, in the trans. of the V. or E., girded. 2 Sam. 21:16 עָבְד עָבֲד as עָבְד עָבֲד to gird on the sword, 1 Sam. 17:39. 25:13. Ps. 45:4. עָבְד וּעָבֲד to gird on sackcloth, Is. 15:3. Jer. 49:3. Part. act. 2 K. 3:21 עָבְד עָבֲד from all who girded on the girdle, i.e. who were capable of bearing arms. Part. pass. עֶבְד-עָבֲד וּעָבֲד girded or clothed with an ephod, 1 Sam. 2:18. Also put in the const. state, Joel 1:8 עָבְד עָבֲד girded with sackcloth. Elliptically, Joel 1:13 עָבְד עָבֲד gird yourselves, i.e. gird on sackcloth. 2 Sam. 21:16 עָבְד עָבֲד וּעָבֲד and he was girded with a new (sword.)—Metaphorically, Ps. 63:13 עָבְד עָבֲד by the hills gird on joy. (comp. Ps. 63:14.) Ps. 76:11.
(3.) with a double accus. of the person and girdle, Ex. 29:9. Lev. 8:13. Also with עָבֲד of the girdle, Lev. 8:17. 16:4.
2. to gird one's self. Ezek. 44:18. 1 K. 20:11. Here likewise we may place, (if the reading is correct,) 2 Sam. 22:46 עָבְד עָבֲד וּעָבֲד and they gird themselves.
(and go) out of their citadels; or, according to Syriac usage, they hobble forth, comp. Mic. 7:17. Hos. 11:11.

Deriv. נַרְגֵּז, נַרְגְּזָה.
1. one, i. q. Heb. נַרְגֶּז. (See k.)—Sometimes used for the indefinite article, a, an. Dan. 2:31 נַרְגֶּז an image. 6:18. Ezra 4:8.
2. the first. Dan. 7:1.
3. when used before numerals, times, Lat. eves. Dan. 3:19 נַרְגֶּז seven times more than. (So the Syr. לא— נַרְגֶּז at the same time, together, i. q. Heb. נַרְגֶּז. Dan. 2:35. נַרְגֶּז one occurs once also in Hebrew, Ezek. 3:30.
4. נַרְגֶּז, fem. נַרְגֶּז, verbal adj. from נַרְגֶּז, dec. VIII. h. sharp, spoken of the sword. Ezek. 5:1. Ps. 57:5. Prov. 5:4.
5. נַרְגֶּז 1. to be sharp, i. q. Arab. נַרְגֵּז (fut. 1.)
6. to be swift, nimble. Hab. 1:8.
(Several words denoting sharpness have this signification; comp. in Greek, ἀκροβ. 3, in Lat. acer; in Syr. [MAX].)
Others: to be sharp-sighted. Comp. נַרְגֶּז.
Hoph. pass. Ezek. 21:14, 15, 16.
[21:9, 10, 11.]

Deriv. נַרְגֶּז.
1. נַרְגֶּז, fut. apoc. נַרְגֶּז, to rejoice. Ex. 18:9. Job 3:6 נַרְגֶּז נַרְגֶּז יְהִי let it not rejoice among the days of the year.
Pi. to make serene or joyful. Ps. 21:7.
Deriv. נַרְגֶּז.

II. נַרְגֶּז i. q. נַרְגֶּז to be or become sharp.
Hiph. to sharpen. Prov. 27:17 נַרְגֶּז נַרְגֶּז נַרְגֶּז נַרְגֶּז iron becomes sharp on iron, so one man sharpens the countenance of another. נַרְגֶּז in the former part of the verse is the fut. apoc. of Kal; in the latter part, the fut. apoc. of Hiphil.


נַרְגְּז f. verbal from נַרְגֶּז no. I. dec. X. joy, gladness. 1 Chr. 16:27. Neh. 8:10.


גָּדוֹל proper name of a city of the Benjamites, situated on a mountain. Ezra 2:23. Neh. 7:37. 11:34. In 1 Mac. 12:38, it is called 'Aldad. Comp. Josephus J. A. 111. 11.

גָּדוֹל plur. Chald. breast, i. q. Heb. נַרְגֶּז. Dan. 2:32. (In the Targums we find the singular נַרְגֶּז.)

2. to omit, to forbear, not to do. 1 K. 22:6. 15 נַרְגַּז נַרְגַּז shall we go,...or shall we omit it? Ezek. 2:5. Jer. 40:
3. to quit, let alone, desert, give up, leave off; (1.) constrained with נ of the person, Ex. 14:2 נַרְגַּז נַרְגַּז let us alone. Job 7:16. 19:14 נַרְגַּז נַרְגַּז my kinsfolk desert me.—In a different sense 2 Chr. 35:21 נַרְגַּז נַרְגַּז נַרְגַּז desist from God, who is with me, i. e. be afraid of him. Is. 2:22. (2.) with נ of the thing, 1 Sam. 9:5. Prov. 23:4. Ps. 49:9 he gives it up for ever. With an accus. of the thing, Judg. 9:9 ff. (3.) with נ and an infinit. of the action, 1 K. 15:21 he left off building. Hence, to avoid doing anything, Ex. 23:5.
4. to be idle, to rest, to keep holiday. 1 Sam. 2:5. Job 14:6. Judg. 5:6 נַרְגַּז נַרְגַּז the highways were idle, i.e. deserted; (comp. Is. 33:8.)
Note. The imperative נַרְגַּז is constrained with a dative of the pronoun נ, נַרְגַּז, 2 Chr. 25:16. 35:21. Is. 2:22.

גָּדוֹל verbal adj. from נַרְגַּז, dec. V. b.
1. one who forbears. Ezek. 3:27.
2. frail, transitory. Ps. 39: 5.
3. forsaken by men. Is. 53: 11.

יִשָּׁר m. verbal from יִשָּׁר, place of rest, regions of the dead. Is. 38: 11.

דָּמַךְ m. See יִשָּׁר, place of rest, regions of the dead. Is. 38: 11.


Dan. 10: 4. Aram. תִּירָבָא; Arab. תִּירָבָא.

דָּמַךְ found only Ezek. 21: 19 דָּמַךְ יִשָּׁר יִשָּׁר usually rendered (as if a denom. from יִשָּׁר,) which penetrates into their inward parts. Better according to the ancient versions, which terrifies them, i. q. יִשָּׁר by transposition. According to the Syriac usage, to surround in a hostile manner.

דָּמַךְ m. const. יִשָּׁר, with suff. יִשָּׁר; Plur. יִשָּׁר const. יִשָּׁר; dec. VI. a. and k. (In Arab. חַתָּן a curtain which separates the inner part of a tent from the outer.)


2. figuratively, יִשָּׁר Job 9: 9. the remotest south, penetralia austri; (comp. יִשָּׁר יִשָּׁר) also without יִשָּׁר in the same sense, 37: 9. But perhaps in these two passages it means the chambers or storehouses of the south wind.—יִשָּׁר יִשָּׁר the innermost parts of the belly, Prov. 18: 8. 26: 22. יִשָּׁר יִשָּׁר the chambers of hades, Prov. 7: 27.

תִּירָבָא Zech. 9: 1. anciently a great city, east of Damascus, giving name to the surrounding country. See Michaelis Suppl. p. 676. and Ugolini Thes. T. VII. no. 20.

שָׁבַע to be new. In Kal not used.

חיתנה, to renew one's self. Ps. 103: 5.


דָּמַךְ m. verbal from יִשָּׁר, 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 יִשָּׁר יִשָּׁר on the first day of the third month, tertii calendis. Hos. 5: 7 יִשָּׁר יִשָּׁר 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.— יִשָּׁר יִשָּׁר a month long, a whole month, (see יִשָּׁר) Gen. 29: 14. Num. 11: 20, 21.


דָּמַךְ see יִשָּׁר.

בָּרַע to be guilty, to owe, to transgress, as in Aram. and Arab.
Pi. בָּרַע to make guilty, to cause to owe. Dan. 1: 10.

בָּרַע m. verbal from בָּרַע, debt. Ezek. 18: 7.


דָּמַךְ to draw a circle, to measure with a compass. Job 26: 10. Deriv. of course יִשָּׁר.

דָּמַךְ m. verbal from יִשָּׁר, circle, arch; spoken of the arch of heaven, Prov. 8: 27. Job 22: 14. of the circle of the earth, Is. 40: 22.

דָּמַךְ denom. from יִשָּׁר, (like יִשָּׁר from יִשָּׁר,) always joined with יִשָּׁר.
2. to propose an allegory. Ezek. 17:2.

γενομαι found only in Piel γεν., in poetry, i. q. γεγενομαι, to show, declare. Job 32:10, 17. Constrained with an accus. of the person, Job 32:6. with suff. 15:17. 36:2. but likewise with a dative, Ps. 19:3.


חָוִי m. dec. I.a. and VI.a.


2. i. q. נִים 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. אֶדְמָן'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.

חָוֵי Chald. to sew together. Aph. to repair (a wall.) Ezra 4:12.

חָוִי m. (comp. Chald. בַּל to sew together.)

1. a thread. Ecc. 4:12. Used proverbially, Gen. 14:23 נָתַן הַלֶּחֶק נַקּוֹל הַלֶּחֶק from a thread even to a shoe-lacelet, i.e. not the least thing. So the Latins, ne hilo(n) (i. q. filum) quidem, not even a thread; whence nihil.

2. a line, cord. Josh. 2:18.

3. a band, fillet. Cant. 4:8.

חָיוָה a gentile noun, the Hivites, a Canaanitic tribe at the foot of Mount Hermon, Josh. 11:3. also in Mount Lebanon, Judg. 3:3.

חָיוֹנִי or חֲיוֹנִי, 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 צִיוֹנִים, 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. הַזָּה. Others, with less probability, Chuda on the Caspian Sea; whence the Caspian Sea is called in Russian Chwulinskoje More.

I. חָלוּל and חָלוּל literally, to turn, to twist. (Arab. حَلَل, whence حَلَل round about.)

1. to be pained, (as if torqueri, comp. נַּחַמ no. III.) Jer. 3:3. especially to be in labour, to travail, Is. 13:8. 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. Constrained with נ 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 נָתַן נַשַּׂע לִשָּׁעַר אֲמָר נָתַן נַשַּׂע 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 נַשַּׂע נָתַן נַשַּׂע נַשַּׂע נָתַן נַשַּׂע the sword shall fall on his cities. Lam. 4:6 נָתַן נַשַּׂע נַשַּׂע נַשַּׂע נַשַּׂע נַשַּׂע no hands fell on her. (This signification of נַשַּׂע is found in the Targums.)

6. to be strong, lasting, permanent. (On the connexion of this with the primary signification, see נָתַן, נַשַּׂע. In Arab. נַלַל (med. Vav) idem. In Aram.
Ps. 10:5 to strengthen. Deriv. הָנָּה strength.)
Ps. 10:5 his ways are strong, i.e. his actions prosper. Job 20:21
his prosperity shall not be lasting. (Others connect this signification
with that of waiting; see הָנָּה no. II.)
Hiph. causat. of Kal no. 2. to shake.
Ps. 29:8.

Hoph. to be made to bring forth. Is. 66:8.
Pilel לָזֵא 1. to dance in a circle. Judg. 21:23.
2. i.q. Kal no. 2. to tremble. Job 26:5.
3. i.q. Kal no. 4. to bring forth. Job 39:1. Prov. 25:23. to form, to
make generally, Deut. 32:18. Ps. 90:2.
Causat. Ps. 29:9.

Prov. 8:24, 25. Ps. 51:7.

Hithpael לִלְזֵא.
1. to be pained or tormented. Job 15:20.

Hithpael לִלְזֵא to be pained or
grieved. Est. 4:4.

Deriv. out of course לָזֵא, לָזֵא, לָזֵא. II. לָזֵא and לָזֵא i.q. לָזֵא to wait,

Hithpael idem. Ps. 37:7.

לָזֵא m. 1. sand. Ex. 2:12. generally
in the phrase לָזֵא הָיְתָה הָיוֹת הָיוֹת חָוָה in sand of the
sea, 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 phœnix, but
perhaps a mere conjecture from the con-
text. The Babylonian MSS read הָנָּה.

לָזֵא proper name of an Aramean
country. Once Gen. 10:23. It is sup-
posed by some to be Calesiria, from
the Chald. הָנָּה a valley; but the ety-

mological grounds are insufficient.

לָזֵא m. adj. black. Gen. 30:32 f.
The root לָזֵא is kindred with לָזֵא to be
hot, which in Arabic signifies also to be
burnt by the sun, to be black.

לָזֵא f. dec. X. a wall. Ex. 14:22.
29. Deut. 3:5. 28:52. Root prob. לָזֵא
i.q. Arab. לָזֵא to surround, protect.

Plur. לָזֵא (with singular meaning, like לָזֵא) a wall. Jer. 1:18. comp. 15:
20. Hence,

Dual לָזֵא between the two walls

לָזֵא, fut. לִזֵּא, לִזֵּא, also לִזֵּא.

1. to have compassion, to pity; con-
strued with לָזֵא of the person. Ps. 72:13.
Also to be grieved or troubled, construed
with לָזֵא of the thing, Jon. 4:10 לָזֵא לָזֵא
lָזֵא לָזֵא thou art grieved on account of
the vicinus. (comp. Gen. 45:20.)

2. to spare, construed with לָזֵא. Neh.
2:17. (In Aram. לָזֵא construed with
לָזֵא.)

3. Instead of the simple construction
given above, we find more commonly in
the significations nos. 1. and 2. the fol-
lowing phraseology, לָזֵא הָיְתָה mine eye
looks with pity or indulgence on any one.
Gen. 45:20 לָזֵא לָזֵא לָזֵא
and be not troubled about your uten-
sils. Deut. 7:16 לָזֵא לָזֵא לָזֵא
18. Ezek. 5:11. 7:4. 9. Once with the
omission of לָזֵא, 1 Sam. 24:11 לָזֵא
and (mine eye) looked with compassion
on thee, i.e. I spared thee from com-
passion. Similar examples in which
actions are attributed to particular mem-
bers of the body, are very common;
(comp. לָזֵא joined with לָזֵא with the
same, Judg. 7:11. 2 Sam. 16:21. לָזֵא
with לָזֵא; etc.)

לָזֵא, לָזֵא m. dec. I. coast, shore. Gen.
לָזֵא margin, bank, shore.)

לָזֵא 1. as an adv. without, abroad;
denoting the place where, as לָזֵא לָזֵא
one born out of the house, Lev. 18:9.
also the place whither, Deut. 23:13.
With לָזֵא parag. לָזֵא in the same senses,

Deriv. ӯי. (or ӯי) i. q. ӯי the bosom. Ps. 74: 11 Keth.

ӯי, fut. ӯי to become white, to grow pale, spoken of the face. Is. 29: 22.
(Aram. ӯי idem.)

I. ӯי m. fine white linen or cotton. Est. 1: 6. 8: 15. Sept. βιστᾶς. Arab. ӯי white silk; which may be the meaning of the Hebrew word, for Median garments were made of silk. Ethiop. ӯי (ḥhr) white silk.

II. ӯי and ӯי, dec. I. i. q. ӯי no. II. hole, cavity. Is. 11: 8. 42: 22. (In Arab. with خ.)

I. ӯי i. q. ӯי no. I. white linen, (or silk.) With an uncommon plural termination ӯי. Is. 19: 9.

II. ӯי m. dec. I. 1. 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.


 הללו m. Chald. white. Dan. 7: 9.

הARAM, 1. proper name of a king of Tyre, contemporary with Solomon. 2 Chr. 2: 2. Otherwise called /todo, 2 Sam. 5: 11. 1 K. 5: 15. [5: 1.] 2. of a Tyrian artist, 2 Chr. 4: 11, also called חזר 1 K. 7: 40.


I. הנידמ 1. to make haste, to hasten. Is. 8: 1, 3. 1 Sam. 20: 38. Deut. 32: 35. Ps. 70: 6. חזר LORD O God, hasten to me. 141: 1. Part. pass. ӯי hastening, or in haste, with an active signification, (comp. וְיָדַע.) Num. 32: 17.

2. to move violently, to rage, to be ardent. Job 20: 2 ӯי ינפל on account of my ardour within me.

II. הנידמ as in Chaldaic, to perceive by the senses, to feel, for example, pain, joy, pleasure. Ecc. 2: 25 ӯי who has enjoyed pleasure?

הזה For Hab. 2: 17, see מַזָּה.

הזה m. verbal from מְזָה, 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.

הזה m. Hazael, proper name of a king of Syria. 1 K. 19: 15, 17. 2 K. 8: 9, 12. חזר the house of Hazael, i.e. Damascus, Am. 1: 4.

הזה 1. in poetry, i. q. יָדַע to see, behold. Job 21: 1. Ps. 46: 9, 58: 9. Construed with יָדַע, to see or regard with satisfaction, Ps. 27: 4. 63: 3. Cant. 7: 1. [6: 13.] Job 36: 25. In a different
2. used especially in a religious sense; e.g. מַעַרְכָּה נָא נֲנָע יָרוּ 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 מַעַרְכָּה הָא כֹּצְלֵי, תְּאֹרֶץ יִרְאוּ to the oracle which Habakkuk saw, i.e. which was revealed to him. Ezek. 13:6 מַעַרְכָּה 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 יִרְאוּ, יִרְאֵה, יִרְאֵה, יִרְאָה, יִרְואַנְו.

רָאִים and רָאִים Chald. to see. Dan. 5:5, 23. 3:19 רָאִים נָא יָרוּ seven times more than it had ever been seen, i.e. known, to be heated. Infin. יָרָא, Ezra 4:14. (In Syr. idem.)

רָאִים m. dec. IX. b. the breast, spoken only of animals. Ex. 29:26, 27. Lev. 7:30, 31. Plur. נְרָא, Lev. 9:20, 21.

רָאִים m. verbal from יָרָא, dec. IX. a.
1. a seer, prophet, in later Hebrew, i. q. יָרָא, יָרָא. 1 Chr. 21:9. 25:5. 29:29.
2. i. q. יָרָא no. 3. (q.v.) a covenant, agreement.

2. form, appearance. 7:20. (Syr. רבָּא.)

רָאִים m. verbal from יָרָא dec. III. a.
2. a divine revelation. 1 Sam. 3:1. 1 Chron. 17:15. Prov. 29:18.

רָאִים f. verbal from יָרָא, dec. III. a. vision, revelation. 2 Chr. 9:29.

רָאִים Chald. sight. Dan. 4:8, 17. [4:11, 20.]
from girding one's self; hence this transfer of signification is found in several words. Comp. תִּרְדָּמָה no. 6. רָדָמָה; and for examples in Arabic, see Bocharti Hieroz. I. p. 514 f.) Ezek. 30: 21. More frequently intrans. to be or become strong, Josh. 17: 13. Judg. 1: 28. Gen. 41: 56, 57. Constrained with רָדָמָה to be stronger than, to conquer, 1 Sam. 17: 50. Constrained with רָדָמָה, idem, 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: 11.

6. figuratively, to be firm, strong, undaunted.—רָדָמָה רָדָמָה be strong and courageous, Deut. 31: 7, 23. comp. Dan. 10: 19. רָדָמָה רָדָמָה the hands of any one are strong, i.e. he himself is strong, undaunted, Judg. 7: 11. 2 Sam. 16: 21. (comp. רָדָמָה joined with רָדָמָה.)

7. to be hard, obstinate, inflexible, i.q. רָדָמָה. 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 רָדָמָה).


2. to fortify or intrench, 2 Chr. 11: 11, 12. 26: 9. to repair what is decayed, 2 K. 12: 8, 9, 13, 15. constrained with רָדָמָה. 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 סְדָרָמָה סְדָרָמָה he gave him courage with God.—רָדָמָה רָדָמָה to strengthen one's own hands, to take courage, Neh. 2: 18.

6. to support, help, assist. 2 Chr. 29: 34. Ezra 6: 22. 1: 6 and all their neighbours רָדָמָה רָדָמָה assisted, i.e. presented them with silver vessels, etc.

7. constrained with רָדָמָה to harden the heart. Ex. 4: 21. רָדָמָה רָדָמָה to shew one's self stiff-necked, Josh. 11: 20. Jer. 5: 3. Ps. 64: 6 רָדָמָה רָדָמָה they are resolute in a wicked deed.

Hiph. רָדָמָה. 1. to bind fast, especially to fasten the hand on any thing; hence, to seize or take hold of. in Greek ἀρπάζειν. The original construction is found Gen. 21: 18 מְשַׁמְּשׁוּ מְשַׁמְּשׁוּ fasten thin hand on him, i.e. hold him in thine hand. Hence the verb is constrained with רָדָמָה, 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 רָדָמָה רָדָמָה pangs take hold of thee. Also with an inverted construction, Jer. 49: 24 רָדָמָה רָדָמָה she seizes hold of terror; comp. Job 18: 20. 21: 6. Constrained with רָדָמָה, 2 Sam. 15: 5. with רָדָמָה, Job 18: 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 רָדָמָה 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; constrained with רָדָמָה Lev. 25: 35. Comp. רָדָמָה an helper, Dan. 11: 1. constrained 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. 48: 2.

2. to feel one's self strengthened, 1 Sam. 30: 6. Ezra 7: 28. to take courage, 2 Chr. 15: 8. 23: 1. 25: 11.

3. to act courageously. 2 Sam. 10: 12. Constrained with רָדָמָה to oppose, 2 Chr. 13: 7, 8.

4. to assist any one, constrained with רָדָמָה and רָדָמָה. 2 Sam. 3: 6. 1 Chr. 11: 10. Dan. 10: 21.

רָדָמָה m. verbal adj. from רָדָמָה, dec. IV. e.

(port in. m. verbal adj. from הער, idem. Ex. 19: 19. 2: Sam. 3: 1.

with suff. הא, verbal from שופด้, dec. VI. g. strength, help. Ps. 18: 2.

m. verbal from שופ, dec. VI. m. idem. Ex. 13: 3, 14, 16.

f. dec. X. strictly an infin. from שופ.

2 Chr. 12: 1. 26: 16. when he had gained strength.
2. Is. 8: 11. when the hand (of God) urged me, Comp. the verb Ezek. 3: 14. Jer. 20: 7.

3. Dan. 11: 2 שופ as he supports himself on his riches.

m. (the strength of Jehovah) Hezekiah, the proper name of a king of Judah. 2 K. 18: 1. 10. Also called שופ, Hos. 1: 1. Is. 1: 1.

fem. of שופ. 1. force, violence. שופ by force or violence, Sam. 2: 16.

Ezek. 34: 4. vehemently, mightily, vehementer, Judg. 4: 3. 8: 1.
2. the repairing (of a building). 2 K. 12: 13. comp. the verb פס. no. 2.

m. with suff. שופ, plur. שופ (with Dagesh forte implied, as in תנ, plur. תנ) i. q. תנ, literally, a thorn; hence,
1. a ring, such as was put through the nose of wild animals, and to which the bridle was fastened. 2 K. 19: 28. Is. 37: 29. Also such an one as was passed through the jaws of sea-monsters, Ezek. 29: 4. comp. Job 40: 26. [41: 2.] under תג no. 2.
2. Ex. 35: 22. nose-ring, a female ornament; or according to Kimchi a buckle or clasp, to fasten together one's garment; (comp. French épingle, a pin, from Lat. spinula, a small thorn, and Tac. Germ. 17.)

1. to slip, to fall. Prov. 19: 2.
2. to err, go astray, to miss the goal.

(Comp. Hiph. Judg. 20: 16.) Prov. 8: 36 ובעש ובעש he who misseth me wrongeth his own soul. Antith. 30 verse 35. Job 5: 24 thou visitest thy dwelling יִשְׁמַר וּכְפֶר and missest nothing, i.e. thy hope is not frustrated, nothing is wanting. (In Ethiop. ובעש frustrari spe potiundi, carere.)

3. to sin, since virtue is regarded as a path from which the sinner strays, or on which he slips. (Comp. the Greek εἰρηνάλοι, and Eng. to err.) The person against whom one sins, is preceded by ו, as, ובעש to sin against Jehovah, Gen. 20: 6, 9. 1 Sam. 2: 25. 7: 6. The person or thing in respect to which, or the action by which one sins, is preceded by ו, Gen. 42: 22. Lev. 4: 23 רבע in which he hath sinned. Neh. 9: 29, by ו, Lev. 5: 5. Num. 6: 11. Neh. 13: 26. or put in the accus. Lev. 5: 16 רבע נון what he hath sinned taken from the sanctuary.

4. to owe, to forfeit; construed with an accus. Lev. 5: 7. comp. verse 11. Prov. 20: 2 רבע he forfeits his own life, or brings it into danger; comp. Hab. 2: 10.

Pl. רבע 1. to be punished, or to suffer for anything; construed with an accus. Gen. 31: 39.

2. to offer as a sin-offering, Lev. 6: 19 [20] רבע he that offers it as a sin-offering. 9: 15 רבע and he offered it as a sin-offering.

3. to purify, to cleanse, i. q. רבע; as persons, Num. 19: 19. Ps. 51: 9. as sacred utensils, the temple, etc. Ex. 29: 36. (construed with ו.)

Hiph. רבע 1. i. q. קלח no. 2. to miss the mark, spoken of archers. Judg. 20: 16. (In Arab. conj. IV.)

2. causat. of קלח no. 3. to cause to sin, to seduce. Ex. 23: 33. 1 K. 15: 26 רבע ובעש ובעש and in his sin, wherewith he made Israel to sin. 16: 26. 2 K. 3: 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. ותּוּ וָאֵלֵיךָ Is. 21:4. also the Arab.プラン.


טּוּ כְּרֶם m. (with Kamets impure) verbal from כְּרֶם, dec. I.
2. one liable to punishment, an offender. 1 K. 1:21.

טּוּ כְּרֶמֶשׁ f. verbal from כְּרֶמֶשׁ, a sin. Gen. 20:9.

טּוּ כְּרֶמֶשׁ fem. of טּוּ כְּרֶמֶשׁ.
1. a sin. Ex. 34:7.
2. a sinful woman, pecatrix. Am. 9:8.


טּוּ כְּרֶמֶשׁ f. const. כְּרֶמֶשׁ, plur. כְּרֶמֶשׁ, fem. of טּוּ כְּרֶמֶשׁ, dec. XIII. o.
2. a sin.—Also that wherein one sins, Deut. 9:21.

3. expiration, purification. Num. 8:7 כְּרֶמֶשׁ נָא water of purification, i.q. כְּרֶמֶשׁ. 4. a sin-offering. Lev. 6:25, 30. (For its distinction from כְּרֶמֶשׁ, see that article.)

טּוּ כְּרֶמֶשׁ to hew wood, to form by hewing. Deut. 29:11. Josh. 9:21, 23. (Comp. כְּרֶמֶשׁ to hew stones.)
Pu. to be heen out. Ps. 144:12.

טּוּ כְּרֶמֶשׁ fem. plur. Prov. 7:16. variegated coverings. (Arab. خَلَطَ لَحْمًا to be particoloured; Syr. خَلَطَ لَحْمًا a particoloured garment.)

טּוּ כְּרֶפֶנֶשׁ f. wheat. Ex. 9:32. Plur. כְּרֶפֶנֶשׁ Gen. 30:14. and כְּרֶפֶנֶשׁ Ezek. 4:9. The singular denotes the plant, the plural the grain.

טּוּ כְּרֶפֶנֶשׁ to make an animal tractable, by putting a muzzle on his mouth, or a ring through his nose. (Arab. خَلَطَ لَحْمًا.) Metaphorically, Is. 48:9 כְּרֶפֶנֶשׁ I tame (my anger) or I restrain (myself) towards you. For the ellipsis, see כְּרֶפֶנֶשׁ.


כְּרֶפֶנֶשׁ m. 1. a branch, twig. Is. 11:1.
2. a rod. Prov. 14:3 in the mouth of a fool arrogation is a rod. (Syr. מְנוּנַת staff, rod.)

כְּרֶפֶנֶשׁ, const. כְּרֶפֶנֶשׁ, fem. כְּרֶפֶנֶשׁ, plur. כְּרֶפֶנֶשׁ, const. כְּרֶפֶנֶשׁ, verbal from כְּרֶפֶנֶשׁ, dec. VIII. j.
4. reviving, living again; in the phrase כְּרֶפֶנֶשׁ Gen. 18:10, 14. 2 K. 16:17. when the season revives, i.e. in the coming year, זְרַע הָאָרוֹן זְרַע. (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, כְּרֶפֶנֶשׁ (by) the life of Pharaoh, Gen. 42:15, 16. כְּרֶפֶנֶשׁ (by) the life of thy soul, 1 Sam. 1:26. 17:55. Before the name of Jehovah, כְּרֶפֶנֶשׁ is used; hence, כְּרֶפֶנֶשׁ כְּרֶפֶנֶשׁ as Jehovah liveth, and as thy soul liveth, 1 Sam. 20:3. 25:26.—But this significance we find more commonly in the Plur. כְּרֶפֶנֶשׁ, כְּרֶפֶנֶשׁ (Job 24:22. 1. life—כְּרֶפֶנֶשׁ breath of life, Gen. 6:17. כְּרֶפֶנֶשׁ נֶפֶשׁ tree of (immortal) life, Gen. 2:9. comp. 3:22, 24.
2. means of living, sustenance. Prov. 27:27.
the way to happiness, 2:19, 5:6.

something intricate or complicated, (from מַקְוָה makoḥ, Arab. מַכֶּה makhē, to bend off; conj. II. to tie knots.) Hence,
1. cunning, artifice. Dan. 8:23.
2. a riddle, i.e. an intricate speech; comp. מַקְוָה makoḥ, to give out a riddle, מַקְוָה makoḥ, to solve a riddle, Judg. 14:12-19.
3. i. q. מַקְוָה makoḥ, 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. 12:8.

םָכ, fut. מָכַך, apoc. מָכַך.
Pi. מָכַך 1. to make alive, to restore to life. Ps. 30:4. 1 Sam. 2:7.
3. metaphorically, to rebuild (a city.) 1 Chr. 11:8. comp. Neh. 3:34 [4:2] מָכַך will they revive the stones again? i.e. form them again into a building?
Hiph. 1. to restore to life. 2 K. 8:1.5.


Aph. part. מָכַך preserving alive, (Syr. מָכַך) Dan. 5:19.

םָכ verbal adj. from מָכ, dec. IX. a. Plur. fem. מָכ lively, strong, vigorous, Ex. 1:19.

םָכ f. const. מָכ, also poetically מָכ, (See Gesenius' Lehrgeb., § 127. 3.) fem. of מָכ, dec. X.

1. living; hence, a living soul, an animal. Gen. 37:20, 33.—Often collectively, as מָכַך every animal, Gen. 7:14. 8:1, 17, 19. מָכַך, מָכַך the beasts of the field, often opposed to tame animals (רַבְרַבְרַב) Gen. 1:24, 25, but sometimes including them, Lev. 11:2, 47.
2. as an abstract noun, life; but only in poetry, (otherwise מָכ) Job 33:18, 22, 38. Ps. 143:3.
4. i. q. מָכ a band or company of men. 2 Sam. 23:11, 13.


םָכ f. verbal from מָכ, life. 2 Sam. 20:3.

םָכ i. q. מָכ to live, but inflected as a verb Ain doubled, like the Arab. חָי.

Hence the pret. מָכ he lived, Gen. 5:5 מָכַּך all the days of Adam which he lived. 3:22 מָכַּךְ מָכַּךְ and he shall eat and live forever. Num. 21:8 מָכַּךְ מָכַּךְ and he shall see it and be cured. These examples ought not to be confounded with those in which מָכ is an adj.; as Gen. 43:7 מָכַּךְ מָכַּךְ is your father yet alive? an pater vester adhuc virus scil. est?

םָכ see מָכ.
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Job m. const. לי, plur. לִיָּוָּו, dec.
VI. 3. (see לי no. 6.)
1. power, strength, courage. Ps. 18: 18:
33, 40. 33:16. לִיָּוָּו to shew courage, to
do valiantly, Num. 24:18. Deut. 8:
2. a military force, a host. Ex. 14:
28. לִיָּוָּו a captain of the host, 2 Sam.
24:2. לִיָּוָּו men of war, soldiers,
Deut. 3:18. 1 Sam. 14:52. Ps. 110:3
לִיָּוָּו in the day of thy power, i.e.
at the time of drawing out thy forces.
3. substance, riches, wealth. Gen. 34:
29. Job 20:15. לִיָּוָּו to acquire
wealth, Deut. 8:17, 18. Ruth 4:11.
4. figuratively, integrity, virtue, i.q.
Lat. virtus. לִיָּוָּו men of activity or int-
12:4, 31:10. לִיָּוָּו honest, virtuous,
1 K. 1:52. לִיָּוָּו to act virtuously,
Prov. 31:29.
5. the strength of a tree, poetically
for its fruit. Joel 2:22. comp. גָּז Job
31:39.
2. a host. Dan. 3:20. 4:32. [35.]
לִיָּוָּו and לִיָּוָּו m. dec. I. a.
1. a host. 2 K. 18:17. Once לִי Obad.
20. also in the Keri of Ps. 10:10 לִיָּוָּו
the multitude of the desponding; but
the Kethib is preferable. See לִיָּוָּו.
2. i.q. Lat. pomerium, a space with-
out the wall of a city, but considered as
a part of its defence, perhaps somewhat
raised, like a small wall. 2 Sam. 20:15.
1 K. 21:23. Ps. 48:14, 122:7. Per-
haps figuratively, Hab. 3:19. Sept. περ-
τίκηςμα, περίτοικος. Vulg. antemurale.
(In the Talmudical writers, לִי denotes
a space, 10 cubits broad, round the wall
of the temple; see Lightfooti Opp. T. II.
193.)
לִיָּוָּו m. and לִיָּוָּו f. (Job 6:10.)
See לִי nos. 1, 2.
1. pain, especially of childbirth. Ps.
2. trembling, fear. Ex. 15:14.

Ps. 48:14. according to the
usual punctuation, i.q. גָּז no. 2. But
the Sept. Vulg. Syr. Chald. Jerome and
18 MSS. read with Mappik לִי from גָּז.
2 Sam. 10:16. and לִי Verse 17. a city not far from the Euph-
frates, where David smote Hadadezer.
לִי a sacerdotal city in the tribe of
Judah. Once 1 Chr. 6:43. [58.]
לִי m. Job 41:4. [12.] a Chaldaic
form for גָּז grace, beauty, gratia. (In
Chald. גז, also גָּז, גָּז i. q. Heb. גז.
לִי m. a wall. Ezek. 13:10. (In
Chald. and Arab. idem.)
לִיָּו, fem. לִי, denom. adj. from
לִי, 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. לִיָּו without, 1 K.
6:29, 30.
לִי, rarely גָּז, m. dec. I. a.
1. the bosom. 1 K. 3:20. Ex. 4:6, 7.
גָּז לִיָּו to lie on the bosom, i.e. to
have conjugal intercourse, 1 K. 1:2.
Mic. 7:5. גָּז לִיָּו the wife that rests on thy
bosom, Deut. 18:7. 28:54. comp.
verse 56. גָּז לִיָּו a present in the bosom,
i.e. a secret present, Prov. 21:14. comp.
17:23. גָּז לִיָּו to render into the bos-
om of any one, i.e. to recompense him,
Ps. 79:12. Is. 65:6, 7.
2. the bosom or lap of a garment.
Prov. 16:33.
3. figuratively, sinus currús, the hol-
low cavity of a chariot or wagon, 1 K.
22:35. the cavity of an altar where
the fire burns, Ezek. 43:13.
4. the inward part generally. Job 19:
27.
גָּז i. q. גָּז to be in haste. Hence,
גָּז Ps. 71:12 Kethib; and
גָּז adv. in haste, soon. Ps. 90:10.
לִי m. with suff. גָּז, dec. VIII. b.
(Arab. נהנָם, Aram. נהם) the pa-
lute; (1.) as the organ of taste, Job 12:
11. comp. 6:30. Ps. 119:103. (2.) as
the organ of speech, Prov. 8:7 גָּזֶה
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!

םָנְגָלָה to wait. Once Is. 30:18.


[41:1.] Is. 19:8. Hab. 1:15. Probably fem. of יָנְגַלָה the palate, as the hook catches in the palate or throat of the fish. (Also in Chald.)

זָנְגָלָה proper name of a hill in the desert of Ziph. 1 Sam. 23:19, 26:1, 3.


זָנְגַלָה m. red, spoken of the eyes inflamed with wine. (Root יָנְגָלָה i. q. Arab. יָנְגַלָה occlus rubedine suffusus est.) Gen. 49:12. Hence, יָנְגַלָה f. denom. from יָנְגַלָה, redness, as of the eyes from drinking wine. Prov. 23:29.

זָנְגַלָה, fut. יָנְגַלָה, to be or become wise, to act wisely. Prov. 6:6, 23:19. Constrained with an accus. Ecc. 2:19 יָנְגַלָה יָנְגַלָה my substance, which I have earned by my wisdom.

Pi. to make wise. Job 35:11.

Hiph. idem. Ps. 19:8.

Hithp. 1. to think one’s self wise. Ecc. 7:16.

2. to act wisely, constrained with ו Ex. 1:10.

זָנְגַלָה verbal adj. from יָנְגַלָה, dec. IV. c.

1. skilful, dexterous. Is. 3:3. (Sept. מַשְׂפַּה.) Ex. 28:3. יָנְגַלָה יָנְגַלָה all who are skilful workmen. 31:6. 35:10. 36:1, 2, 8. Jer. 10:9 יָנְגַלָה יָנְגַלָה a work of skilful men. Comp. the Homeric expression ἔργαν ἐραντόν.

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.


זָנְגַלָה f. verbal from יָנְגַלָה, dec. X.


Also joined with יָנְגַלָה, 35:26, 35.


זָנְגַלָה f. verbal from יָנְגַלָה, wisdom.


זָנְגַלָה f. wisdom; construed as a singular, Prov. 14:1.

זָנְגַלָה see יָנְגַלָה.

זָנְגַלָה m. verbal from יָנְגַלָה Pi. no. 4. dec.

1. profane, common, in opposition to holy or consecrated. Lev. 10:10. 1 Sam. 21:3, 6.

זָנְגַלָה 2 Chr. 16:12. i. q. יָנְגַלָה to be sick, diseased. Deriv. יָנְגַלָה.

זָנְגַלָה plural of יָנְגַלָה.

זָנְגַלָה f. dec. X. rust, for example, of brazen pots. Ezek. 24:6 ff. (Root perhaps יָנְגַלָה i. q. Arab. יָנָגִלָה to rub, to scrape off.)

זָנְגַלָה m. const. יָנְגַלָה (as if from יָנְגַלָה), with suff. יָנְגַלָה, dec. IV. c. milk, sweet milk, different from יָנְגַלָה. Gen. 18:8. 49:12. Prov. 27:27. Is. 60:16.

זָנְגַלָה and יָנְגַלָה m. with suff. יָנְגַלָה, plur. יָנְגַלָה, const. יָנְגַלָה, dec. VI. j and k.

1. fat. Gen. 4:4. Lev. 3:3. Figuratively, the best or most eminent of its kind, Num. 18:12.—יָנְגַלָה the fat of
the land, i.e. its best productions, Gen. 45:14. | Ps. 81:17. 147:14. and the κοιλός, Deut. 32:14. (comp. Is. 34:6.) the fat, the kidney fat of wheat, i.e. the finest wheat. comp. Num. 18:12.

2. figuratively, a fat, i.e. an unfeeling heart. Ps. 17:10. comp. 73:7. (Others comp. the Arab. בַּלֶגֶל pericardium.)

םְפַלְפַל Judg. 1:31. proper name of a city in the tribe of Asher.

אֵלֶפֶת Ezek. 27:18. in Greek Χαλεπ, now Aleppo, a city of Syria, celebrated for its wine, the common drink of the Persian kings.


זֶבֶל m. dec. VI. k. length of life.

Ps. 39:6. 89:48. (Root Arab. לא to last, endure.)


3. world. (Comp. נוֹם.) Ps. 49:2:17.


5. to be weak, feeble. Judg. 16:7 ff.

6. to be pained. Prov. 23:35.

7. to be sick. Gen. 48:1. 2 K. 13:14. יִקְשֶׁה he was diseased in his feet, 1 K. 15:23. to suffer from a wound, 2 K. 1:2. 1 Sam. 31:3. יִקְשֶׁה a sore evil, Ecc. 5:12, 15.

8. to be concerned about any one, construed with יִקְשֶׁה. 1 Sam. 22:8.


10. יִקְשֶׁה to afflict with sickness, Deut. 29:21. Passively, Ps. 77:11 יִקְשֶׁה this is my infirmity.


1. to cause a wound to be malignant; hence, metaphorically, to afflict, to grieve. Prov. 13:12.

2. intras. Hos. 7:5 on the (festival) day of our king יִקְשֶׁה the princes fell ill from the heat of wine.

Hoph. to be wounded. 1 K. 22:34.


12. יִקְשֶׁה f. dec. X. a cake. 2 Sam. 6:19. especially one presented as an offering, Lev. 8:26. 24:5. Root יִקְשֶׁה to bore through; probably because the cakes were perforated, as among the Arabians and modern Jews.


5. יִקְשֶׁה Josh. 15:51. 21:15. Jer. 48:21. a sacerdotal city in the tribe of Judah; perhaps the same with יִקְשֶׁה 1 Chr. 6:43. [6:58.]
m. act of leaving behind. Prov. 31:8 עַדָּתָ לָאֵת behind, orphans. (Arab. خِلْفُ conj. II. to leave children behind.)

Hebrew

f. verbal from בָּדַע overthow, defeat. Ex. 32:18.

Calahene, proper name of a province in the northern part of Assyria. 2 K. 17:6. 18:11.

f. verbal from Pilpel of בָּדַע.

1. pain, as of a woman in travail. Is. 21:8.

found only 1 K. 20:33 עַדָּתָ לָאֵת probably, they hastened and sought confirmation whether it was from him. In the Mishnah (T. V. p. 216. T. IV. p. 42. ed. Surenhus.) בָּדַע signifies to confirm; hence perhaps in our passage causatively, to seek confirmation. The form may be regarded as the fut. Hiph. (see בָּדַע) or perhaps it should be pointed בָּדַּבָּט.

m. plur. בָּדַע, dec. VI. an ornament for the neck, a necklace. Prov. 25:12. Cant. 7:2. (Arab. حُدَّث وُلَد.)

in pause בָּדַע, plur. בָּדַּבָּט, verbal from בָּדַע for I. dec. VI. q.
1. sickness. Deut. 7:15. 28:61. Is. 1:5 בָּדַע 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.

fem. of בָּדַע, dec. X. a necklace. Hos. 2:15. [13.]

m. verbal from בָּדַע, dec. III. a kirath, a flute, pipe. Is. 5:12. 30:29. 1 K. 1:40.

and בָּדַּבָּט adv. far be it, God forbid. (Liter. base, profane, see בָּדַע Pi. and Hiph.) 1 Sam. 20:2 comp. 1 Sam. 20:24. God forbid; thou shalt not die; comp. 2:30. בָּדַּבָּט construed with בָּדַע 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 a finite verb, in the same sense, Job 27:5. 1 Sam. 14:45 (without לְ) 2 Sam. 20:20. In each of the above constructions we sometimes find בָּדַע before Jehovah inserted, 1 Sam. 24:7. 26:11. 1 K. 21:3. Hence, Josh. 22:29 שְׂדַע לְיהוָה God forbid that we should rebel against him. 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.

f. verbal from בָּדַע, dec. X. change, alternation. 2 K. 5:5 שְׂדַע ten changes of raiment, i.e. ten complete suits. verses 22, 23. Judg. 14:12, 13. Gen. 45:22. also without בָּדַע, Judg. 14:19. —Job 10:17 שְׂדַע changes and armies, i.e. armies constantly recruiting. —Job 14:14 שְׂדַע my change, i.e. the happy change of my destiny. Plur. בָּדַּבָּט as an adv. by courses, alternately, 1 K. 5:28. [14.]


( for בָּדַע) adj. masc. Ps. 10:8. in pause בָּדַע verse 14. Plur. בָּדַּבָּט verse 10. poor, unfortunate. Root, Arab. חֲלָקָה to be dark, to be unfortunate.

The word is quadrilateral, and the בָּדַע or שְׂדַע (like בָּדַע in בָּדַע), 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 בָּדַע thy host, and plur. בָּדַע the company of the despoothing. A short vowel in the first syllable would be more conformable to analogy.

1. to bore or pierce through. (Arab. לְדַע) and intrans. to be pierced through or wounded. Ps. 109:22. Deriv. בְּדַע, בְּדַע, בְּדַע, comp. Pl. and Pu.
2. to loose, to open, to break. (In Arab. לְדַע, but probably kindred with לְדַע.) See Pl. and Hiph.
1. to wound, smite. 28:9. 
3. to open, make common. —הֵן הָרִיתָהּ 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 נִתְנָה יֵשְׁעַי thou profanest (and castest) to the ground his diadem. Comp. 74:7. Ezek. 28:16.—הַרְכֵּם הָלָּה 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 הָלָּה, to blow the flute or pipe. 1 K. 1:40. 
8. Hiph. נִתְנָה 1. to loose, set free. Hos. 8:10 (with נָשׁ). 
9. 2. to break or violate (a promise). Num. 30:3. 
10. i. q. Pl. no. 4. to profane. Ezek. 39:7. 
4. to open, to begin; construed for the most part with an infinit. either with or without הָלָּה, Gen. 10:8. Deut. 2:25, 31. rarely with a finite verb, Deut. 2:24, 31. 1 Sam. 3:12 יִתְנָה הָלָּה beginning and ending, i.e. from beginning to end. Gen. 9:20 יִתְנָה הָלָּה and Noah began to be an husbandman. 
12. נִתְנָה מ. verbal adj. from הָלָּה, 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. —הָלָּה הָלָּה slain with the sword, Num. 19:16. also, as an antithesis to this phrase, נִתְנָה הָלָּה the slain with hunger, Lam. 4:9. comp. Is. 22:2. 
2. profane, unholy. (See the verb in Pl. no. 4.) Ezek. 21:30. [25.] Fem. נִתְנָה (joined with נִתְנָה), a defiled, i.e. deflowered, 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. 
הָלָּה מ. emph. נִתְנָה, Chald. a dream. Dan. 2:4 ff. 4:2 ff. [4:5 ff.] 
הָלָּה מ. f. found only Job 6:6. prob. according to the Targums and the Jewish commentators, i.e. נִתְנָה and הָלָּה the yolk of an egg; hence, נִתְנָה הָלָּה the saliva of the yolk, the white of an egg. 
2. הָלָּה מ. fut. הָלָּה, poetically for נִתְנָה. 
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 יִתְנָה יִתְנָה 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.
3. causat. of Kal no. 7. to cause to
grow, Is. 9:9. and intrans. to sprout or
grow, Job 14:7. Hence, with הָנָה, to re-
new one's strength, Is. 40:31. 41:1.
also without הָנָה, in the same sense, Job 29:20.

Deriv. out of course חָלָל, Chald. to pass, spoken of time.
Dan. 4:13, 20, 29. [4:16, 23, 32.]

חָלַל strictly a subst. exchange, (from חָלָל); hence, as a prep. for, in exchange

1. to lose 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 נ. Hos. 5:6.

Pl. 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 מִלְּחָלָל בָּעַר וּנְגָלָל and have robbed
him who was my enemy without cause.
Comp. יָנָל. It is better, however,
with the Chaldaic version, to make יָנָל
i. q. יָנָל to oppress; namely, I oppressed
my enemy without cause.

Niph. to be delivered. Prov.11:8.
Ps. 60:7. 108:7.

Deriv. חֶלֶל.

II. חָלָל in Kal not used.

Niph. to prepare for action, to arm
for battle. (Comp. Syr. ac-
cinctus ad opus.) Prob. a denom. from חָלָל the loins, namely, to gird up one's
מִלְּחָל and חָלָל prepared for battle, in
battle-array. Num. 32:21, 27, 29 ff.
Deut. 3:18. Josh. 6:7 ff. Is. 15:4
וַיִּמְלָחֵל the warriors of Moab; (in the
parallel passage Jer. 48: 41 הָלָל כִּי).

Hiph. to strengthen, alacrem, expedit-
tum reddere. Is. 58:11.
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38:9 gird up now thy loins like a man,
i.e. prepare for contest. 40:7. Gen.
35:11 kings shall come out of thy loins,
i.e. shall be begotten of thee.

חָלֹל, fut. חָלֶל. 1. to be smooth. (Arab.
חָלֵל idem.) Hos.10:2. Metaphorically,
to be flattering, Ps. 55:22.

2. to divide. (Arab. חָלֵל idem.)
Josh. 14:5. 18:2. 22:8. most fre-
quently, to divide among themselves, to
share, 2 Sam.19:29. 1 Sam. 30:24 וְקַר יָנָל they shall share alike.
Prov. 17:2
and shall share or partake of the inhe-
eritance among the brethren. (Num. 18:
יִרְבֶּה, to share with any one. Prov. 29:24.
with יִרְבֶּה, to divide to any one, Deut.4:19.
29:25. Neh. 13:13, with יִרְבֶּה of the
person and יִרְבֶּה of the thing, to give one a
part in any thing, Job 39:17 יָנָל יִרְבֶּה
בּוֹנַה וּבּוֹנַה יַגָּל וּבּוֹנַה hath not given her (the ostrich)
understanding. 2 Chr. 28:21 Ahaz di-
vided the house of God and the house
of the king and of the princes, i.e. he
plundered them of their treasures. Sept.
חָלֵל יִרְבֶּה יִרְבֶּה יִרְבֶּה יִרְבֶּה יִרְבֶּה יִרְבֶּה יַגָּל יַגָּל יַגָּל יַגָּל יַגָּל יַגָּל. Comp. יִרְבֶּה booty.
Job 17:5.

Niph. 1. to divide one's self. Gen.
14:15 יִרְבֶּה יִרְבֶּה he divided himself (and
came) upon them. Job 38:24.
2. to be divided out. Num. 26:53, 55.

Pl. 1. as in Kal, to divide, e.g. the
booty. Gen. 49:27. Ps. 68:13. Con-
strained with יִרְבֶּה, to distribute among, 2 Sam.
6:19. Is. 34:17. 53:12 יָנָל יִרְבֶּה יִרְבֶּה יִרְבֶּה יִרְבֶּה יִרְבֶּה יִרְבֶּה יַגָּל יַגָּל יַגָּל יַגָּל יַגָּל יַגָּל. I
will assign to him (his lot) among the
mighty.

Pu. pass. Is. 33:23.

Hithpa. to divide for themselves. Josh.
18:5.

Hiph. 1. to smooth, labour, spoken
of an artificer. Is. 41:7.
2. joined with יָנָל Ps. 5:10. Prov.
28:23. or with יָנָל Prov. 2:16. 7:5.
to make smooth one's tongue, one's words,
i.e. to flatter; also without these addi-
tions in the same sense, Prov. 29:5 יָנָל
יַגָּל יַגָּל יַגָּל יַגָּל יַגָּל יַגָּל יַגָּל יַגָּל יַגָּל יַגָּל יַגָּל יַגָּל יַגָּל יַגָּל יַגָּל יַגָּל יַגָּל יַגָּל יַגָּל יַגָּל יַגָּל יַגָּל יַגָּל יַגָּל יַגָּל יַגָּל יַגָּל יַגָּל יַגָּל יַגָּל יַגָּל יַגָּל יַגָּל יַגָּל יַגָּל יַגָּל יַגָּל יַגָּל יַגָּל יַגָּל יַגָּל יַגָּל יַגָּל יַגָּל יַגָּל יַגָּל יַגָּל יַגָּל יַגָּל יַגָּל יַגָּל יַגָּל יַגָּל יַגָּל Y

a man who flatters or dis-
sembles to his neighbour. Ps. 36:3.
five smooth among the stones, i.e. five smooth stones. Comp. similar phrases Is. 29:19. Hos. 13:2.

smooth f. verbal from סְתָּם, dec. XII. c.
3. a part, or portion; hence, with סְתָּם a piece of land, Gen. 33:19. Ruth 2: 3. also without addition in the same sense, 2 Sam. 14:30, 31. 23:12.

smooth f. verbal from סְתָּם, dec. X. division. 2 Chr. 35:5.

smooth and סְתָּם m. (portion of Jehovah) Hilkiah,
1. a high-priest under king Josiah.
2 K. 22:8, 12.

smooth plur. fem. verbal from סְתָּם, flatteries. Dan. 11:32.

smooth m. with suff. סְתָּם, verbal from סְתָּם, dec. VI. j.
1. smoothness. Is. 57:6 סְתָּם the smooth, i.e. unwooded, parts of the valley. (comp. סְתָּם no. I. The Dagesh in ס is euphonic.) Hence, figuratively, flattering. Prov. 7:21.
2. part, portion. Josh. 14:4. סְתָּם סְתָּם in equal portions, Deut. 18:8. Especially (1.) a portion of the booty. Gen. 14:24. hence, the booty itself, Job 17:5 סְתָּם סְתָּם (who) betrays his friends for booty. (2.) סְתָּם סְתָּם I have or have not a portion with any, Deut. 10:9. 12:12. 14:27, 29. or have סְתָּם of the thing, Ecc. 9:6. Also figuratively, to have or not have some concern or something to do with any one, 2 Sam. 20:1. 1 K. 12:16. Ps. 50:18. (3.) סְתָּם סְתָּם the portion of Jacob, i.e. Jehovah, the object of his worship. Jer. 10:16. 51:19. comp. Deut. 4:19. Ps. 16:5. 14:2:6.
2. a portion of land, a field. 2 K. 9:10, 36, 37. Hence, land, in opposition to sea, Am. 7:4.

 smooth verbal adj. from סְתָּם, dec. I. smooth. 1 Sam. 17:40 סְתָּם סְתָּם

see 197. (197)
III. **verbal adj. from מַי, dec.**

VIII. **hot, warm. Josh. 9:12. Plur. מַי, Job 37:17.**

מַי m. verbal from מַי, heat, warmth.

Gen. 8:22.

see מַי.


מַי f. 1. thick or curdled milk.


Pi. to take delight in, construed with מ. Cant. 2:3.

Deriv. out of course מַי.


מַי fem. of מַי, dec. III. c.

1. a wishing, desiring, longing. 2 Chr. 21:20 מַי מַי without being lamented, nemini desideratus.

2. object of desire. 1 Sam. 9:20. Dan. 11:37 מַי מַי the desire of women, perhaps the goddess of the Syrians.


רָדְדָיָא and רָדְדָיָא fem. plur. verbal from מַי precious, precious things. Dan. 11:38, 43.—רָדְדָיָא beautiful garments, costly vessels. Gen. 27:15. 2 Chr. 20:25. מַי rich food, (which those who fast must abstain from,) Dan. 10:3. מַי Dan. 10:11, 19. and without מַי 9:23. a man greatly beloved, a favourite (of heaven).

רָדְדָיָא fem. of מַי, 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. מַי f. (for מַי) const. מַי, verbal from מַי, dec. XI. b. heat, anger, Gen. 27:44. Jer. 6:11.—מַי מַי Jer. 25:15. and מַי מַי 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.


מַי m. verbal from מַי, no. II. an evildoer, i. q. מַי. Is. 1:17.

מַי m. verbal from מַי, dec. I. circuit, compass. Cant. 7:2 מַי the circuits of thy thighs.


II. מַי m. dec. I. i. q. מַי no. III. a heap. So on account of the paronomasia, Judg. 15:16 מַי מַי with an ass' jawbone, (I smote) one heap, two heaps.

מַי f. (for מַי fem. of מַי i. q. מַי or מַי; comp. the form מַי;) dec.

יִבְנָה m. found only Lev. 11:30. prob. a species of lizard. Sept. סַחַר. Vulg. lacerta.

עַלְנָה m. adj. salted. Is. 30:24 הבַּי salted fodder, i.e. fodder sprinkled with salt, or mixed with salt hay. Comp. Bocharti Hieroz. T.I. p. 113. Faber zu Harmer's Beobachtungen über d.Orient, Th. I. p. 409.

עַלְנָה, עַלְנָה, and עַלְנָה, fem. עַלְנָה, fifth. —עַלְנָה the fifth part, (עַלְנָה being omitted.) Gen. 47:24. Plur. עַלְנָה its fifth parts, Lev. 5:24. [6:5:]

עַלְנָה, fut. עַלְנָה, infin. עַלְנָה (Ezek. 16:5).

1. to have compassion, to pity; construed with בָּי of the person, Ex. 2:6. 1 Sam. 23:21.

2. to spare, to save. 1 Sam. 15:3, 15. 2 Chr. 36:15, 17. Constrained with בָּי, Is. 9:18.


עַלְנָה, fut. עַלְנָה, to be or become warm. Ex. 16:21. —עַלְנָה at mid-day, Gen. 18:1. 1 Sam. 11:9. —Impers. בָּי, he had heat, 1 K. I:2. Ecc. 4:11.

Niph. fut. עַלְנָה Hos. 7:7. part. עַלְנָה Is. 57:5. to be hot with zeal or passion.


עַלְנָה masc. plur. dec. I. idols, images. Lev. 26:30. Is. 17:8. 27:9. Ezek. 6:4, 6. comp. 2 Chr. 34:4. Usually interpreted more definitely, pillars consecrated to the sun, as if from יִבְנָה the sun, but that word in this signification occurs only in later poetic usage. Others, tutelary deity, as if from יִבְנָה i.q. Arab. حَما to protect.

עַלְנָה, fut. עַלְנָה, 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 וְיָנָה injuring himself; Job 21:27 I know וְיָנָה וְיָנָה the opinions whereby ye injure me, i.e. which ye injuriously attribute to me. וְיָנָה 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 בָּי and עַלְנָה.)

עַלְנָה m. verbal from עַלְנָה, dec. IV. c.

1. violence, wrong. Gen. 6:11, 13. 49:5. —עַלְנָה a violent man, Ps. 18:49. Prov. 3:31. עַלְנָה a false witness, Ex. 23:1. —The following genotype is often used passively, עַלְנָה the wrong done to me, Gen. 16:5. comp. Joel 4:19, [3:19.] Obad. 10. also actively, Ps. 7:17.


I. עַלְנָה, fut. עַלְנָה, infin. עַלְנָה, to be sour or bitter; hence, spoken of bread, to be leavened, Ex. 12:39.


Hithpa. to be embittered, pained, or grieved. Ps. 73:21. (Chald. Pa. to occasion sorrow or pain.)

II. עַלְנָה i.q. עַלְנָה to do wrong, to commit an unlawful action.—עַלְנָה an evildoer, Ps. 71:4. (Rabbin. עַיֵּר raptor, from עַיֵּר —עַיֵּר.) This signification may, however, be connected with no. I. comp. עַיֵּר רָפָא to protect.

עַלְנָה, fut. עַלְנָה, to tear off; to pluck; e.g. fruit, Job 15:33. foliage, Lam. 2:6.

III. עַלְנָה, part. Paul עַלְנָה Is. 63:1. red. So the Sept. and Syr. comp. verse 2. (Syr. Ethpa. to blush, to be ashamed.)

עַלְנָה m. verbal from עַיֵּר no. I.


2. perhaps ill-gotten wealth. Am. 4:5. (See עַיֵּר no. II.) But the usual signification may be retained in this passage, burn leavened bread for a thank-offering.
m. verbal from יִשְׂרָאֵל no. I. vinegar.

1. to go away, to depart. Cant. 5:6.
2. to go about, to wander. So in Hithpa. Jer. 31:22.

Deriv. יִשְׂרָאֵל.

I. יִשְׂרָאֵל (Arab. חֶרֶם) 1. to be red, spoken of wine. Ps. 75:9.
2. denom. from יִשְׂרָאֵל, to cover with pitch. Ex. 2:3.

Pualal יִשְׂרָאֵל to be made red, as the countenance by weeping. Job 16:16.

II. יִשְׂרָאֵל Arab. חֶרֶם) to be agitated, to be in a ferment. Ps. 46:4.

Pualal, to be in commotion, spoken of the bowels, indicating violent pain.

Lam. 1:20; 2:11.

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. חֶרֶם and חֵרֶם, prob. so called from its reddish colour.)

m. verbal from יִשְׂרָאֵל no. II. wine, so called from its fermenting. Deut. 32:14. Is. 27:2.

m. Chald. emph. יִשְׂרָאֵל idem.

Ezra 6:9; 7:22. Dan. 5:1; 2, 4, 23.


II. יִשְׂרָאֵל m. verbal from יִשְׂרָאֵל no. II. roaring, raging. Hab. 3:15.

III. יִשְׂרָאֵל m. dec. VI. m. I. a heap.

Ex. 8:10. [14.] (Root יִשָּׂרָאֵל i. q. Arab. חֶרֶם conj. IV. to collect.)


שֵׁרָאֵל, const. יִשָּׂרָאֵל, f. and יִשָּׂרָאֵל, const. יִשָּׂרָאֵל, m. five.

Plur. יִשָּׂרָאֵל fifty.—יִשָּׂרָאֵל a captain of fifty, πεντηκόνταξιος, a military officer, 2 K. 1:9—14. Is. 3:3. Hence,

יִשָּׂרָאֵל Pi. denom. from יִשָּׂרָאֵל, to cause to pay one fifth part as a tithe or tax. Gen. 41:34.

יִשָּׂרָאֵל adj. plur. Ex. 13:18. Josh. 1:14. 4:12. Judg. 7:11. armed, in battle-array, spoken of an army, (i. q. יִשָּׂרָאֵל Josh. 4:12. comp. verse 13). Aq. הַמַּלְכִּים. Vulg. armati. So Symm. Onk. Syr. Arab. (In the kindred dialects we find the Arab. חָמָשׁ to assemble, also, to excite to battle, conj. VIII. X. to rush to battle; and חָמָשׁ strong, courageous; but perhaps it is a denom. from יִשָּׂרָאֵל no. II. like יִשָּׂרָאֵל from יִשָּׂרָאֵל.) Others: divided into companies of fifty.

I. יִשָּׂרָאֵל m. denom. from יִשָּׂרָאֵל, the fifth part, paid by the Egyptians as a tribute. Gen. 47:26.

II. יִשָּׂרָאֵל m. belly, abdomen. 2 Sam. 2:23; 3:27. (Syr. idem.)

יִשָּׂרָאֵל see יִשָּׂרָאֵל.

יִשָּׂרָאֵל Gen. 21:15; 19. const. יִשָּׂרָאֵל verse 14. a leather bag or bottle.

יִשָּׂרָאֵל Hamath, on the northern boundary of Canaan, a colony of the Phenicians, and residence of a king in friendship with David, by the Greeks called Ἑξίφωνεα. Num. 13:21. 34:8. Judg. 3:3. 2 Sam. 8:9. (Arab. חָמָשׁ.) Called in Am. 6:2, יִשָּׂרָאֵל Hamath the great; and in 2 Chr. 8:3, יִשָּׂרָאֵל Hamath Zobah. The inhabitants are called יִשָּׂרָאֵל Gen. 10:18.

יִשָּׂרָאֵל m. with suff. יִשָּׂרָאֵל, verbal from יִשָּׂרָאֵל, dec. VIII. b.

1. grace, favour, kindness.—יִשָּׂרָאֵל יִשָּׂרָאֵל to find favour in the eyes of any one, i.e. to obtain his favour. Gen. 6:8. 19:19. 32:5. 33:10. יִשָּׂרָאֵל יִשָּׂרָאֵל if I have obtained thy favour. 18:3. 30:27. 47:29. 50:4. With יִשָּׂרָאֵל.
the same sense, only Est. 2:15, 17.—Ex. 3:21 יָשָׁק יְבִנה הַיֶּשֶׁם יָדַע שְׁמוֹ יִדְּעָתְו and I will give to this people favour with the Egyptians, i.e. will make the Egyptians favourable to them. 11:3. 12:39. Gen. 39:21.

2. grace, beauty, loveliness. Prov. 31:20. 5:19 יָשָׁק the lovely roe.


4. supplication. Zech. 12:10. See the verb in Hithpa.

19. fut. apoc. יָשָׁק to decline.

Judg. 19:9 יָשָׁק the declining or closing of the day.

2. to station one's self, to pitch one's tent, Gen. 26:17. to encamp, Ex. 13:20. 17:1. 19:2.—Num. 1:51 יָשָׁק when the tabernacle is pitched. (1) Construed with יָשָׁק, to encamp against any one, Ps. 27:3. 2 Sam. 12:28. Is. 29:3. So יָשָׁק for יָשָׁק Ps. 53:6. (2) Construed with יָשָׁק, to encamp about any one, for his protection, Zech. 9:8. Ps. 34:8.

3. to dwell. Is. 29:1. Deriv. יָשָׁק, יָשָׁק.

19. f. plur. יָשָׁק verbal from יָשָׁק, dec. X.

1. grace, compassion. Ps. 77:10.

2. Hannah, the mother of Samuel, 1 Sam. 1:2 ff. In Greek Ἠλίκα.

19. m. (initiated or initiating,) a proper name.

1. the son of Cain; also a city named from him. Gen. 4:17, 18.

2. the father of Methuselah, taken away on account of his piety, Gen. 5:18—24. According to the more modern Jews, and the Arabians, (who call him Idris the learned,) he was the inventor of letters, arithmetic and astronomy; probably an inference from the etymology of the name.

19. m. verbal adj. from יָשָׁק, merciful, gracious; spoken of God. Ps. 111:4. 112:4.

19. f. plur. יָשָׁק, Jer. 37:16. according to the Syr. יָשָׁק 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. יָשָׁק a pillory, the stocks; from יָשָׁק to bend, incline, like zāq from zāq. יָשָׁק to season, to spice; hence,

1. to embalm, condire cadaver. Gen. 50:2, 3, 26. (In Arab. חָטֵ֣שׁ conj. II. idem.)

2. to give a flavour; hence, to ripen fruit. Cant. 2:13.


19. m. verbal from יָשָׁק, dec. III. a. literally, initiated; hence, experienced, proved. Gen. 14:14.


19. fut. plur. יָשָׁק, i. q. Arab. חָטֵ֣שׁ.

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 יָשָׁק יָשָׁק instruct a young man concerning his conduct.

Deriv. out of course יָשָׁק.

19. f. verbal from יָשָׁק, dec. X. a consecration. Ps. 30:1. Num. 7:11. Also, a consecration-offering, verse 10.


19. adv. (from יָשָׁק, by adding the termination יָשָׁק.)

1. literally, for mere favour, for thanks' sake, like Lat. gratis, contraction of gratias; hence, without recompense or reward, for nothing, Gen. 29:15. Job 1:9. without cost, 2 Sam. 24:24.


3. in vain, to no purpose, frustra.
name of a city in Egypt, perhaps "Auros mentioned Herod. 11, 137.

1. fut. דִּפַּני: 1. to be or become profane, or polluted. Ps. 106:38. 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 apostacy. Dan. 11:32. (Syr. ἠθορία a heathen, a profane man; הѧט to apostatize from a religious sect.)


דִּפַּנַי m. verbal from טִּפַּנִי, proflagity, contempt of God. Is. 32:6.

דִּפַּנָנ f. verbal from טִּפַּנָנ, idem. Jer. 23:15.

דִּפַּנָנ 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. טִּפַּנָנ. 백 to be good, kind, benevolent.
See טִּפַּנ and Hithpa.

Pi. as in Aramean, to reproach, to put to shame. Prov. 25:10.

Hithpa. to shew one's self kind. Ps. 18:26.

Deriv. out of course שִׁפַּנְנָנ, יִפַּנְנָנ. שִׁפַּנְנָנ m. verbal from שִׁפַּנְנָנ, dec. VI. a.
1. love, kindness; and, spoken of God, grace, mercy.—כִּי יָפַנְנָנ יִפַּנְנָנ to shew kindness to any one, Gen. 21:23. 2 Sam. 3:8. 9:1. 7. 2 Sam. 9:3 יִפַּנְנָנ יִפָּנְנָנ יִפַּנָּנ יִפָּנָּנ יִפָּנָּנ יִפָּנָּנ יִפָּנָּנ I will exercise towards him the kindness of God. More rarely with נְנָנ, Zech. 7:9. (comp. Ruth 2:20. 2 Sam. 16:17.) with טִּפַּנ, 1 Sam. 20:8. and with יִפַּנ, which latter is used more especially where God is spoken of, to shew mercy or grace to any one, Ex. 20:6. Deut. 5:10. also with יִפַּנ, Gen. 24:12, 14.—Gen. 39:21 יִפַּנְנָנ יִפַּנְנָנ יִפַּנְנָנ.
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.

to seek protection, to trust; construed with of the place. Is. 30:2. Ps. 57:2. 61:5. Especially with 


m. verbal adj. from , strong. Am. 2:9. Also collectively, the strong, the mighty, Is. 1:31.

f. verbal from , trust, confidence. Is. 30:3.


2. pious, virtuous.— the pious ones of Jehovah, his pious worshippers, Ps. 30:5. 31:24. 37:28. also 

Ps. 4:4.


m. strictly; the vaster, devourer, (see ) hence the name of a species of locust. 1 K. 8:37. Ps. 78:46. Is. 33:4. Joel 1:4. Sept. 

i.e. the unfledged locust.

m. verbal adj. from , strong, mighty. Ps. 89:9.

adj. Chald. defective, i.q. 

Dan. 5:27.

to eat off, consume; spoken of the locust. Deut. 28:33. (In Chald. idem.) Deriv. 

to stop, obstruct. Deut. 25:4 thou shalt not stop or muzzle the ox. Ezek. 39:11 

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. , might, power. Dan. 2:37. 4:27. [30.]

m. Chald. emph. , might, power. Dan. 2:37. 4:27. [30.]

m. verbal from .


m. Chald. potters’ work, burnt clay. Dan. 2:33 f.

a quadrilateral, part. pass. Ex. 16:14. something scaled off, something like scales. (Comp. to peel off; and the Arab. in the plur. sherds, scales.)

fut. , plur. ,


perhaps the fifty righteous shall lack five, i.e. five of the fifty righteous shall be lacking.

3. to fail, be wanting. Ecc. 9:8.
Deut. 15:8.
4. to decrease. Gen. 8:3; 5.
Pl. to cause to want, to make inferior.
Ps. 8:6. Constrained with ṣ of the thing, to deprive, Ecc. 4:8.
Hiph. 1. used absolutely, to suffer want.
Ex. 16:18.
2. causat. to cause to fail, to take away. Is. 32:6. (In Syr. idem.)
Deriv. out of course ṣ.<br />
Abn verbal adj. from ṣ, dec. V. b. wanting, lacking; constrained with an accus. 1 K. 11:22. with ṣ, Ecc. 6:2.
—π. ṣ lacking bread, 2 Sam. 3:29.
—π. ṣ lacking understanding, Prov. 6:32.
2: 7; 9: 4. also as a subst. want of understanding, Prov. 10:21.
Abn m. verbal from ṣ, dec. VI. idem. Am. 4:6.
—Nπn m. verbal from ṣ, idem. Ecc. 1:15.
—Nπn m. verbal adj. from obsolete ṣ no. II. pure, in a moral sense. Job 33:9.
Nπn perhaps i. q. ṣ to cover.
Hence, Pl. to do in secret. 2 K. 17:9.
Others, by conjecture, to devise.
Nπn to cover, the head, face. 2 Sam. 15:30. Est. 6:12.
7:8. (Syr. and Arab. idem.)
Pl. to overlay with gold, silver, or wood; constrained with two accus. 2 Chr. 3:5.
7:8; 9.
Niph. pass. of Pl. Ps. 68:14.
Nπn f. verbal from ṣ no. I. dec. X.
1. a covering, protection. Is. 4:5.
2. a bride-bed, bride-chamber; perhaps, strictly, the canopy or curtain of a bed, and so the chamber itself. Ps. 19:
—Nπn, fut. ṣ 1. to be alarmed, disturbed, perplexed. Ps. 31:23.
116:11.
2. to flee in perturbation. 2 K. 7:15
3. to make haste. 2 Sam. 4:4.
Niph. 1. to flee. Ps. 48:6.
104:7.
2. to make haste generally. 1 Sam. 23:26. The Latin trepidus, fugere, and many similar words often denote only haste.
—Nπn m. verbal from ṣ, hasty flight. Ex. 12:11. Deut. 16:3.
and Arab.)
I. ṣ nπn i. q. ṣ to cover, construed with ṣ, (comp. ṣ ) hence, to protect, defend. Deut. 33:12. (comp. ṣ ) Deriv. ṣ.
II. ṣ ṣ like the Aram. ṣ and
Arab. ṣ to rub, wash, scrape off.
Deriv. ṣ.
—Nπn fut. ṣ and ṣ. 1. i. q. Arab. ṣ ṣ to bend, incline, in a physical sense. Job 40:17 ṣ ṣ he bends his tail.
3. to have a desire, be willing, or be pleased to do any thing; construed with ṣ and an infln. Deut. 25:8. Ps. 40:19.
1 Sam. 2:25, without ṣ, Is. 53:10. Job 13:3. 9:3. Used absolutely, Cant. 2:
7:3:5.
—Nπn m. (with Tseri impure) verbal adj. from ṣ, dec. V. f. willing, desiring, delighting. —Nπn ṣ ṣ a willing mind,
1 Chr. 28:9. Joined with the personal pronouns it forms a periphrasis for the verb; e. g. 1 K. 21:6 ṣ ṣ ṣ ṣ if thou wilt. Mal. 3:1.
—Nπn m. with suff. ṣ, verbal from ṣ dec. VI. j.
1. pleasure, delight taken in any thing. 1 Sam. 15:22. Ps. 1:2.
16:3.
1 K. 10:13 ṣ ṣ all wherein she took delight.
2. wish, desire. Job 31:16.
3. preciousness, costliness. (Comp. וָכַ֫שׁ and וְכַ֫שׁ)—נְכָשׁ precious stones, Is. 54:12. Plur. וֹכַ֫שׁ costly things, Prov. 3:15: 8:11.
4. business, concern, affair. (So the Lat. studium is sometimes nearly equivalent to negotium, occupatio.) Ecc. 3: 1 וּכַ֫שׁ and every business has its proper time. verse 17. 5:7, 8:8:6. (So in Syr. מַכַּשׁ matter, business, from מַכְּשָׁנָה.) The transition to this signification is found in such passages as Is. 53:10 וּכַ֫שׁ נְכָשׁ הָאָרֶץ the business of Jehovah prospers in his hand. Job 21:21. 22:3.

1. to dig, e.g. a well, a pit. Gen. 21:30. 26:15 ff. Ecc. 10:8. Spoken of spirited horses, Job 39:21 וּכַ֫שׁ ἐκ του φροντίδος they paw in the valley.
2. to lay snares, to dig a pit for any one. Ps. 35:7.

II. וָכַ֫שׁ, fut. וָכַ֫שׁ and וָכַ֫שׁ, Arab. חֲשׁ, to blush, to be ashamed, i. q. וָכַ֫שׁ; generally denoting, to be made ashamed, to be frustrated in one's expectation. Ps. 33:4, 26:40:15. 70:3. 83:18. Applied to וָכַ֫שׁ, Ps. 34:6.—Job 11:18 וּכַ֫שׁ הָאָדָם (though now) thou art disappointed, (yet then) thou shalt rest in safety. The object wherein one's expectation is disappointed, is preceded by יָשָׁב, Is. 1:29. (comp. וָכַ֫שׁ)
וָכַ֫שׁ (a grave, pit,) proper name of a Canaanitish royal city. Josh. 12:17. (comp. 1 K. 4:10.)
וֹכַ֫שׁ fem. plur. probably the correct reading in Is. 2:20. and sig-
1. prostrate, weak. Ps. 88:6.
2. free, not a slave nor a prisoner. Job 3:19.

13. to divide into two parts, to halfe. Gen. 32:8. Num. 31:27, 42. Ps. 55:24. They shall not halfe their days, i.e. they shall not live out half of them.

Niph. to divide itself, or be divided.
Deriv. יִּשְׁבָּה (a court) proper name of several places.

2. another in the tribe of Benjamin. Neh. 11:33.

הִנָּה (see הָנָה) a trumpet.

רָתָם f. verbal from רת, plur. רתם, ver.

1. an arrow.—הָרָתָם the archers, Gen. 49:23.—the arrows of God, i.e. the lightning, Hab. 3:11. רת וְרוֹנֶה יִשְׂרָאֵל at the shining of thine arrows they pass away.

3. רָתָם יִשְׂרָאֵל 1 Sam. 17:7 Keth. the staff of the spear, like the Lat. hasta, hostile. The parallel passages 2 Sam. 21:19. 1 Chr. 20:5. and the Keri in 1 Sam. 17:7. have the simpler reading רת.

רַנֵּךְ and רַנּוּ, fut. רַנֵּךְ.

2. figuratively, to destroy, to kill. Hos. 6:5. רָה יִשְׁרָיֵל I destroy them through the prophets, i.e. I announce their destruction.
3. Ps. 29:7. the voice of Jehovah divides flames of fire, i.e. throws out divided flames of fire.

Pu. to be hewn out, or formed. Is. 51:1.
Hiph. i. q. Kal no. 2. Is. 51:9.
Deriv. יָהֵן.

הָהֵן 1. to divide into two parts, to halfe. Gen. 32:8. Num. 31:27, 42. Ps. 55:24. They shall not halfe their days, i.e. they shall not live out half of them.

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and (especially in Pa. and Aph.) to press, to hasten.

Aph. part. strict, urgent, hasty, Dan. 2:15. 3:22.

דִּישָׁה i. q. יָדַע to divide; and intrans. to be divided. (Comp. יָדַע an arrow, so called from its dividing or cleaving.) Prov. 30:27 the locusts have no king, the הַיְבַבְיָא yet they all march out divided (into bands). Comp. Gen. 14:15.

Pf. part. יָדַע usually rendered, the archers, (as if a denom. from יָדַע;) perhaps those who divide the prey. Judg. 5:11.

Pu. to be allotted or assigned. Job 21:21.

דִּישָׁה m. dec. IV. c. 1. small stones, gravel stones. Prov. 20:17. Lam. 3:16. (Syr. ﻦرٌ ﻢ، ﺃﺮ) Strictly, small parts or pieces, from יָדָה (q.v.)

1. i. q. יָדַע an arrow; hence, lightning, Ps. 77:18.

2. i. q. יָדַע 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 יָדָה (q.v.)

I. יָדַע i. q. ﻦرٌ to shut in, to surround; whence, ﻦرٍ a court, villa. See יָדָה and יָדָה no. II.

II. יָדַע i. q. ﻦرٍ to be green. See יָדָה no. I.

III. יָדַע i. q. ﻦرٍ literally, to be present. Hence in Hebrew, in Poel, יָדַע literally, to call together, (Arab. conj. X.) which was done by means of a trumpet; hence, to blow the trumpet. Part. יָדָע, (read יָדָע) in the Kethib of 1 Chr. 15:24. 2 Chr. 5:13. 7:6. 13:14. 29:28. The Keri rejects one יָדָע, forming the participle in Piel or Hiphil; but against the analogy of the verbal noun יָדָה. In 2 Chr. 5:12, we find יָדָה, after the form of the conj. Piel, unless the reading is corrupt.

דִּישָׁה com. gen. plur. ﻦرٌ and יָדַע, verbal from obs. יָדַע 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. יָדָע יָדָע the inner or priests' court (of the temple), 1 K. 6:36. יָדָע יָדָע 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 יָדָע הדנ.) Josh. 13:23, 28. 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. יָדָע יָדָע (court of Addar) a place on the borders of the tribe of Judah, Num. 34:4. which in Josh. 15:3 is called simply יָדָע.

2. יָדָע יָדָע Josh. 19:5. and יָדָע יָדָע 1 Chr. 4:31. (court of horses) in the tribe of Simeon.

3. יָדָע יָדָע Ezek. 47:17. and יָדָע יָדָע 48:1. Num. 34:9, 10. (court of wells) on the northern boundary of Palestine.


5. יָדָע יָדָע (the middle court) Ezek. 47:16. on the borders of Hauran or Auranitis.


דִּישָׁה proper name of a district of Arabia, on the east of Yemen, now retaining the same name ﻰـ. ﻰـ. Hadramaut. Gen. 10:26. See Niebuhr's Description de l'Arabie, Tom. II. p. 126 ff. It is the same name with Hadrometum on the African coast.

יתָן see יָדָה.

יתָן m. before Makkeph יָדָע, with suff. יָדָע יָדָע, Plur. יָדָע יָדָע, const. יָדָע (Ezek. 20:18.) verbal from יָדָע, dec. VIII. d.
literally, something fixed or appointed, as וָנָּה תְּפִלֶֽה, food appointed or suitable for me, Prov. 30:8. comp. Ezek. 16:27.
45:14. Job 23:14 וָנָּה what is appointed for me. Especially,
1. an appointed labour, a task, pensum.
Ex. 5:14. Prov. 31:15.
8:29. הָנָּה without bounds, boundless, Is. 5:14. וָנָּה to set a bound, Job
7:11.
4. law, also custom, usage. Judg.11:
39. Applied to the laws of nature, Job
28:26. Plur. הָנָּה, most frequently, the
laws (of God), Deut. 4:5, 8, 14. 6:24.
11:32. 12:1. Hence, a declaration of
Jehovah, an oracle, Ps. 2:7 פִּי יָנָּה
I will declare concerning the oracle;
(comp. Is. 8:16.) Comp. הָנָּה.
הָנָּה i. q. הָנָּה to engrave, and so i. q.
Greek γραφέων, to mark out, portray,
paint. (So the French dessiner from the
Lat. designare.)
Pu. part. הָנָּה something portrayed or
something engraved, 1 K. 6:35.
Hithpa. Job 13:27 about my feet
 thou drawest a mark, i.e. thou markest
out for my feet how far they should go.
ֵהָנָּה fem. of פִּי, dec. X. a law of
heaven or of nature, Job 38:33. Jer.
31:35. 33:25. of God, as הָנָּה לֵב הָנָּה
an eternal law for their generations,
Ex. 27:21. Lev. 3:17. מָנָּה נַפְלַיָּה to
walk in, i. e. to live after, the laws of the
ֵהָנָּה 1. to engrave (a writing or pic-
ture). Is. 30:8. Ezek. 4:1. Also to
dig out, Is. 22:16. (comp. the parallel
verb וָנָּה.)
2. i. q. הָנָּה, to paint. Ezek. 23:14.
3. to establish, institute. Prov. 8:27
הָנָּה יָכְלָה when he established an
arch over the face of the deep. verse 29
הָנָּה יָכְלָה when he established the
pillars of the earth; (וָנָּה for וָנָּה).
4. to resolve, decree. Is. 10:1. Part.
ֵהָנָּה a ruler, leader, prince, Judg. 5:9.

Pu. part. הָנָּה law, right. Prov. 31:5.
Hoph. to be engraven, to be written
Po. i. q. Kal no. 4. Prov. 5:15.
Part. הָנָּה (1.) a lawgiver, Deut. 33:
Gen. 49:10.
Deriv. out of course פִּי.
ֵהָנָּה m. verbal from הָנָּה, dec. VI. g.
found only in the plur. const. הָנָּה,
deliberations, decrees. Judg. 5:15. Is.
10:1.
ֵהָנָּה fut. הָנָּה, to make search, to
Construed with an accus. of the person
or thing, 1 Sam. 20:12. Judg. 18:2.
11 the rich man is wise in his own eyes,
ֵהָנָּה yet the poor man that hath
understanding searcheth him out. Sept.
הָנָּה פִּי. Aqu. and Theod. הָנָּה.
Niph. pass. of Kal. Jer. 31:37. 1 K.
7:47 הָנָּה אֵשׁ, אֵשׁ for the weight
of the brass was not to be estimated.
Comp. פִּי.
ֵהָנָּה verbal from הָנָּה, dec. VI. g.
1. examination. Job 34:24. Judg.5:
16 הָנָּה עֲשָׂרָה great deliberations
of heart.—ֵהָנָּה unsearchable, Prov. 25:
36:26.
2. what is examined, a secret, the
inner part. Job 11:7. 38:16 הָנָּה
the innermost depths of the sea.
ֵהָנָּה m. found only in the plur. הָנָּה,
ֵהָנָּה the noble, free born. 1 K. 21:8, 11.
Neh. 2:16. 4:14. (Comp. the Arab.
ֵהָנָּה for כֹּל to be free, free born, of
noble descent; כֹּל noble, free born.)
ֵהָנָּה a hole. See הָנָּה no. II.
ֵהָנָּה masc. plur. Is. 36:12. dung.
(Arab. פִּי to ease nature.) The
Masoretes, regarding it as a low word,

3. actively, to destroy. Jer. 50: 21, 27.

Niph. 1. to be laid waste. Ezek. 26: 19, 30: 7.
2. recipr. 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.

דָּרַכְתָּ, verbal adj. from יָרֵד, dec. V. b.
2. desolate, waste. Jer. 33: 10, 12.
Neh. 2: 3, 17. Plur. דָּרַכְתָּו, Ezek. 36: 35.

דָּרַכָּה, f. verbal from יָרֵד dec. VI. a.
2. also other instruments for cutting; as a knife for circumcision, Josh. 5: 2, 3.
3. a razor, Ezek. 5: 1.
4. a pickaxe, Ex. 20: 25.
5. a battering ram, Ezek. 26: 9.


דָּרָתָה, fem. of יָרֵד, plur. יָרָתָה, with the article יָרָתָה, a desolation, waste. Lev. 26: 31 יָרָתָה יָרֵדֶת וְיָרָתָה. I will make your cities a waste.—ירַכָּה יָרֵד to build up waste places, Ezek. 36: 10, 33. 38: 12. comp. Job 3: 14.


דָּרָתָה, m. verbal from יָרֵד, dec. I. drought, heat. Ps. 32: 4.

דָּרָתָה found only Ps. 18: 46. prob. to fear, tremble. (Chald. יָרֶדֶה horror, timor, trepidatio.) Hence, יָרָתָה יָרֶדֶת יָרָתָה יָרֶדֶת 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. דָּרָתָה to go out; which gives a sense, nearly the same, but not so forcibly expressed as the parallel clause would lead us to expect.

דָּרָתָה found only Lev. 11: 22. a species of locust, eatable and winged. (In Arab. מַרְגַּלִּים a troop of horses, a swarm of locusts.)

דָּרָתָה, fut. יָרֵדֶת. 1. to tremble, to quake, to be terrified. Ex. 19: 16. 1 Sam. 28: 5. Is. 10: 29. Constricted with ה to tremble because of any thing, Job 37: 1.
Often in the constructio praegnans, as Gen. 42: 28 דָּרָתָה יָרֵדֶת וְיָרָתָה and they addressed one another in terror, saying. Comp. 1 Sam. 13: 7.

2. to have care or concern for any one, construed with ב. 2 K. 4: 13.

3. to hasten, like the Lat. trepidare, trepidè accurrère. (Comp. מְרַכְּתָה Niph.) Hos. 11: 10, 11. 1 Sam. 16: 4. 21: 2.


דָּרָתָה, verbal adj. from יָרֵד, dec. V. b.
1. timid, timorous. Judg. 7: 3. Constrained with יָשָׁב, 1 Sam. 4: 13.

2. fearing, reverencing, in a religious sense. Ezra 10: 8 דָּרְשָׁנָה וּתָאְדָּמָה נָאְרָו who fear the commandment of our God; comp. 9: 4. Is. 66: 2 יָשָׁב יָשָׁב כִּי יָשָׁב he that fears my words. In verse 5, construed with יָשָׁב.

ירָגָה f. const. יָרָג, verbal from יָרָג, dec. XI. e.


2. care, concern. 2 K. 4: 13. See the verb, signif. no. 2.


ירָגָה, fut. יָרָג, apoc. יָרָג; (kindred with יָרָג).

1. to burn, to be kindled; spoken only of anger. It is found in the following connexions: (1) יָרְמָל יָרְמָל his anger burns, Ex. 22: 23. Constrained with יָרְמָל of the person offending, Gen. 30: 2 יָרְמָל יָרְמָל and the anger of Jacob was kindled against Rachel. 44: 18. Job 32: 2, 3, 42: 7. rarely with יָרְמָל, Num. 24: 10. or with יָרְמָל, Zech. 10: 3.

(2.) used impersonally, יָרְמָל being omitted, יָרְמָל (his anger) was kindled, i.e. he was angry, Gen. 31: 36 יָרְמָל יָרְמָל and Jacob was angry. 34: 7. 1 Sam. 15: 11. 2 Sam. 19: 43. (3) construed in the same way with יָרְמָל, Gen. 31: 35 יָרְמָל יָרְמָל let not my lord be angry. 45: 5.

In several passages, these phrases express rather grief than anger; hence it is often rendered in the Sept. by אַרְרָמָה; comp. 2 Sam. 6: 8. Gen. 4: 5. Jon. 4: 5, 10. For this connexion of ideas, comp. יָרְמָל Niph. יָרְמָל Hithpa.

2. to be angry, used personally. Hab. 3: 7 יָרְמָל יָרְמָל is Jehovah angry with the rivers?

Niph. to be angry, construed with יָרְמָל. Cant. 1: 6 יָרְמָל יָרְמָל my mother's children were angry with me; (the form is analogous to the fut. Kal יָרְמָל). Is. 41: 11. 45: 25.

Hiph. 1. to be hot, ardent, zealous. Neh. 3: 20 יָרְמָל יָרְמָל יָרְמָל after him Baruch zealously repaired. 2. to cause to burn, to kindle; e. g. anger. Job 19: 11.

Hithpa. to be angry. Ps. 37: 1, 7, 8. Prov. 24: 19.

Deriv. יָרְמָל, יָרְמָל. Comp. יָרְמָל.

ירָגָה masc. plur. chains of pearls, corals, or the like. Cant. 1: 10. (Syr. יָרְמָל; comp. the Arab, 장 to bore through, especially for the purpose of stringing; 장 a necklace of precious stones, berries, or the like.)


ירָגָה m. verbal from יָרְמָל, dec. III. a.

1. a burning. Ps. 58: 10.


ירָגָה m. (with Kamets impure, but examples of the plural occur only under no 2.)

1. strictly an adj. pointed, sharp, (see יָרָג) hence as a poetical epithet of יָרָג, Is. 41: 15 יָרָג יָרָג the sharp threshing sledge or wagon, and also without יָרָג in the same sense, Is. 28: 27. Am. 1: 3. Job 41: 22. For a description of this instrument, see יָרָג.

2. a trench, perhaps including also the mound. Dan. 9: 25. (Chald. יָרָג. Comp. the root no. 2. in this case signifying to dig.) The verb יָרָג it is built is spoken of יָרָג 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] בָּאָמִּים in the valley of judgment, i.e. of punishment. Sept. in καίσας τῆς δίκαιας.

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. حرص avide cupidit, quasivit.) A. Schultens supposes it a peculiar species of massy gold, aurum sponte effusum ex terrae gremio, but the expression appears rather general and poetic, than special and technical.


חַרְשִׁים masc. plu. diviners, soothsayers, 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 ἰδεγγαματίς; in the Chaldean court, Dan. 1: 20. 2: 2. a kind of Magians. (If the word is Shemitish, it may be compounded of חָרָשׁ a style or pen, and הָרָה to be sacred; hence i. q. ἰδεγγαματίς. Others derive it from the Copt. ἐρευμ or ἐρευμ, a worker of miracles. Others, with more probability, from the Pers. خَرَشَم a wise man, from عَرَشَم knowledge, and خَر Sentence of the Arabic. See Michælis Supplem. p. 920. Rosenmülleri crit. in Bocharti Hieroz. T. II. p. 468. Jablonskii Opusc. ed. te Water. T. I. p. 401.


חָרָשׁ m. verbal from חָרַשׁ, heat, burning, i. q. חָרַשׁ. Ex. 11: 8. Is. 7: 4.

Chald. to singe, to burn.
Ithpa. pass. Dan. 3:27. (In Syr. idem. Arab. ʿḥrā.)

I. ʿḥrā in Kal not used. (Arab. ūḥm to prohibit; in several derivatives also to consecrate.)

Hiph. ʿḥrā 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 ʿḥrā with the edge of the sword, Josh. 11:12. 1 Sam. 15:8. Constrained with ʿḥrā, Jer. 50:21. (comp. 1 K. 14:10. 21:21.)—Is. 11:15 ʿḥrā ʿḥrā 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. ʿḥrā 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. ʿḥrā i. q. Arab. ʿḥrā. to tear off; to cut off; intrins. to have one's nose broken; conj. II. to break one's nose.

Part. ʿḥrā Lev. 21:18. flat nosed, mutilated in the nose.

I. ʿḥrā m. with suff. ʿḥrā, verbal from ʿḥrā no. I. dec. VI. j.


ʿḥrām proper name of a mountainous ridge of Antilbanus, which according to Deut. 3:9, was called by the Amorites ʿrām, by the Sidonians ʿrām. In 1 Chr. 5:22, however, Hermon is distinguished from Senir. According to Deut. 4:48, it is the same as ʿrām. See also Josh. 11:3. 17. Ps. 29:6. 89:13. 133:3. Plur. ʿḥrām Ps. 42:7. Now Jebel es Shech. (For its appellative signification, comp. ʿḥrā a high mountain.)

ʿḥrām m. a sickle. Deut. 16:9. 23:26. (This word appears to be compounded of ʿḥrā no. II. and shin.)


ʿḥrām proper name of a Moabitic city. Is. 15:5. Jer. 48:3. 5. 34. The gentle noun is ʿḥrā, Neh. 2:10. 19. A different place is intended by ʿḥrā.

I. ʿḥrā m. the sun. Job 9:7. Judg. 8:13. Also ʿḥrā with n paragogic 14:18. (comp. ʿḥrā and n.)

II. ʿḥrā the itch. Deut. 28:27. (Root Arab. ʿḥrā to scratch, to be rough, scabby.)

III. ʿḥrā Is. 19:18. in the majority of MSS. editions, and versions, ʿḥrā ʿḥrā (in the common text ʿḥrā ʿḥrā) according to Symm. Vulg. Saad. the city of the sun, i. e. Heliopolis; but perhaps both
readings have the same sense, and 'woman' denotes i. q. יָנָה deliverance, comp. the Arab. חֵרֶס.

הַדְּרָשָׁה f. Jer. 19:2 Keth. (in the Keri יָנָה) proper name of a gate, in the city of Jerusalem, which led to the valley of Hinnom. Vulg. and Luther, potsherd gate, (from יָנָה.) Others, sun or east gate, (from יָנָה;) comp. יָנָה יָנָה Neh. 3:29.

I. יָנָה fut. יָנָה to mock, reproach, revile, construed with an accus. Ps. 119:42. Job 27:6 יָנָה יָנָה יָנָה יָנָה my heart reproaches none of my days. More frequently in Ps. יָנָה idem. 1 Sam. 17:26, 36. Construed with יָנָה 2 Chr. 32:17. with יָנָה 2 Sam. 23:9.—Judg. 5:18 יָנָה יָנָה יָנָה יָנָה 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. יָנָה found only in Niph. Lev. 19:20 יָנָה יָנָה יָנָה a bondmaid betrothed to a man. (In Talmud. יָנָה a woman betrothed, i. q. יָנָה strictly, a woman purchased. Comp. the Arab. חֵרֶס to exchange, bargain; since a wife was obtained by purchase. See יָנָה and יָנָה.)

III. יָנָה denom. from יָנָה, to winter, to pass the winter. Once Is. 18:6 יָנָה יָנָה in יָנָה and all the beasts of the field shall winter upon them. Antith. יָנָה to pass the summer, denom. from יָנָה summer. So the Chald. Jerome, and Luther; and the context greatly confirms it. Also in Arabic the significations of the verb חֵרֶס are for the most part derived from a noun denoting autumn or winter. Others, after no. 1., the beasts of the field shall insult them.

יָנָה m. dec. VI. m. autumn, or rather, since the Hebrews distinguished only two seasons of the year, autumn and winter together. Hence the antithesis, יָנָה יָנָה summer and winter, Gen. 8:22. Ps. 74:17. Zech. 14:8.— יָנָה יָנָה the winter palace, Am. 3:15.— Job 29:4 יָנָה יָנָה 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, יָנָה the rain which falls in our autumn is called by the Hebrews the early rain; and יָנָה that which falls in spring, the latter rain. So יָנָה in Chaldaic denotes early fruit, in opposition to יָנָה late fruit.)

יָנָה f. plur. יָנָה, verbal from יָנָה no. I. dec. XII. e.


2. reproach, shame, disgrace. Is. 25:8. 54:4 the reproach of widowhood. Josh. 5:9 the reproach of Egypt, i.e. that which cleaves to you from Egypt to this place.


יָנָה fut. יָנָה

1. to sharpen to a point, to sharpen. Found only in the proverbial phrase Ex. 11:7 יָנָה יָנָה יָנָה יָנָה against all the children of Israel shall no dog point or draw out his tongue, i.e. no one shall injure them. Josh. 10:21. Comp. Judith 11:19. Deriv. יָנָה no. 1.


3. to be quick, active, diligent, acrem esse. (In Arab. חֵרֶס conj. I. VIII.

idem. Comp. יָנָה.) 2 Sam. 5:24 יָנָה יָנָה then be quick or hasten. See יָנָה no. 3.

4. to determine, decide, decree. 1 K. 20:40. Job 14:5 יָנָה יָנָה יָנָה if his days are determined. Is. 10:22 יָנָה יָנָה the destruction is decreed.

Niph. Part. יָנָה and יָנָה as a subst. something decreed, sentence of punishment. Is. 10:23 יָנָה יָנָה destruction and the decree, a hendiadys for the de-

Chald. loins, i.q. Heb. גב
Syr. Dan. 5:6 כ出現ा the joints of his loins were loosed, i.e. he could not stand up.

זערלב plur. 1. tight cords or bands. Is. 58:6. (In Arab. by transposition חarep to bind a cord tight.)
2. pains, torments. Ps. 73:4. comp. בירה no. III. and בירה no. I.

מגיד masc. plur. found only Num. 6:4. unripe grapes, out of which a kind of food was prepared. (Arab. חרב unripe grapes; by a transposition of 2 and 1; and a commutation of כ and ל.)


חרב, Arab. חרב to be hot, burnt, dried. Job 30:30 חרב חרב my bones are dried with heat. Ezek. 24:11. Is. 24:6 חרב חרב the inhabitants of the land shall be consumed as it were with fire, quasi igne absuntur incoles terræ. (Comp. Joel 1:18—20.)

Niph. חרב to be burnt, dried. Jer. 6:29. Ezek. 15:4. Fut. חרב, Ezek. 15:5. 24:10. There is another form of the pret. חרב (like חרב from חרב, חרב from חרב,) Ps. 69:4 חרב חרב my throat is dried. 102:4.


חרב m. a sherd, potsherd. Job 2:8. 41:22. [41:30.] Ps. 22:16. an earthen vessel, Prov. 26:23. for which last we more frequently find חרב Lev. 6:21. [28.] 11:33. 14:5, 50. 15:12. (Arab. חרב to have a rough skin; and חרב to scrape. Comp. חרב the itch.)


4. fut. חרב to be dumb, silent. (It appears to be an intrans. from the preceding; as the Lat. tisus, obtusus. (blunted,) from tundere; Greek κῶπος, (dumb, deaf,) from κυπτόν; German stumm kindred with stumpf. The Arabs, however, have here a different orthography, namely חרב.) Used especially of God, to be quiet, inactive, (in regard to the prayers of men,) Ps. 35:22 חרב חרב thou seest it, Jehovah, be not inactive. 39:13. 83:2. 109:1. Constrained with חרב, Ps. 28:1 חרב חרב my rock, turn not silently away from me, i.e. be not inactive to help me. (Comp. חרב and חרב.)
5. to be deaf. Mic. 7:16. Deriv. חרב, חרב.

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 חרב, to be silent about any thing, Num. 30:5. 8, 12, 15. with חרב, to be silent before any one, Job 13:13. with חרב, 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 חרב חרב 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 חרב חרב usually, he is quiet or appeased 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. 1 Sam. 10:27.

Hithpael to keep still. Judg. 16:2.

כשׁ חנ, verbal from כָּשׁ.

1. a stonemason. Ex. 28:11.
2. a workman in stone, wood, or metal, i.q. lat. faber. Ex. 35:35. Deut. 27:15. Sometimes more accurately defined by what follows, כָּשׁ חנ a workman in iron, a smith, Is. 44:12. כָּשׁ חנ, a workman in stone, a workman in wood, Is. 44:13. 2 Sam. 5:11. Metaphorically, Ezek. 21:36 [31] כָּשׁ חנ workmen of destruction.


כָּשׁ חנ m. verbal from כָּשׁ, dec. VI.k.
1. mechanical work, business of a כָּשׁ חנ. Is. 3:3 כָּשׁ חנ the cunning artificer, peritus fabricationum. Hence, כָּשׁ חנ כָּשׁחַל the skillful workmen, carpenters' valley, near Jerusalem.
2. silence, and as an adv. silently, secretly. Jos. 2:1.

כָּשׁ חנ m. verbal from כָּשׁ, (with the form of the common participle, compare כָּשָׁה, כָּשָׂה;) dec. VII a. literally, the cutter, worker; hence, an instrument. Gen. 4:22 כָּשׁ חנ כַּנְנִי every instrument of brass.

כָּשׁ חנ m. dec. VI. m. a thick wood, an intricate thicket. (In Chald. כָּשֵׁה to be entangled, כָּשָׂה a thicket, כָּשִׁית a wood.) Is. 17:9. Ezek. 31:3. With a paragogic כָּשֵׁה יִתְמַכְּרֵה into the wood, 1 Sam. 23:16. Also with prepositions, כָּשַׁה in the wood, verses 15, 18. Plur. כָּשִׁים: 2 Chr. 27:4.

בָּשַׁה f. verbal from כָּשָׁה.

1. a labouring or working in wood, stone. Ex. 31:5. 35:33.
2. כָּשָׁה יִשָּׁה Judg. 4:2, 13, 16. a place on the river Kishon, in the north of the country east of Jordan.

כָּשָׁה found only Ex. 32:16. i.q. כָּשָׁה no. 1. to engrave. (Aram. כָּשָׂה idem.)

m. found only 1 K. 20:27 יִשָּׁה יִשָּׁה two small flocks of goats. Sept. יִשָּׁה יִשָּׁה two young roes. 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. כָּשָׁה a young roe, perhaps the young of the goat and stag generally.

כָּשָׁה fut. כָּשָׁה (Aram. כָּשָׁה, כָּשָׁה.)

2. to be spared, saved. Job 21:30.

כָּשָׁה fut. כָּשָׁה 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 כָּשָׁה יִשָּׁה with naked buttocks, nudati nates, (= is the construct state after the Syriac form, or the state absolute followed by an accus. or else it ought to be pointed -) Constrained with an accus. of the person, Jer. 49:10. with an accus. of the garment, Is. 47:2 כָּשָׁה יִשָּׁה remove the trail. Jer. 19:26.

Deriv. כָּשָׁה,

בָּשַׁה, fut. כָּשָׁה. 1. to think, intend,
5. to consider, reflect on. Ps. 77:6

I consider the years of former times. 119:59. comp. 73:16.

Hithapa. to reckon one's self, construed with יָכָּר; Num. 23:9.

בַּשְׁלַח Chald. to reckon, esteem. Dan. 4:32, [35.]

בַּשְׁלַח m. verbal from בַּשְׁלַח, the girdle of the high priest's ephod, so called from the damask work of which it was made. (See בַּשְׁלַח no. 6.) Ex. 28:8, 27, 28, 29: 5. 39:5, 20, 21.

בַּשְׁלַח m. verbal from בַּשְׁלַח.

1. wisdom, understanding. Ecc. 7: 25, 27, 9:10. Vulg. ratio. (In Chald. בַּשְׁלַח 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 Husn. Num. 21: 25. 32:3. Josh.13:26. 21:37. Cant. 7:5. Is.15:4.

בַּשְׁלַח plur. fem. verbal from בַּשְׁלַח. engines, especially engines of war, to cast stones or darts, tormenta. (Comp. בַּשְׁלַח no. 6. So the modern Lat. ingenia, whence ingenieur.) 2 Chr. 26:15.

2. artifices, devices, artes. Ecc. 7:29.

I. בַּשְׁלַח 1. to be silent. Ecc.3:7.

Ps. 107:29.

2. to keep still, not to act, spoken of God. Is. 62:1, 6. 64:11. 65:6. Constrained with יָכָר, Ps. 28:1 יָכָר יָכָר יָכָר lest thou turn away silently from me. (Comp. בַּשְׁלַח no. 4.)

Hiph. בַּשְׁלַח, part. בַּשְׁלַח.

1. i. q. Kal no. 1. to be silent. 2 K. 2:3, 5. 7:9. Ps. 39:3 יָכָר יָכָר יָכָר I was silent concerning (their) prosperity


3. trans. to quiet, appease. Neh.8:11.

II. בַּשְׁלַח i. q. בַּשְׁלַח to be in haste.

Here belongs, according to the present
punctuation, the fut. apoc. see Job 31:5. Perhaps also Judg. 18:9 וּלְאַכֶּל תְאֶרֶעֶשֶׁנָּה and do ye hasten and delay not.

חֲרוֹבֵא see Chald. darkness. Dan. 2:22.

חֲרוֹבֵא Chald. 1. to think necessary, construed with ֳ and an infin. Dan. 3:16. 2. to be necessary. Ezra 6:9 וּלְאַכֶּל תְאֶרֶעֶשֶׁנָּה et quae opus sunt. (Syr. to be useful, suitable.)


חֲרוֹבֵא fut. verbal, to be darkened, obscured, dim; spoken of the light of or 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 m. The are dark that look through the windows. Part. pass. mean men, homines obscuri, Prov. 22:29. (Chald. חֲרוֹבֵא, חֲרוֹבֵא love, mean, obscure.)

Hiph. 1. to make dark. Am. 5:8. Construed with ֳ, 8:9 Metaphorically, Job 38:2 וְהִזְבֶּהֶהוּ יְהוָה וְהוּא who is it that darkeneth, i.e. censureth, (my) counsel; comp. Ps. 37:19. 2. intr. to be dark. Ps. 139:12. Jer. 13:16.

Deriv. out of course חֲרוֹבֵא.

חֲרוֹבֵא m. verbal from חֲרוֹבֵא, dec. VI. m.


חֲרוֹבֵא f. verbal from חֲרוֹבֵא, dec. X. idem. Ps. 18:12.

חֲרוֹבֵא fem. of חֲרוֹבֵא, idem. Mic. 3:6. וּלְאַכֶּל i. q. כְּלֵנָּה no. 2. to be weak.

Niph. וּלְאַכֶּל the feeble, exhausted. Deut. 25:18.

חֲרוֹבֵא Chald. to be thin.

Pa. to make thin or small, to bruise in pieces, i. q. וּלְאַכֶּל. Dan. 2:40.

חֲרוֹבֵא m. Ezek. 1:4. 27:8. 2. Sept. וּלְאַכֶּל Vulg. electrum; meaning probably a bright metal compounded of gold and silver, much esteemed in ancient times, (see Plin. xxxii. 4. 23.) To a similar idea we are led by the common derivation from חֲרוֹבֵא or חֲרוֹבֵא brass, (dropping the initial ג') and חֲרוֹבֵא 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 χαλκολιθωμάς, which is of equally difficult explanation. Others explain the syllable חֲרוֹבֵא by lustre, as if from חֲרוֹבֵא to rub, polish, hence, polished brass, i. q. חֲרוֹבֵא verse 7. See Bocharti Hieroz. T. II. p. 870—878.

חֲרוֹבֵא masc. plur. found only Ps. 68:32. probably, according to the Rabins, princes, viri magni et principes. (In Arab. حَمْسُ magnum magnique famulitii viri.) Others render it as a gentile noun, Chasmoneans, inhabitants of the Egyptian province Ashmunin.

חֲרוֹבֵא m. in full וּלְאַכֶּל פְּעִלָּה Ex. 28:15, 30. the breast-plate of the high-priest, a kind of gorget, on the outside set with 12 precious stones, and in the inside hollow to receive the Urim and Thummin. See Ex. 28:22 ff. 59:8 ff. and comp. פְּעִלָּה. Perhaps, literally, ornament, as if from the Arab. حَمْسٌ to be beautiful, conj. II. V. to adorn.

חֲרוֹבֵא 1. to cleave or be attached to

2. to have a desire to do any thing, construed with י and an infin. 1 K 9: 19. 2 Chron. 8: 6.

Pl. יִבָּשָׂ to bind, join, connect. Ex. 38: 28.

Pu. pass. Ex. 27: 17.

יִבָּשָׂ m. verbal from יָבְשָׂ, dec. VI. g. desire, pleasure. 1 K. 9: 1, 19. Is. 21: 4 הָעָשָׁהּ יָבְשָׂ the night of my desire.

יִבָּשְׂרָהּ and יִבָּשָׂרָהּ masc. plur. dec. I. 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.

יָבְשָׂרָהּ m. verbal from יָבְשָׂ, dec. I. spokes of a wheel, radii, which connected the nave and felloe. 1 K. 7. 33.

יָבְשָׂ or יִבָּשָׂ f. a collection. (Comp. the Arab. حَصِيرُ to collect.) Once 2 Sam. 22: 12. In the parallel passage Ps. 18: 12, יָבְשָׂ.

יִבָּשְׂרְרָהּ masc. plur. dec. I. naves of a wheel, modioli, where the spokes unite. 1 K. 7: 33.

יָבְשָׂ עֵפֶר hay, dried grass. Is. 5: 24 יָבְשָׂ עֵפֶר fīnum flammæ, hay set on fire. 33: 11. (Arab. حَشِيشَ idem.)

יָבְשָׂ m. with suff. יִבָּשָׂ עֵפֶר, plur. יָבְשָׂ עֵפֶר, verbal from יָבְשָׂ.

1. adj. broken, spoken of the bow. 1 Sam. 2: 4.


3. subst. fear, dread. Gen. 9: 2.


יָבְשָׂ עֵפֶר 1. to take (fire or coals from an hearth). Is. 30: 14 יָבְשָׂ עֵפֶר יָבְשָׂ עֵפֶר to take fire from the hearth. Prov. 6: 27. 25: 22 יָבְשָׂ עֵפֶר יָבְשָׂ עֵפֶר for thou takest (and layest) coals upon his head.

2. to seize, lay hold of. Ps. 52: 7 יָבְשָׂ עֵפֶר יָבְשָׂ עֵפֶר he shall seize thee and pluck thee from thy tent.

Deriv. יָבְשָׂ עֵפֶר.

יָבְשָׂ עֵפֶר f. verbal from יָבְשָׂ עֵפֶר, dec. X. terror. Once Gen. 35: 5.

יָבְשָׂ עֵפֶר m. verbal from יָבְשָׂ עֵפֶר, bandage of a wound. Ezek. 30: 21.

יָבְשָׂ עֵפֶר masc. plur. verbal from יָבְשָׂ עֵפֶר, terrors, Ecc. 12: 5.

יָבְשָׂ עֵפֶר f. verbal from יָבְשָׂ עֵפֶר, dec. I. terror, fear. Ezek. 32: 23. יָבְשָׂ עֵפֶר the fear of them, 32: 24—26.

יָבְשָׂ עֵפֶר to determine, destine. Niph. pass. Dan. 9: 24 seventy weeks יָבְשָׂ עֵפֶר יָבְשָׂ עֵפֶר are determined concerning thy people. (In Chald. to cut, decide.)


Pu. pass. Ezek. 16: 4.

יָבְשָׂ עֵפֶר f. verbal from יָבְשָׂ עֵפֶר dec. X. swaddling-band. Job 38: 9. Comp. יָבְשָׂ עֵפֶר.

יָבְשָׂ עֵפֶר proper name of a city in Syria of Damascus. Ezek. 47: 15. 48: 1.

I. יָבְשָׂ עֵפֶר, fut. יָבְשָׂ עֵפֶר.

1. to seal, to seal up; construed with an accus. Also with יָבְשָׂ עֵפֶר Job 9: 7. (see יָבְשָׂ עֵפֶר no. 4.) and with יָבְשָׂ עֵפֶר, Job 37: 7 יָבְשָׂ עֵפֶר יָבְשָׂ עֵפֶר he sealeth up every man's hand, i.e. hinders him from using it. (Comp. יָבְשָׂ עֵפֶר.)

2. as the roll or letter, when completed, was sealed up, hence, to complete, finish, fulfil. (In Arab. idem.) Dan. 9: 24 יָבְשָׂ עֵפֶר יָבְשָׂ עֵפֶר fulfill till the vision and the prophets, i.e. their oracles, are fulfilled. Vulg. et impleatur visio et prophetia. Ezek. 28: 12 יָבְשָׂ עֵפֶר יָבְשָׂ עֵפֶר complete in beauty, i.e. a model of beauty, i. q. יָבְשָׂ עֵפֶר.

Niph. to be sealed. Est. 3: 12. 8: 8.

Pi. to shut up. Job 24: 16 יָבְשָׂ עֵפֶר יָבְשָׂ עֵפֶר in the day-time they shut themselves
up, literally, observant sibi. (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 יְסֹהֲרָה.

II. יְסֹהֲרָה prob. i.q. Arab. חַסְתֹּם to reveal or suggest to any one, construed with ל. Job 33:16 יְסֹהֲרָה לְהוֹ קָרָא he revealed their admonition, i.e. revealed to them admonition. Others, after the usual signification, he impresses or inculcates on them admonition.

יְסֹהֲרָה Chald. to seal. Dan. 6:18.

יְסֹהֲרָה a seal, see יְסֹהֲרָה.

יָסַה fem. of יְסֹהֲרָה, idem. Gen. 38:25.

יָסַה found only in the part. יְסֹהֲרָה a father-in-law, namely, a wife’s father, (a husband’s father in Hebrew is יְסֹהֲרָה). Ex. 18:1 יְסֹהֲרָה יְסֹהֲרָה the father-in-law of Moses. Judg. 19:4 ff. Fem. יָסַה יָסַה 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. Constrained with ב, Gen. 34:9. 1 K. 3:1. with י, Deut. 7:3. Josh. 23:12. 1 Sam. 18:22, 23, 26, 27. Ezra 9:14. with כ, 2 Chron. 18:1. (Arab. חַסְתֹּם conj. III. to contract affinity by marriage; חַסְתֹּם a son-in-law, a wife’s relation.)

יָסַה m. verbal from יְסֹהֲרָה, dec. IV. c.


2. a bridegroom. Ps. 19:6. Is. 62:5. Ex. 4:25 יָסַה יָסַה a bloody bridegroom, on account of the child just circumcised. Perhaps expressive of a symbolical union with Jehovah, (comp. יָסַה) and perhaps also containing an allusion to the signification of יָסַה i.q. Arab. חַסְתֹּם to circumcise.

3. a kinsman by marriage, in reference to the husband. 2 K. 8:27.

יָסַה f. verbal from יָסַה, dec. X. a marriage, wedding. Cant. 3:11.

יָסַה i.q. יָסַה to lay hold of, to seize, rapere (more iconis). Job 9:12.

יָסַה verbal from יָסַה, prey, spoil, probably for יִסְסָרָה a robber, (comp. יָסַה for יִסְסָרָה 2 Sam. 12:4.) Prov. 23:28.

יָסַּה 1. to break through, e.g. a wall; construed with עפ. Ezek. 8:18. 12:5, 7, 12. Am. 9:2 יָסַּה יָסַּה if they break through or into hedges. Constrained with an accus. Job 24:16.

2. to row, i.e. to break through the waves. (Only in Heb.) Jon. 1:13.

Deriv. יָסַּה.

יָסַּה 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. יָסַּה.) Especially, to be thrown into consternation, to be made ashamed, kindred with הת. Job 32:15 יָסַּה יָסַּה יָסַּה יָסַּה they were thrown into consternation, they answered no more. Jer. 8:9. 14:4. 48:1. 20, 39, 50:2.

Niph. יָסַה (not to be confounded with יָסַּה from יָסַּה) fut. יָסַּה, plur. יָסַּה.

1. to be broken or shattered in pieces. Is. 7:8. 51:6 יָסַּה יָסַּה יָסַּה יָסַּה my goodness shall not be broken, i.e. it shall not cease.


Pi. 1. intrans. to be broken in pieces. Jer. 51:56.


Hiph. יָסַּה יָסַּה (Jer. 49:37).

1. to break in pieces. Is. 9:3.

2. to terrify, to make afraid, Jer. 49:37. to make ashamed, Job 31:34. So
This letter is called in Hebrew ו, and as a numerical sign denotes 9. In composition ו denotes 15, (9 + 6.) In Arabic there are two corresponding letters, namely א and ו. The former is more common, as the latter approaches to the א. It is often commuted with נ; as ו and נ to seize; ו Arab. נ ל to kill; ו and נ, Syr. ו ל to err; comp. ו no. II. etc. For its interchange with נ, see page 124.

חַלָּד Chald. to be joyful, glad. Dan. 6:24. Syr. וֹ ל to be glad. See ד נ no. 3.

חַלָּד to sweep out or away. (In Talmud. ו, also ו idem, וֹּ מֵאָשׁ a sweeping out, kindred with וֹּ מֵאָשׁ mud, mire.) Is. 14:23 וֹּ מֵאָשׁ וֹּ מֵאָשׁ וֹּ מֵאָשׁ and I will sweep her (Babylon) away with the besom of destruction; (so the Vulg. Chald.) indicative of entire destruction; comp. 1K. 14:10. 21:21. A similar figure is found under ו. Others compare the Arab. ו profundam 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. יִנֵּס הִנֵּס הִנֵּס הִנֵּס הִנֵּס יִנֵּס evidently deriving it from וֹ מֵאָשׁ mire, πτυχή.


חַלָּד masc. plur. bandages, headbands, turbans. Ezek. 23:15. (Usually derived from וֹ מֵאָשׁ to colour; but more probably from the Ethiop. וֹ מֵאָשׁ to wind round, to swathe with bandages.)

חַלָּד m. a height, hill, mountain.

Judg. 9:37 וֹ מֵאָשׁ descend-
fem. of תַּנְיָה, dec. X.
1. beasts slain, a feast on them. 1 Sam. 25:11.
2. the slaughter. Ps. 44:23.
רַנְיָה fem. of תַּנְיָה, dec. X. a female cook. 1 Sam. 8:13.
1 Chr. 18:8. proper name of a city in Syria of Zobah, which in the parallel passage 2 Sam. 8:8, is called תַּנְיָה.
Niph. pass. Josh. 3:15.
רַנְיָה 1. to sink, e.g. into the mud, into a pit. Ps. 9:16. 69:3, 15. Lam. 2:9 שֶׁנֵּה שֶׁנֵּה her gates are sunk to the ground.
2. to penetrate, infg. 1 Sam. 17:49 רַנְיָהוֹת and the stone penetrated into his forehead.
3. as in Arabic, to seal; literally, trans. of the preceding signification, to make an impression on a soft substance.
Deriv. רַנְּיָה-יָה.
Pu. i. q. Kal no. 1. Ex. 15:4.
Hoph. idem. Jer. 38:22. to settle down or subside, spoken of the foundations of the earth, Job 38:6. of the mountains, Prov. 8:25.
רַנְיָה יָבַת f. plur. רַנְיָה יָבַת, const. רַנְיָה יָבַת, verbal from רַנְיָה, dec. XIII. m.
1. a seal-ring, a signet. Gen. 41:42. Est. 3:10. See רַנְיָה יָבַת no. 3.
2. a ring generally, even without a seal, or not intended for the finger. Ex. 35:29 ff. 37:9 ff.
רַנְיָהJudg. 7:22. a place not far from Abel-meholah in the tribe of Ephraim.
רַנְיָד to be or become pure; in a physical sense, 2 K. 5:12, 13. especially in a ceremonial sense, opposite of רַנְיָה, Lev. 7:19. 10:10. 11:36. also in a moral sense, Job 4:17. Prov. 20:9.
Pi. רַנְיָד, fut. רַנְיָד.
1. to purified; 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. רַנְיָד and רַנְיָד to purify or cleanse one's self, Gen. 35:2. Lev. 14:4 ff.
רַנְיָד m. verbal from רַנְיָה, dec. VI. n.
1. purity, brightness, clearness, spoken of the firmament. Ex. 24:10.
2. purification. Lev. 12:4, 6.
רַנְיָד m. verbal from רַנְיָה, dec. I. lustre, majesty, glory. Ps. 89:45 רַנְיָד thou makest his glory to cease. For the construction with רַנְיָה, comp. 1 K. 18:5. Mich. 4:2.
רַנְיָד fem. of רַנְיָה, dec. X.
1. purity. 2 Chr. 30:19.
2. purification. Lev. 13:35. 14:2. רַנְיָד blood of purification, from which the lying-in-woman is cleansed, Lev. 12:4. 5.
רַנְיָד pret. רַנְיָד, רַנְיָד (instead of the future, רַנְיָד is in use from רַנְיָה).
1. to be good; but only used impersonally, (1.) רַנְיָד it goes well with me. Deut. 5:30. 15:16. 19:13. Job 13:9 רַנְיָד will it go well (with you) that
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etc.—Also, it helps one, Job 10: 3. to be well (in mind), 1 Sam. 16: 16. (2.) יִֽהְּנָֽה it pleases me. Num. 24: 1. In the later books we find יִֽהְּנָֽה instead of יִֽהְּנָֽה.
3. to be serene, joyful, (the prevalent meaning in Syriac,) spoken of the heart. 1 Sam. 25: 36. 2 Sam. 13: 28. Est. 1: 10.
Hiph. יִֽהְּנָֽה (עלפ from יִֽהְּנָֽה 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.

םוחת, fem. מָרֵֽנָֽה, verbal adj. from יִֽהְּנָֽה, dec. I.
1. good.—יִֽהְּנָֽה thing goes well with me, Ecc. 8: 12. 13. יִֽהְּנָֽה, by reason that it might be well with us, with them, Deut. 6: 24. 10: 13. Jer. 32: 39. (strictly
for יִֽהְּנָֽה, comp. יִֽהְּנָֽה—יִֽהְּנָֽה for יִֽהְּנָֽה, comp. יִֽהְּנָֽה—יִֽהְּנָֽה, i.e. יִֽהְּנָֽה)
happy am I, Ps. 119: 71. Lam. 3: 27.
—יִֽהְּנָֽה that which pleases me, (Num.
19: 8. Judg. 10: 15. 19: 24. Also, in the same sense, with יִֽהְּנָֽה, Ecc. 2: 26. and יִֽהְּנָֽה, (Job 10: 3?) Deut. 23: 17.—יִֽהְּנָֽה sometimes for evil, wicked, Prov. 18: 5. 20: 33.—Also as an adv. well 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. בְּ יִֽהְּנָֽה benedictio boni, i. e. bona.—יִֽהְּנָֽה for good, for the most part in phrases otherwise ambiguous, (see יִֽהְּנָֽה,) Ps. 119: 122.
Deut. 30: 9.
Est. 1: 11. 23: 7.
Ps. 112: 5 יִֽהְּנָֽה happy is the man.
5. great. Ps. 69: 17 יִֽהְּנָֽה כֹּלַי for thy goodness is great. 109: 21. (Comp.
Ruth 3: 10.) Syr. יִֽהְּנָֽה adv. valde.
םוחת proper name of a country beyond Jordan. Jud. 11: 3. 2 Sam. 10: 6. Probably the same with תִּֽבְּנָֽה 1 Mac. 5: 13.
םוחת m. verbal from יִֽהְּנָֽה, dec. I.
Jer. 31: 14.
2. what is good or best, the best part. Gen. 45: 18. 20. Especially, the best productions (of a country), Gen. 45: 23.
9: 17. Ex. 33: 19 יִֽהְּנָֽה יִֽהְּנָֽה יִֽהְּנָֽה I will make all my glory to pass before thee.
םוחת fem. of יִֽהְּנָֽה, dec. X.
1. what is good, goodness.—יִֽהְּנָֽה for good, Neh. 5: 19 remember it, O God, to me for good. 13: 31. Also in phrases otherwise ambiguous, Ps. 86: 17. Jer.
2. goodness, blessing, (of God,) Ps.
65: 12.
3. happiness, prosperity. Ps. 16: 2.
106: 5.
םוחת to fold up, to wind about.)
Deriv. יִֽהְּנָֽה.
םוחת (comp. Arab. תְּנָֽה med. Je)
to cover, overlay; hence, to close (the
eyes), Is. 44:18. to plaster over (a wall), Lev. 14:42. 1 Chron. 29:4. Constrained with two accusatives, Ezek. 13:10—15. 22:28. —In Is. 44:18, the pret. is מַשָּׂה as if from מָשַׁה. 


Deriv. מַשֶּׂה, מַשָּׂה.

עַלְמוֹנָה plur. fem. bracelets, frontlets; especially, scrolls of parchment, with passages of the Mosaic law (such as Ex. 13:1—10.11—16. Deut. 6:4—9. 11:13—21.) written upon them, commanded to be worn on the forehead and left wrist, Ex. 13:16. Deut. 6:8. 11:18. These were afterwards regarded as amulets. They are called by the modern Jews קַלְמָנָה, and in the N. Test. פְּלָשַׁיות, phylacteries. (Chald. מַשָּׂה מַשֶּׂה מַשֶּׂה a bracelet, turban.)

מַשָּׂה in Kal not used. In Arab. الطَّالَب to be long.


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.


m. dec. I.

1. a row. Ex. 28:17 ff. 39:10 ff. 
2. a wall, border, boundary. Ezek. 46:23. (Arab. طُور a boundary wall;  טֹור a mountain, rock. Dan. 2:35. 45.

Chald. מַלְטַר to fly. Job 9:26. (Syrr. מַלְטַר) Chald. a fasting; as an adv. with fasting. Dan. 6:19. (After the form מַשָּׂה, from מָשַׁה i. q. Arab. מַשָּׂה to fast.)

מַשָּׂה plur. fem. according to the Jewish commentators, the reins, (from מָשַׂה to cover, because the reins are covered with fat; comp. מְשָׂה.) Ps. 51:8 behold thou lovest truth in the reins or inward parts. Job 38:36 who puts wisdom in the inward parts? So the Chald. Vulg. in visceribus hominis. (Parall. מַשָּׂה heart.) The explanation of the latter passage has this difficulty, that it does not suit the context, verses 34, 35, 37, 38, which all speak of appearances in the atmosphere. Some, therefore, have attempted to accommodate verse 36 to the rest, by rendering מַשָּׂה clouds, and מַשָּׂה 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.

הֵיהוּ hence, Piel part. מַשָּׂה the archers, Gen. 21:16. (Comp. מַשָּׂה expandit.) The form is like מַשָּׂה, מַשָּׂה; and מַשֶּׂה, מַשֶּׂה.

מַשָּׂה see מַשָּׂה.

Mishpah m. verbal from מַשָּׂה, a mill, handmill. Lam. 5:13.

משַׁה masc. plur. dec. I. a difficulty in going to stool, tumours on the fundament, hemorrhoids, piles; or the fundament itself; as the seat of disease; for the most part only in the Keri for מַשָּׂה, Deut. 28:27. 1 Sam. 5:6, 9. but sometimes in the text itself, 6:11, 17. The Keri probably contains the less offensive expression. (Syr. מַשָּׂה to strain hard in discharging the feces; מַשָּׂה difficulty in discharging the feces, the fundament. The Aramean translators use this word for the Heb. מַשָּׂה)

מַשָּׂה to grind, to bruise in pieces. Ex. 32:20. Num. 11:8. —מַשָּׂה מָשַׁה מָשַׁה to grind the face of the poor, i. e. to oppress him greatly, Is. 3:15.—Job 31:10 מַשָּׂה מָשַׁה מָשַׁה my wife may grind for a stranger, i. e. become his mill-maid, or most abject slave; (comp. Ex. 11. 5. Is. 47:2.) The Sept. Vulg. Chald. on account of the antithesis in verse 9, and the parallel clause in verse 10, render it, she may have criminal intercourse
found only in Pi. עפר to cover, to cover with a roof; i. q. עפר. Neh. 3: 15.—For עפר, see עפר. (Arab. عفر conj. II. IV. to overshadow, kindred with עפר no. III.)


Josh.15: 24. proper name of a city in the tribe of Judah, according to Kinchii and others the same with עפר 1 Sam.15: 4.

עפר, infin. עפר. 1. to be or become unclean or impure, especially in a ceremonial sense, spoken of persons and things. Lev. 11: 24 ff. Constrained with עפר, to be rendered unclean by any thing, Lev. 15: 32. 18: 20, 23.


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.) Gen. 34: 5, 13, 27. Ezek. 18: 6, 15.

Pu. pass. Ezek. 4: 14.

Niph. עפר and Hithpa. עפר to deflour or pollute one's self, construed with עפר (Num. 5: 2. 6. 7. 9. 6.) and עפר (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.


עפר fem. עפר, verbal adj. from עפר, 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. עפר infamous of character, Ezek. 22: 5.

עפר f. verbal from עפר dec. X. impurity, uncleanness, pollution. Lev. 5: 3. 7. 21. also, something unclean, Judg.13: 7. 14.

found only in Niph. Lev. 11: 48. Job 18: 3 we are un-
clean, i.e. reputed vile, in your sight. Vulg. *sordidus*. Others without sufficient ground make וַיָּסְכֹּם i.q. יָסַכֵּם, to be stopped, closed; hence, to be dumb.

1. to hide, conceal, as in the ground, to bury. Gen. 32: 5. Ex. 2: 12. Josh. 7: 21, 22. רָסִֹפְתֹּלַיִךְ to lay a snare privately, or, to spread a net for any one, Ps. 140: 6, 142: 4. with יָסַכֵּם in the same sense, Ps. 9: 16, 31: 5. comp. 64: 6.


3. to put in, to dip in. Prov. 19: 24 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. יָסָכֵּם m. dec. VI. a. a basket. Deut. 26: 2, 4. (Chald. יָסָכֵּם idem.)

5: 2 לִשְׁבָּרָה found only in Pi. to pollute, make dirty. Cant. 5: 3. (Aram. יָסָכֵּם to be polluted.)

יָסָכֵּם i.q. יָסַכֵּם to err, deviate from a way. Comp. the Aram. יָסָכֵּס.

Hiph. to cause to err, to seduce. Ezek. 13: 10.

לִשְׁבָּרָה (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.

4. metaphorically, to perceive, enjoy, experience. Prov. 31: 18. Ps. 34: 9 יָסַכֵּס experience and see that Jehovah is good.

Deriv. out of course יָסָכֵּס.

לִשְׁבָּרָה Chald. idem.


לִשְׁבָּרָה m. verbal from לִשְׁבָּרָה, dec. VI. c.


3. after the Chaldaic usage, a royal decree or edict. Jon. 3: 7.

לִשְׁבָּרָה m. Chald. will, command. Ezra 6: 14. 7: 13. More frequently יָסָכֵּם, which see, especially signif. no. 3.

לִשְׁבָּרָה m. Chald. 1. taste, particularly a pleasant taste. Dan. 5: 2 יָסָכֵּם when he had tasted or felt the effects of the wine.


3. will, command, royal edict. Dan. 3: 10, 29.—טַעַרְתָּה to publish an edict, Ezra 4: 19, 21, 5: 3, 9, 13, 6: 1. —Also, a matter for royal decision, causa, Ezra 5: 5.—טַעַרְתָּה 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. יָסָכֵּם to have regard to any one, Dan. 3: 12.

I. לִשְׁבָּרָה to load, especially beasts for a journey. Gen. 45: 17. (Aram. יָסָכֵּם to be loaded.)

II. לִשְׁבָּרָה to thrust through. Pu. pass. Is. 14: 19. (Arab. طَلِعَ idem.)

לִשְׁבָּרָה m. with suff. יָסָכֵּם, dec. VIII. h. a collective noun, little ones, children. Gen. 34: 29. 43: 8. 45: 19, 46: 5. comp. Ezek. 9: 6, where it is used in opposition to young men and young women; and Ex. 12: 37, where it is opposed to men capable of bearing arms. Often in a wider sense, one’s whole family, Ex. 10: 10. Num. 32: 16, 24, 26.

Comp. 2 Chr. 20: 13 יָסָכֵּם יָסַכֵּם יָסַכֵּם יָסַכֵּם they and their family, (namely,) their wives and
children. 2 Chr. 31:18. Gen. 47:12

literally, to be broad, extended, spreading. (Syr. ṣēbū to spread out. Kindred with רע, whence רענמי.) Deriv. out of course רענמי.

P. רע, m. plur. רענמי, verbal from רע dec. VI.

1. a palm, hand-breadth, a measure of length. 1 K. 7:26. 2 Chr. 4:5. (comp. Jer. 52:21.) Ps. 39:6 רע הנעתי רענמי הכנפ behold! thou makest my days as an hand-breadth.

2. in architecture, prob. the coping, corbilm, projecting stone on which a timber is laid, mutulis. 1 K. 7:9. Sept. רענמי, i.e. epistylum.


וּנמי masc. plur. verbal from רע no. 2. the bearing or nursing of children. Lam. 2:20.

רנ and רג, to invent, contrive; joined with רע, Ps. 119:69. Job 13:4. Used elliptically, Job 14:17 תַּיָּבָר thou inventest (falsehood) to my transgression, i.e. thou chargest me with evil falsely. (In Arab. לֶב to labour one's discourse; in Talmud. to join on, to sew on.)

רנ m. Jer. 51:27. Plur. רנים Nah. 3:17. name of a military officer among the Assyrians and Medes. In the Targum of Jonathan Deut. 28:12, it occurs as the name of a chief angel. The word is perhaps of Assyrian origin. The second syllable is most probably i.q. רג Pers. ʿprinceps; and the first syllable וּנ may be compared with the Pers. ʿb (tab) altitude, potentia.

ף, Arab. ʿb, and ʿb, to take many and short steps, to trip, to mince, spoken of affected coquettes. Is. 3:16 וְגַרְגַּרְגָּרִים they mince as they walk. Luth. sie treten einher und schränzen. Deriv. וּנ children, (q.v.) perhaps so called from their manner of walking.

וּנ, plur. וּננ, Chald. i.q. Heb. וּננ.

1. nail (of a human finger or toe.) Dan. 4:30. 33.

2. claw (of an animal.) Dan. 7:19.

וּנ to be fat; hence, metaphorically, to be stupid, insensible; comp. רענמי, punguis. Ps. 119:70.

וּנ, 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 רע ני a continual dropping from a roof.

Chald. to thrust forth, to drive out. Dan. 4:22, 29, 30. IV. to cast forth or away. Hence, Hiph. Job 37:11 רע ני also the clear sky drives away the clouds. Others: with showers he loads the clouds, comp. רע ני; but not so accordant with the parallel clause.

וּנ m. dec. VI. p. burden, trouble. Deut. 1:12. Is. 1:14. (In Chald. וּנ to fatigue one's self by labour, to weary one's self.)

וּנ adj. found only in the fem. וּנ תור Ь fresh, recens. (Arab. ʿb and ʿb to be fresh.) Spoken of a wound, Is. 1:6. of a jaw-bone, Judg. 15:15.

The name Yod י (Yod) probably signifies i. q. י a hand, (comp. י plur. יים) and has reference to its figure in the Phenician alphabet מ, which represents three fingers stretched out, or a rude drawing of a hand.)

דוע to desire earnestly, to long for any thing, construed with י. Ps.119: 131. In Syr. דוע a quadrilateral, Pa. and Ethpa. ידוע. Kindred with י and י no. I.

דוע to be fair, becoming, suitable, due, i. q. י (Ps. 33:1. Prov. 17:7.) Jer.10:7 י for it is due to thee. Sept. י דוע י for it is due to thee.

דוע most frequently with י, becoming, due, i. q. י י.

דוע see י a river.

סִּיר (he shines) a proper name, Jair, the son of Manasseh. Num. 32: 41. In Greek Τάρσες Mark 5:22.

I. י for י, to be foolish, i. q. י (whence יי) by transposition.


Hosea m. verbal from יי, dec. VI. a


3. a leaf. Ezek.17:9. (Aram. יי idem, perhaps so called from its freshness; comp. יי)


חָלַד Chald. Ezra 4:9. name of a people, which were brought into Palestine by the Assyrian kings. Sept. תַּכְּנָסָא.

אָמַּל, Arab. to despair or be out of hope concerning any thing. In Kal not used.

Niph. idem, construed with פ. Sam. 27:1. Part. חָטָא one in despair, Job 6:26. Also used impersonally, it is in vain, there is no hope, desorpatum est, Is. 57:10. Jer. 2:25. 18:12.

Pi. infin. חָלָא to cause to despair. Ecc. 2:20.

חָלָא m. (Jehovah heals, from חָלָא) fut. of חָלָא, to heal, and חָלָא; proper name of a king of Judah, in whose reign the book of the law, which had been lost, was found. 2 K. 23:23. 2 Chr. 34:33. In Greek τρειας.

חָלָא found only in Pi. חָלָא to call, to cry aloud. Judg. 5:28. (In Aram. to cry aloud, to shout.)

חָלָא m. verbal from חָלָא no. 1. (comp. חָלָא proventus, from חָלָא) dec. I. produce of the earth. Lev. 26:4. 20. Deut. 11:17. Ps. 67:7. 85:13. Job 20:28 חָלָא the produce, i.e. the substance, of his house shall disappear.


חָלָא I. to go. See Hiph. Deriv. חָלָא no. I. חָלָא, and perhaps חָלָא.

2. to flow, run; (comp. חָלָא no. 5.) Arab. חָלָא vehementer phuit. Deriv. חָלָא no. II.

Hiph. חָלָא (Syr. מָלָא) i. q. חָלָא used only in poetry.

1. to bring, lead, as persons. Ps. 60:11. 108:11.

2. to bring, present, as gifts, offerings. Ps. 68:30. 76:12. Zeph. 3:10.

Hoph. חָלָא I. to be brought, led, spoken of persons. Ps. 45:15. 16.


חָלָא Chald. found only in Aph. חָלָא to bring. Ezra 5:14. 6:5.

חָלָא m. verbal from חָלָא no. 2. dec. IV. a. a stream.—חָלָא streams of water, Is. 30:25. 44:4.

2. Jabal, proper name of a son of Lamech, the first who led a Nomadic life. Gen. 4:20.


חָלְא found only in the fem. חָלְא having excrescences, blains, or warts; spoken of cattle. Lev. 22:22. Vulg. papulas habens. (So in Chald. and Rabbin. The Mishnah (Erubin 10. § 11) treats of the cutting off of such warts.

In Arab. חָלָא defluxus pilorum, but the former explanation is preferable.)

חָלָא m. dec. IV. a. a brother-in-law, or husband's brother, Lat. levir, who, by the Mosaic law, was bound to marry the widow of his brother deceased without issue. Deut. 25:5—9. Hence,

חָלָא Pi. denom. from חָלָא, to perform the duty of a husband's brother or of a levir. Deut. 25:5—9. Gen. 38:8.

חָלָא fem. of חָלָא, with suff. חָלָא, חָלָא, dec. XIII. b. a sister-in-law or brother's wife. Deut. 25:7. 9. Also, a brother-in-law's wife, Ruth 1:15.

חָלָא (God builds.)

1. proper name of a city in the tribe of Judah. Josh. 15:11.

2. also of a city in the tribe of Naphtali. Josh. 19:33.

חָלָא a place in Philistia, on the Mediterranean sea, in later times the seat of a celebrated Jewish school.
2 Chr. 26:6. In Greek. ἱερὰ, 1 Mac. 4:15. and ἱερὰ 5:58. 2 Mac. 12:8.


Pi. ἱερὸς to make dry, to dry up. Job 15:30. Prov. 17:22. In Nah. 1:4, we find ἱερὰ for ἱερῷ.

Hiph. ἱερῷ to dry up, to make dry. Josh. 2:10. 4:23.

I. ἱερῷ, Hiph. ἱερῷ i.q. ἱερῶν from ἱερός.

1. to make ashamed, to shame. 2 Sam. 19:5.

2. intrans. like ἱερῷ 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 48:1. 20. 50:2. Joel 1:12 ἵερον ἵερον καὶ ἵερον ἵερῶν the joy of the children of men has perished.

4. to conduct shamefully. Hos. 2:7. [2:5.]

ἱερᾶ, fem. ἱερᾶ, verbal adj. from ἱερὸς. I. dec. V. f. and X.


2. proper name of a city in Gilead, also called ἱερῶν 1 Sam. 11:1. 3.


ἱερῷ to plough, till. Part. ἱερῷ ploughmen, husbandmen, 2 K. 25:12 Keri. Jer. 52:16. This root is kindred with ἱερός, see the art. ἱερῷ.

ἱερῷ m. verbal from ἱερός, dec. V. a. a field. Jer. 39:10.

ἱερῷ with ἅ paragogic ἁ (he is lifted up. Hoph. of ἱερῷ) a place in the tribe of Gad. Num. 32:35. Judg. 8:11.

I. ἱερῷ to be afflicted, grieved. In Kal not used.

Pi. ἱερῷ to afflict, grieve. Fut. ἱερῷ for ἱερῷ Lam. 3:33.


Niph. ἱερῷ (for ἱερῷ) Part. ἱερῷ (for ἱερῷ) afflicted, grieved, Zeph. 3:18 ἱερῷ the disconsolate for, i.e. for want of, the solemn assembly. Lam. 1:4 ἱερῷ her virgins are afflicted.

Deriv. ἱερῷ, ἱερῷ.

II. ἱερῷ to be separated.

Hiph. ἱερῷ to separate, to remove. 2 Sam. 20:13. (Arab. ἱερῇ conj. IV. to remove; comp. in Heb. ἱερῷ no. II.)


ἱερᾶ m. verbal from ἱερῷ, dec. III. a.


That this word denotes especially the
labour and produce of the field is evident from Ps. 78:46. 128:2.

ฐฏ, fem. of ฐ, dec. X. fatiguing

labor, weariness. Ecc.12:12.

ฐฏ, fut. ฐ. 1. to labour, to exert


49:4. 65:23. The thing about which

a man labours, is preceded by ฐ. Josh.

24:13. Is. 62:8. 47:12. or put in the

accus. verse 15.

2. to be wearied. 2 Sam. 23:10. Is.

40:31. Ps. 6:7 ฐฏ ฐฏ I am wearied


In a somewhat different sense Is. 43:

22 ฐฏ ฐฏ ฐฏ for thou hast been weary

of me, O Israel.

Pl. to fatigae, make weary. Josh. 7:

3. Ecc.10:15.

Hiph. ฐฏ. 1. to load, burden. Is.

43:23 ฐฏ ฐฏ I have not burdened

thee with incense, i.e. in requiring

incense.

2. to weary, be troublesome. Is.43:24.

Mal. 2:17.

Deriv. out of course ฐฏ.

ฐฏ m. verbal from ฐ, what is pro-

duced or earned by labour. Job 20:18.

ฐฏ verbal adj. from ฐ, dec. V. a.

wearisome, tiresome, Ecc.1:8 ฐฏ ฐฏ ฐฏ,

all words would be tiresome. Also

weary, fatigued, Deut. 25:18. 2 Sam.

17:2.

ฐฏ m. Chald. a hill, a heap of stones.

Gen. 31:47. (Syr. ฐฏ idem.)

ฐฏ 2 pers. ฐฏ, i.q. ฐฏ no. II. to

fear, to be afraid of; construed with an


or with ฐฏ, Deut. 9:19. 28:60.

ฐฏ verbal adj. or part. from ฐ, fear-

ing, used with the pronouns to form a

periphrasis for the finite verb. Jer. 22:


ฐฏ com. gen. (more frequently fem.)

const. ฐ, with suff. ฐฏ, ฐฏ, prim. dec.

II. a.

1. the hand. The following phrases

are worthy of notice; (1.) ฐฏ ฐฏ ฐฏ my

hand (is) with any one, i.e. I assist

him. 1 Sam. 22:17. 2 Sam. 3:12. 2 K.

15:19. (2.) ฐฏ ฐฏ my hand is against

any one, (Gen.16:12.) I bring evil

upon him. Gen. 37:27. 1 Sam.18:17,


2:19.—ฐฏ ฐฏ ฐฏ the hand of Jehovah is

against or brings destruction on any

thing, Ex. 9:3. Deut. 2:15. Judg. 2:

15. Job 23:2 ฐฏ ฐฏ ฐฏ the hand (of God)

upon me is heavy. Also construed with

ฐฏ 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

ฐฏ. (3.) ฐฏ ฐฏ ฐฏ the hand of

Jehovah came upon any one, i.e. the

Deity began to inspire him, (as a pro-

phet). Ezek. 1:3. 3:14, 22. 37:1. 2 K.

3:15. Constrained with ฐฏ in the

same sense, 1 K.18:46. Ezek. 8:1 ฐฏ

ฐฏ ฐฏ ฐฏ and there the hand of

the Lord fell upon me, (ฐฏ is used in

the same sense, Ezek. 11:5.) Jer.15:17

ฐฏ ฐฏ because of thy hand which has

inspired me. (4.) ฐฏ ฐฏ ฐฏ the hand

of Jehovah rests (graciously) upon any

one. Ezra 7:6. 28: 8:18, 31. The more

full expression is ฐฏ ฐฏ ฐฏ ฐฏ the good


comp. Ezra 8:22. Is.1:25. It is used

in a bad sense only Am.1:8. (5.) ฐฏ

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 particu-

larly of the party which in making a

covenant submits or devotes itself to the


50:15 ฐฏ ฐฏ she (Babel) hath sub-

mitted. 2 Chr. 30:8. So ฐฏ ฐฏ ฐฏ to

submit one's self, 1 Chr. 29:24. (6.) ฐฏ

Job 34:20. and ฐฏ ฐฏ Dan. 8:25.

without the hand (of man), i.e. without

human aid; comp. Dan. 2:34, 45. Lam.

14:6. (7.) ฐฏ 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 ฐ is often lost,
found their hands, i.e. their strength was gone.

4. manner.—�パパ活�elah the manner of a king, as it becomes a king, Est. 1: 7. 2: 18. 1 K. 10: 13. ד },{א more a Davide instituto, Ezra 3: 10. 2 Chr. 29: 27.

5. side; hence, י at the side, near, 1 Sam. 19: 3. Also, י and 1 Sam. 4: 18. י נ 2 Sam. 18: 4. י א Job 1: 14. Neh. 3: 2 ff. in the same sense. Dual היד sides; often in the phrase י ו י wide on all sides or hands, spacious, Gen. 34: 21. Ps. 104: 25. Is. 33: 21. Plur. י י ledges or borders, 1 K. 7: 35, 36. the side railings (of a throne), 1 K. 10: 19.


8. a monument, trophy, i.e. י 1 Sam. 15: 12. 2 Sam. 18: 18.

ד酡 Chald. emph. י with suff. י י י dual י i. q. Heb. י.

י Chald. found only in Aph. part. י י Dan. 2: 23, and י י י 6: 11. praising, giving thanks.

י י i. q. י to cast or throw, as lots. Pret. plur. י Joel 4: 3. [3: 3.] Nah. 3: 10. Obad. 11.

י י י י to throw, cast, i.e. י Imper. י Jer. 50: 14.


II. י י found only in Hiph. י.

1. to own, acknowledge, confess. (Arab. י conj. X. Syr. Aph. idem.) Prov. 28: 13. Constrained with י, Ps. 32: 5 I will make confession concerning my sins.
2. to praise. Gen. 49:8. Especially to praise Jehovah, construed with an accus. or with ב, also with יָשָׁר or יָשָּׁע, 1K, 8:33. Ps. 54:8. 106:46. 122:4.


2. to praise, construed with ב. 2 Chr. 30:22.

Deriv. יָשָׁר, יָשָּׁע, also the proper name יָשָׁר.

יָשָׁר, יָשָּׁע, also the proper name of a Levite, 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 signification it occurs also in the superscriptions of Psalms xxxix. lxiii. lxxvii. But Aben Ezra supposes it here to be the beginning of a song; and Jarchi, the name of a musical instrument.

יָשָׁר m. dec. III. a. (Syr. יָשֶׁר, יָשָּ׆ר one beloved; Arab. יָשָׁר to love. Kindred with יָשָׁר).


2. adj. lovely, pleasant. Ps. 84:2.

3. subst. Plur. יָשָׁר loveliness. Ps. 45:1 יָשָׁר יָשָׁר a lovely song; a commendatory title, probably of later date. Others: a song of love.

יָשָׁר f. denom. from יָשָׁר, love, also the object of love. Jer. 12:7.

יָשָׁר m. (favourite of Jehovah) a name given to Solomon at his birth by the prophet Nathan. 2 Sam. 12:25.

יָשָׁר, fut. יָשָּׁר, (once יָשָּׁר) infin. absol. יָשָּׁר, const. יָשָּׁר.

1. to know, to understand, to know how, Lat. scire. Usually construed with an accus. or with an infin. with (Ecc. 4:13. 10:15.) and without (Jer. 1:6, 1Sam. 16:18.) the preposition ב; sometimes with a finite verb, Job 32:22. יָשָׁר יָשָּׁר I know not how to flatter. 23:3. 1 Sam. 16:16. Neh.10:29.—יָשָׁר יָשָׁר not to discern between good and evil, as descriptive of childhood, Deut. 1:39. (comp. Is. 7:15. Gen. 2:17.) or of childish old age, 2 Sam. 19:36.—יָשָׁר יָשָּׁר who knoweth? construed with a future, a mode of expressing a weak or doubtful hope, 2 Sam. 12:22. Joel 2:14. Jon. 3:9.—Also, to know about any thing, construed with ב, 1 Sam. 22:15. with ב, Job 37:16.—Sometimes it is construed with a pleonastic pronoun or dative of personal advantage, Cant. 1:8 יָשָׁר יָשָּׁר thou knowest.—Part. יָשָׁר יָשָּׁר i. q. יָשָׁר יָשָּׁר the wise, skilful, Job 34:2. Ecc. 9:11.

2. to know, to be acquainted with, Lat. noscerē. Gen. 29:5.—יָשָׁר יָשָּׁר to know by name, i.e. intimately, minutely, Ex. 33:12. 17. (comp. יָשָׁר יָשָּׁר.)—Also, inchoatively, to learn to know, to become acquainted with, Num. 14:31. Deut. 9:24.—Part. יָשָׁר יָשָּׁר acquaintances, friends, Job 19:13. Part. pass. יָשָׁר יָשָּׁר known, respected, esteemed, Deut.1:13. 15. Is. 53:3 יָשָׁר יָשָּׁר distinguished through grief.


5. to imagine, expect. Ps. 35:8 let destruction come upon him, יָשָׁר יָשָּׁר before he expects it, i.e. unawares, suddenly. Job 9:5 he removes the mountains יָשָׁר יָשָּׁר suddenly. Prov. 5:6.
6. to concern one's self about, to take care of any thing. Gen. 39:6. Prov. 27:23. take diligent care of thy flock. Hence, spoken of God, to take an interest in any one, to love him, Ps. 144:3. Amos 3:2. Nah. 1:7, spoken of men, to know (God), to esteem or reverence him, Hos. 8:2. Ps. 36:11. 9:11. to those who reverence thy name. Job 18:21: and this is the place of him who knows not God.

7. as an euphemistic expression, (comp. signif. no. 4.) to lie with one of the other sex, spoken of the man, Gen. 4:17, 25. 1 Sam. 1:19. of the woman, Gen.19:8. Judg. 11:39. expressed more fully, Num. 31:17. Used also of unnatural lust, Gen. 19:5. (Many verbs of knowing in different languages suffer this change of signification; as in Syr. γνωστος, ιδον, to know; In Arab. يضم idem; in Greek γνωστα, in Lat. cognosco. See Ptochenius de Purit. Styli N.T. p. 10.)

Niph. יִדָּו 1. to be known. Ex. 2:14. 21:36. Lev. 4:14. Construed with ה of the person, 1 Sam. 6:3. Ruth 3:3. Est. 2:22.—Gen. 41:21 רְבָּאֵל יִדָּו וַיַּחֲסָרֵשׁ and it was not known that they (the fat kine) had passed into their belly. 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 רְבָּאֵל יִדָּו וַיַּחֲסָרֵשׁ he who perverteth his ways shall be made to feel, i.e. shall be punished. Jer. 31:19 יִדָּו וַיַּחֲסָרֵשׁ after I was made to feel. C.V. after I was instructed.

Pi. to make to know. Once Job 38:12.


Po. יִדָּו to appoint, direct, (to a place), elsewhere יִדָּו. 1 Sam. 21:3.

Hiph. יִדָּו, imper. יִדָּו.

1. to cause to know, to inform, shew any one; construed (1) with two accusatives, Gen. 41:39. Ex. 33:12, 13. Ezek. 20:11. 22:2. 1 Sam. 14:12 יִדָּו וַיַּחֲסָרֵשׁ we will shew you something. (2.) with an accus. of the thing and


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, וַיַּחֲסָרֵשׁ וַיַּחֲסָרֵשׁ and punished with them the men of Succoth. This explanation, however, is not perfectly satisfactory. Perhaps the author wrote יִדָּו contrivit, which is the sense given by the ancient versions.

Hoph. יִדָּו to be known. Lev. 4:23, 28.

Hithpa. יִדָּו to make one's self known, Gen. 45:1. to reveal one's self, Num. 12:6. Construed with בָּא.

Deriv. out of course יִדָּו, יִדָּו, יִדָּו, יִדָּו.

Chald. fut. יִדָּו. 1. to know.

2. to be informed. Dan. 6:11.

3. to understand. Dan. 4:14, 22. 4:17, 25.] Part. pass. יִדָּו be it known unto the king. Ezra 4:12, 13.

Aph. יִדָּו, fut. יִדָּו, to shew, make known. Construed with a dative of the person, Dan. 2:15, 17, 28. with suffix pronouns, Dan. 2:23, 29, 4:15. 4:18. 5:15, 16, 17. 7:16.

Deriv. יִדָּו.

יִדָּו, m. plur. יִדָּו, verbal from יִדָּו.

1. a wise man, a soothsayer. Lev. 19:31. 20:6. Deut. 18:11. 1 Sam. 28:3, 9. (Comp. the Arab. מֶדְדָּו knowing, hence, a wise man, Magian; and also יִדָּו no. 2.)

2. a spirit of divination. Lev. 20:27. Comp. יִדָּו.

יִדָּו an abbreviation of יִדָּו or rather (as it was anciently pronounced) יִדָּו. It was first abridged by apocope into יִד (like יִדָּו for יִדָּו) and this again into יִד. These two contracted forms, (the latter without Mappik,) are used
indiscriminately in many proper names; as וָאֵה and וָהָ, וַהָּ and וַהֲ. The name וָו is frequently used, for the sake of conciseness, in the burden or repeated verses of the psalms; as, וָוָו praise Jehovah, Ps. 104:36. 105:45. 106:1, 48. 111:1, 112:1, 113:1. Sometimes in other places, as Ps. 89:9. 94:7, 12. Is. 38:11. Ex. 15:2 וָו וָו יְהֹוָה is my glory and my song. Ps. 118:14. Is. 12:2. Ps. 68:5 וָאֵה Ve Jehovah is his name, being here the Beth esseintie; (comp. Is. 47:4. 48:2. 54:5.) Is. 26:4 וָו וָו Ve Jehovah is Jehovah, i.e. an unchangeable, eternal God.

בָּרִי to give, put, place, i.q. וָו. In the preterite found only Ps. 55:23 וָאֵה וָאֵה וָאֵה cast upon Jehovah what he allots you, i.e. commit to Jehovah your destiny; (יכא is to be supplied before וָאֵה.) Others make וָה substantive, signifying burden. Elsewhere only in the imper. וָו (Prov. 30:15.) וָאֵה, fem. וָאֵה (Ruth 3:15.) plur. וָאֵה. (1.) give, give here. Gen. 29:21. Job 6:22. 2 Sam. 16:20 וָאֵה וָאֵה וָאֵה give counsel, (וָאֵה is pleonastic.) (2.) place, appoint. 2 Sam. 11:15. Deut. 1:13 וָאֵה וָאֵה וָאֵה appoint for yourselves men. Josh. 18:4. (3.) come on. Gen. 11:3, 4, 7, 38:16. Ex. 1:9—וָאֵה, if the reading is correct, probably for וָאֵה, Hos. 4:18 וָאֵה וָאֵה וָאֵה amant dant, for amant dare.

בָּרִי Chald. 1. to give, Dan. 2:37, 38; 48; to give up, Dan. 3:28.
2. to lay, place, as a foundation. Ezra 5:16. Only the preterite וָו, the imper. וָו, and the participles וָה and וָה occur; the future and infinitive are supplied from the verb וָו, which again is defective in the tenses first mentioned. (The same is also the case in Syriac.)

Itlpe. וָאֵה to be given or given up. Dan. 4:13. [16.] 7:25.

בָּרִי, Hithpa. וָאֵה, denom. from וָאֵה to profess Judaism. Esth. 8:17.

בָּרֵי m. (perhaps i.q. וָאֵה, Ecc. 11:3, he shall be.)

1. proper name of a king of Israel, who destroyed the family of Ahaz. 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.

בָּרֵי m. (Jehovah holds.)
1. proper name of a son of Jehu, king of Israel. 2 K. 13:1—9.


בָּרֵי a proper name.
1. the fourth son of Jacob; also the tribe descended from him, the boundaries of whose territory are given Josh. xv.—בָּרֵי or 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 Archäologie, p. 173.—בָּרֵי or the country or kingdom of Judah. Is. 19:17. בָּרֵי or 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. 5:5. 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.

2. after the captivity, the whole country of Israel. Hag. 1:1, 14. 2:3.

יִשְׂרָאֵל, plur. יִשְׂרְאֵל, also יִשְׂרָיֵל, fem. יִשְׂרַיִל and יִשְׂרָיֶל (see no. 4.) a gentle noun from יִשְׂרָאֵל.

1. a Jew or Jewess, one belonging to the tribe of Judah.
2. a citizen of the kingdom of Judah.


יִשְׂרַיִל, a Jew. Found only in the plur. יִשְׂרַיִל, emph. יִשְׂרַיִל, Dan. 3:8. 12. Ezra 4:12, 23. 5:1, 5.

יְהוָה, 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 פָּרָשָׁה, (except that simple Sheva is used under instead of יָד.) This name Adonai the Jews, in conformity with an ancient superstition, are accustomed to read instead of the ineffable name יְהוָה, just as the Septuagint has used Κύριος for the same word. Hence, with the prefixes, it is written יְהוָה, יְהוָה, יְהוָה, (the vowels being conformed to the word יָדְו, and where יָדְו יְהוָה stands in the text, it is pointed יָדְו יְהוָה, and read יָדְו יְהוָה.

The inquiry then arises, What is the correct pronunciation of יְהוָה? Many critics make it יָהָה, relying on the testimony of several ancient writers that the Hebrews called their God IΑΩ. See Diod. Sic. 1. Macrobi. Saturn. i. 18. Iren. adv. hier. ii. cap. ult. and others, particularly Theodoret. Quest. ad Exod. x. καλεσθε δι' αυτον Σαμαριτειν IABF, Ιουδαιοι δι' ΙΑΩ. The objection to this is, that יְהוָה has not the form of a Hebrew noun. The same objection lies against יְהוָה, a pronunciation which some derive from the IΑΤΩ of Philo Byblius, (Euseb. De Præp. Evang. i. 9.) Its true pronunciation, therefore, was probably יְהוָה (comp. the passage quoted above from Theodoret,) like the future of יְהוָה. From this the abbreviations יָה and יָה (q.v.) are most easily formed. Comp. Relandi Decas Dissert. de vera Pronuntiatione Nominis Jehova. Traj. 1707. 8vo. The pronunciation of the Mosaic points is defended by Reland, Simonis, J.D. Michaelis (Suppl. ad Lex. Hebr. p. 554.)

The pronunciation יְהוָה he shall be is supported also by the etymological explanation given by Moses, Ex. 3:14. 6:3. comp. Rev. 1:4, 8. namely, he who is as he shall be, i.e. the eternal, unchangeable, true. To this interpretation, an allusion is also made Hos. 12: 6 יָה יְהוָה he is called or is Jehovah, i.e. the unchangeable. When used in the beginning of proper names it is written יָה and by contraction יָה; when used in the end יָה, יָה.

יְהוָה יְהוָה m. (Jehovah is gracious) proper name of a general under Jehovah. Hence the Greek names 'Ιουνίς and 'Ιανίμες are formed.

יְהוָה יְהוָה m. (Jehovah knows) proper name of a distinguished priest in the court of the kings of Israel, who destroyed the queen Athaliah, and raised Jehoash to the government. 2 K. 11: 4ff. Also the name of several other persons,

יְהוָה יְהוָה m. (Jehovah founds) proper name of a son of Jehoiakim, king of Judah, 2 K. 24: 8—17. under whom the first transportation to Babylon took place. He is also called יָה יָה Ezek. 1: 2. יָה יָה Est. 2: 6. Jer. 27: 20. 28: 4. יָה יָה Jer. 24: 1 Keth. and יָה יָה Jer. 22: 24, 28, 37: 1. The latter names stand for יָה יָה (Jehovah stands up.)
proper name of a son of Josiah, king of Judah, at first called "the v" (q.v.) 2 K. 23:34, 24:1. Jer.1:3.


(Teav bo) proper name of a Moabitish city, which was afterwards reckoned to the tribe of Reuben, but allotted to the priests, Num. 21:23. Deut. 2:32. Josh. 13:18. Is. 15:4. Jer. 48:21, 34. (As an appellative, perhaps i.q. Arab. terra depressa et rotunda.)

proper name of a prophet. Joel 1:1.

proper name of a son of Issachar, Gen. 46:13, instead of which we find p. Num. 26:24. 1 Chr. 7:1 Keri. Hence the first name may be merely a corruption. Some have identified this name with הִגְיָה 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 ḳודסיאῖα on the Salachian gulf; the true spelling, in his opinion, being ḳודסיאῖα, since P is very easily corrupted into B. Bocharti Geogr. T.I. p.190.

com. gen. 1. name of a wind instrument. Ex. 19:13. The full name is הֵבִיבע Jos. 6:5. and in the plural הֵבִיבע Jos. 6:4, 8, 13. Jube horn or trumpets. Hence the phrase, הֵבִיבע Jos. 6:5. Ex. 19:13. to blow with this instrument; comp. p. The literal signification is doubtful. The Chaldaic version and the Jewish commentators ren-

tween Jerusalem and mount Olivet, named after this king, Joel 4:2, 12. [8:2, 12.]

adj. proud, arrogant. Prov. 21:24. Hab. 2:5. (In Chald. and Talmud. πάρα superbius; πάρα superbus; ἅρπα, πάρα superbia.)

der יָּד a ram; hence, rams' horns, trumpets made of rams' horns. It is said by Rabbi Levi and Akiba to have this signification in Arabic, but it is not found in our present Arabic Lexicons. See Bochart Hieroz. P. I. lib. ii. cap. 43. Others make it sonus tractus (as if from יָּד) which, however, does not suit the context.

The following special uses of the word are worthy of notice; (1.) a day of misfortune, or calamity. Obad. 12:1 he calamitous day of thy brother. Job 18:20 at his day, i.e. at his destruction, (טָּהֶר) posterity 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 סָּמֶרֶת the festival day of our king, perhaps his birth or coronation day. 2:15 [2:13] סַּמְרֵה יֶה 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 χρόνος, and the Lat. dies.)—רָּתָּם about this time, Gen. 39:11. before its time, Job 15:32. תַּמָּה constantly, Gen. 6:5.

Dual יָּמִים two days. Hos. 6:2 יָּמִם יָּמִים after two days, on the third day; comp. Luc. 13:32, 33.

Plur. יָּמִים (from an obsolete sing. יָּמִם) also יָּמִים after the Chaldaic form (Dan. 12:13.) const. יָּמִים rarely יָּמִים. (Deut. 32:7. Ps. 90:15.)

1. days, especially days of one's life. Gen. 6:3. יָּמִים all one's days, all one's life long, Gen. 43:9. 44:32.—דָּמֶרֶת since thou livest, 1 Sam. 25:28.—Gen. 8:22 יָּמִים so long as the earth stands. יָּמִים advanced in age, etate proiectus, Gen. 24:1. Josh. 13:1.—יָּמִים to prolong one's days, to live long; see יֵשָׁמֵם.

2. time generally. Gen. 47:8 יָּמִים the time of the years of thy life.—יָּמִים יָּמִים in the time of Abraham, of David, Gen. 26:1. 2 Sam. 21:1. 1 K. 10:21. יָּמִים יָּמִים and it came to pass in these days, Ex. 2:11. Judg. 18:1. 19:1. 1 Sam. 28:1. יָּמִים constantly, forever, like the Homeric phrase, ὁμοῦ χρόνος, Deut. 4:40. 5:29. 6:24. 1 Sam. 2:32, 35. 22:14. Job 1:5. It is sometimes added after the time how long; as, יָּמִים יָּמִים three weeks as to time, i.e. three weeks long; (others, incorrectly, three whole weeks.) Dan 10:

3. some or several days. Neh. 1: 4. Dan. 8: 27. (like ὀχλεῖ some years, Dan. 11: 6, 8.) Hence, some or a considerable time, Gen. 40: 4 ὁ ἐν ἡμέραις | ἡμέραις and they were some time in custody. Num. 9: 22 ἡμέραις ἡμέραις two days or a month or a longer time. 1 Sam. 29: 3 who has been with me ἡμέραις ἡμέραις some time or perhaps some years. ἡμέραις here denotes more than ἡμέραν, ἡμέρας after some time, Judg. 11: 4. 14: 8. 15: 1. ἡμέρας idem, Gen. 4: 3. 1 K. 17: 7.

4. a year. (This definite signification is found also in the Aram. יבש, a time. Some make it elliptical for יבש יבש, but this phrase never denotes a year.) Lev. 25: 29. Judg. 17: 10. יבש the yearly sacrifice, 1 Sam. 2: 19. יבש יבש 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 יבש יבש about the time of the expiration of the second year. Less certain is Am. 4: 4 יבש יבש every three years, but perhaps every three days, in irony. (יִבְשָׁי in like manner has both a plural and singular signification.)

יִבְשָׁי m. Chald. day, as in Heb. plur. יִבְשָׁי, emph. יִבְשָׁי, const. fem. יִבְשָׁי (Exra 4: 15, 19,) const. masc. after the Hebrew form יבש (Exra 4: 7.)

יִבְשָׁי adv. (from יבש with the adverbial termination יַבְשָׁי) by day. יִבְשָׁי יִבְשָׁי by day and by night, Lev. 8: 35. Num. 9: 21. יִבְשָׁי יִבְשָׁי by day, Neh. 9: 19. (comp. the Syr. יִבְשָׁי יִבְשָׁי daily.)

יִבְשָׁי 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 Shemitish 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. יִבְשָׁי, Greece; Arab. يبشي a Greek.) יבשיט 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. يبشي, the sons of the Greeks; i.e. the Greeks themselves, Joel 4: 6. [3: 6.]

יִבְשָׁי m. const. יבש, mire. Ps. 69: 3. 40: יבש יבש the miry clay. 

יִבְשָׁי f. plur. יבש, dec. X.

1. a dove. Gen. 8: 8 ff. Used as a word of endearment, יבש יבש my dove, Cant. 2: 14. 5: 2. 6: 9. יבש יבש three eyes are doves (eyes). Cant. 1: 15. 4: 1 יבש יבש young doves, Lev. 5: 7.


Note. Another יבש may be found under יבש.

יִבְשָׁי m. Is. 53: 2 and יבש f. dec. XIII. a. verbs from יבש, 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 πως; the Lat. pullus, pullulus, whence pul lulare; and the Eng. sucker.

יִבְשָׁי 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 יבש and יבש יבש denote (1.) the two tribes of Ephraim and Manasseh. Josh. 17: 17. 18: 5. Judg. 1: 23, 35. So יבש יבש in the same sense, Josh. 14: 4. (2.) after the division of the kingdom under Reho boam, 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, 81: 6. Am. 5: 6, 15. 6: 6.
Note. In Gen. xxx. there appear to be two derivations of this name given; namely, one from ר"ד he takes away, (comp. ר"ד = ר"ד 2 Sam. 6:1) in verse 23; and the other from ר"ד he adds, in verse 24. The form ר"ד Ps. 81:6. favours the latter.

1. a potter. See ג. ע. א. ס.
2. Zech. 11:13. i. q. יבנ a treasure, the treasury of the temple; the change in the orthography being probably derived from the Aramean pronunciation; (comp. יבנ יבנ. יבנ.) This explanation is supported by the various readings יבנ יה, יבנ יבנ, and יבנ יבנ, the authors of which must certainly have given it this signification. The true punctuation is probably יבנ. The Syriac version renders it treasury.

ר"ד m. verbal from ד"ג 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.

ר"ג proper name of a son of Azariah, king of Judah. 2 K. 15:32—33.

ר"ד m. verbal from ד"ג, (with the form of the participle).
1. advantage, pre-eminence; literally, something remaining over or exceeding. Ecc. 6:8.
2. more, further. Ecc. 2:15. 7:11. (Chald. and Rabbin. יד, with יד, more than.)
3. too much, over much. Ecc. 7:16.
4. besides, like יד. Est. 6:6 יד יד besides myself. Ecc. 12:9 ד"ג ד"ג יד יד besides, because Koheleth was wise. 12:12.

ר"ג fem. of יד; literally, something superfluous, projecting over, redundance; used particularly in the phrase יד יד ר"ג Ex. 29:13. Lev. 3:4. or יד יד יד. Ex. 29:22. and יד יד יד Lev. 9:10. the great liver lobe, major lobus hepatitis. Sept. א"ג תוד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יd
3. entirely. Job 10:8 SetTitle all about.
Ps. 141:10.


2. mutually; as,  to contend together, Deut. 25:11. comp. 1 Sam. 17:10.

3. at the same time. Ps. 4:9.


m. (Jehovah strengthens) i. q.  Hezekiah, king of Judah, q. v.

, fem.  verbal from  dec. III. a. and X.


3. fem.  the only, the most beloved, the darling; a poetical expression for one's life. Ps. 22:21. 35:17. comp.  Others: the forsaken (soul).

m. verbal adj. from  waiting or hoping for. Lam. 3:26.

in Kal not used.


Niph.  fut.  (with  to wait, as in Piel and Hiph. Gen. 8:12. Ezek. 19:5.

Deriv.  .

found only in the fut.  and  (1 K. 1:1) i. q.  which is used only in the preterite.

1. to be or become warm. Ezek. 24:11. Impers.  he is warm. 1 K. 1:1. Ecc. 4:11. (The preterite  front  is also used impersonally.)

3. to rot or copulate, as animals. Gen. 30:38, 39.

Note. The future  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  and in sin my mother conceived me. (The form  is used for  as  for  or  Judg. 5:28.)

Deriv.  .

Deut. 14:5. 1 K. 5:3. [4:28.] Arab.  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 Bochart's Hieroz. P. I. p. 913. (T. II. p. 284 of the new edition.)

m. barefoot. 2 Sam. 15:30. Is. 20:2. 3, 4. Jer. 2:25.

i. q.  to delay. Found only 2 Sam. 20:5 Kethib  (read ) and he delayed. The Keri  is the Hiph. (with Chaldaic form) from .

m. in later Hebrew, a generation, family, tribe. Once Neh. 7:5  a family register. (Chald.  used for the Hebrew  and in the plur. for  ) Hence,

Hithpa.  to be entered or enrolled in a family register,  , cens. 1 Chr. 5:1, 7, 17. 9:1. Neh. 7:5.

The infin.  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 are written in the book of
used only in the fut. (once Neh. 3:8) i.q. הָבֵל


Hiph. יֵתְרוּ, fut. יֵתְרָה, more rarely יֵתְרָה (once יֵתְרָה)

1. to make good, to do well. Deut. 5:25 [28] יִתְּרָה יִתְּרָה יִתְּרָה יִתְּרָה יִתְּרָה יִתְּרָה they have done well all that they have spoken, i.e. they have spoken well. 18:17. Constrained with an infin. Jer.1:12 יֵתְרָה יֵתְרָה יֵתְרָה יֵתְרָה יֵתְרָה יֵתְרָה thou hast rightly seen. 1Sam.16:17 יֵתְרָה יֵתְרָה יֵתְרָה יֵתְרָה יֵתְרָה יֵתְרָה one who can play well. Comp. Ezek. 33:32. The infin. absol. יֵתְרָה doing well, is used adverbially for well, exactly, carefully, diligently. Deut. 9:21. 13:15. 17:4. 19:18. 27:8.

2. יֵתְרָה יֵתְרָה יֵתְרָה יֵתְרָה יֵתְרָה יֵתְרָה to make good one's ways, i.e. to conduct well. Jer. 2:33. 7:3, 5. with יָתְרָה יָתְרָה יָתְרָה יָתְרָה יָתְרָה יָתְרָה. 35:15. Hence, elliptically, Jeremiah 4:22 יֵתְרָה יֵתְרָה יֵתְרָה יֵתְרָה יֵתְרָה יֵתְרָה 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. יֵתְרָה) Ex.30:7. 2K.9:30. יֵתְרָה יֵתְרָה יֵתְרָה she adjusted her head (dress), composites capillos.

6. intrans. to be good. Mic. 2:7. Hence, constrained with יָתְרָה יָתְרָה יָתְרָה יָתְרָה יָתְרָה יָתְרָה to please, as in Kal, 1 Sam. 20:13.

Deriv. יֵתְרָה יֵתְרָה יֵתְרָה, Chald. to be good. Constrained with יָתְרָה יָתְרָה יָתְרָה יָתְרָה יָתְרָה יָתְרָה to be pleasing. Ezra 7:18.
6. construed with ח, to appoint or destine for any one. Gen. 24:14, 44.

Hoph. pass. of no. 4. Job 33:19.
Niph. ג, to be confuted. Gen. 20:16 ח and she (Sarah) was confuted, i.e. she could say nothing in her defence.

Hithpa. מ, i.q. Niph. no. 2. Mic. 6:2.

Deriv. מ, מ, מ.
ג rarely ג. 2 Chr. 7:7. 32:14.
fut. ג (strictly fut. Hoph. but in use the same as fut. Kal,) inf. absol. מ, const. מ.
3. to be able to endure, to suffer. (We may supply מ from Jer. 44:22. Prov. 30:21. or מ from Amos 7:10.) Ps. 101:5. Is. 1:13.

Chald. fut. יDan. 3:29. 5:16. and with the Hebrew form י 2:10.
1. to be able, construed with ח and an infinit. Dan. 2:47. 3:17. 4:34.[4:37.]
2. to prevail over, construed with ג Dan. 7:21.
ג and ח (Arab. אלהי,) fut. ח, infinit. absol. ח and מ, const. מ, once מ (1 Sam. 4:19.) with suff. מ.
2. to beget, as a father. Gen. 4:18. 10:8, 19. 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. מ no. 3.)

Niph. מ, to be born; often with מ before the nominative of the subject, Gen. 4:18 מ ייחו ייחו ייחו ייחו and unto Enoch was born Irad. 21:15. 46:20. Num. 26:60. Also used elliptically, like Kal no. 1. Gen. 17:17 ייחו ייחו ש (a son) be born to one an hundred years old?

Note. The form מ 1 Chr. 3:5. 20:8. is the pret. Niph. with Dagesh euphonic, for מ.

Pl. מ to help to bring forth, to deliver, as a midwife. Ex. 1:16. Part. fem. מ a midwife, Ex. 1:17 ff.

Pu. מ and מ to be born, as in Niph. Gen. 4:26. also elliptically, as in Kal
and Niph. Gen. 10:21 born of Shem, and to Shem, also to him were (sons) born. Used metaphorically of inanimate nature, Ps. 90:2.


2. to beget, as a father. Gen. 5:4, 7, 10, 13, 11:11ff. Figuratively Job 38:28: who begat the drops of the dew?

Hoph. only in the infin. Gen. 40:20 and Ezek. 16:4, 5. a being born, as Gen. 40:20 born the birthday of Pharaoh.

Hithpa. to be enrolled in the family registers, (הלאו) Num. 1:18. see הלאו.

Deriv. out of course הלאו, הלאו, הלאו.

m. verbal from הלאו, dec. VI. a. and b.

1. a child, boy, youth. Gen. 21:8ff. Ex. 2:3ff.—Is. 2:6 הלאו sons of strangers, i.e. simply strangers, like the Greek ἄνδρες. Is. 57:4 הלאו children of transgression, i.e. transgressors. The plur. הלאו is sometimes used of both sexes, like הלאו, 1 Sam. 1:2. Ezra 10:1.

2. the young of animals. Is. 11:7.


f. denom. from הלאו, dec. X.
1. boyhood, youth. Ecc. 11:9, 10.
2. young men. Ps. 110:3.

m. verbal from הלאו, dec. I. a.

see הלאו.

m. verbal from הלאו, dec. III. a.
born, a son, natus. Num. 13:22 שִׁבְנָי, the sons of Anak. 2 Sam. 21:16 שִׁבְנָי the sons of Raphah, i. q. שִׁבְנָי. More frequently שִׁבְנָי a slave born in one's house, verna, Gen. 14:14. 17:12, 13.

i. q. שִׁבְנָי to go, which forms some of its tenses from this verb. See שִׁבְנָי.

found only in Hiph. fut. שִׁבְנָי to lament, to wail. Is. 13:6. 15:4. 23:1, 14. Jer. 25:34. Am. 8:3 שִׁבְנָי the songs of the palace shall wait, i.e. be turned into wailings. Is. 52:5 שִׁבְנָי their princes lament. For שִׁבְנָי Ps. 78:63, see under שִׁבְנָי.

m. verbal from הלאו, lamentation, wailing, or perhaps howling of wild animals. Once Deut. 32:10.


probably i. q. שִׁבְנָי to speak inconsiderately or rashly, (synon. שִׁבְנָי.) Prov. 20:25. (Arab. نعی idem; see Cor. Sur. ii. 225.)


m. a species of locust, Ps. 105:34. Joel 1:4. 2:25. Nah. 3:15. It was winged, Nah. 3:16. and bristly or hairy, Jer. 51:27. Root שִׁבְנָי according to some i. q. Arab. שִׁבְנָי to be white; but more prob. i. q. שִׁבְנָי to lick, to eat off, comp. שִׁבְנָי Num. 22:4. See Bocharti Hieroz. P. II. p. 443.

m. verbal from הלאו, a sack, pouch, bag. 1 Sam. 17:40.

m. prim. (with Kamets impure, even before Makkeph, except in the phrase שִׁבְנָי) plur. שִׁבְנָי, dec. VIII. a.

1. a sea, an inland sea or lake.—הַיָּם the Sea of Chinnereth, Num. 34:11. afterwards called the Lake of Gennesaret, or Sea of Galilee. יָם הָיָם the salt Sea, Gen. 14:3. also called יָם הָיָם the sea of the desert, Deut. 3:17. 1 q. the Dead Sea. יָם הָיָם the Sea of Reeds, the Red Sea, Ex. 15:4. —The Mediterranean Sea is called יָם by way of emi-
1. masc. gen. the right side. — the right hand, Gen. 34: 11. 30: 12. Also simply יָדָה (as an acc., 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, יָדָה the right shoulder, literally, the shoulder of the right side, Ex. 29: 22. יָדָה the right eye, 1 Sam. 11: 2. יָדָה my right hand, Ps. 73: 23. Jer. 22: 21.

2. without י, 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 יָדָה 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 יָדָה Note.) 1 Sam. 23: 19 יָדָה on the south of the desert. verse 24. 2 Sam. 24: 5. Also, in the south, Job 23: 9.


2. to use the right hand, to be right-handed. 1 Chr. 12: 2 יָדָה using the right hand.

3. יָדָה 1. i. q. יָדָה dexter, but found only in the Kethib of 2 Chr. 3: 17. Ezek. 4: 6.

4. יָדָה a Benjamite, a gentile noun from יָדָה Benjamite. 1 Sam. 9: 21. Ps. 7: 1. With the article, יָדָה the Benjamite, Judg. 3: 18. 2 Sam. 16: 11. Plur. יָדָה Benjamites, Judg. 19: 16. 1 Sam. 22: 7. So in the same sense יָדָה, 1 Sam. 9: 1. 2 Sam. 20: 1. Est. 2: 15. יָדָה the country of Benjamin, 1 Sam. 9: 4.


5. הָיָה Hithpa. יָדָה to boast one’s self, or to exercise dominion. Is. 61: 6. comp. יָדָה Ps. 94: 4. (Also in Arabic the verbs יָדָה, יָדָה, יָדָה interchange their signification in several conjugations.)

6. יָדָה i. q. יָדָה, but doubtful. Once Judg. 16: 26 Kethib יָדָה (read יָדָה) let me touch. The Yod, however, may be merely a mater lectionis.
1. to exercise violence. Part. Zeph. 3:1
the oppressive city.—Jer. 46:16. 50:16. without לָמַּה the oppressive sword, 25:38 לָמַּה prob. the anger of the oppressive sword.

2. to annihilate, destroy. Ps. 74:8.


לָמַּה (he rests) proper name of a place on the borders of the tribes Ephraim and Manasseh. 2 K.15:29. with ה local לָמַּה, Josh. 16:6, 7.

לָמַּה found only in Hiph. לָמַּה (with assimilated Yod,) kindred with לָמַּה to rest.

1. to lay or put down. 1 K.13:29. especially, to deposit before Jehovah, Ex. 16:33, 34. Num. 17:4. Ezek. 22:20 יְהֹוָה לָמַּה so will I put you (in the furnace) and melt you.

2. to erect or set up an idol. 2 K.17:29.


5. to let, leave, (kindred in sense with לָמַּה לָמַּה) 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, יָּבַּד let me alone, Ex. 32:10. Hos. 4:17. 2 Sam. 16:11 לָמַּה הָּבַּד let him curse me. Also, Judg. 16:26 לָמַּה לָמַּה suffer me. (3.) יְּבַד לָמַּה to withdraw or withhold the hand from any thing. Ecc. 7:18. 11:6. (4.) to for-
sake, Jer. 14:9, to give over to any one, construed with ל, Ps. 119:121. (5.) to leave remaining, Ex. 16:23, 24. Lev. 7:15. Constrained 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 ל of the action, (comp. the construction with ל, Gen. 31:28, and with ל, Ps. 105:14 לָמַּה לָמַּה so he suffered no one to oppress them. In the parallel passage 1 Chr. 16:21, we find לָמַּה.

6. i. q. לָמַּה to pacify, prevent. Ecc. 10:4.

Hoph. לָמַּה to be put down. Zech. 5:11. (comp. Dan. 7:4.) Part. לָמַּה left remaining, spoken of the space between two walls, Ezek. 41:9, 11.

לָמַּה f. verbal from לָמַּה, dec. X. i. q. לָמַּה, a sprout, shoot, sucker. Ezek. 17:4. It is a passive form with an active signification. (Aram. לָמַּה, לָמַּה a suckling.)


2. metaphorically, to cause to enjoy. Deut. 32:13.

Deriv. יִּבְּד, יִּבְּד. יִּבְּד m. and יִּבְּד (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 לָמַּה twilight.
to found or lay the foundation (of a building). Ezra 3:12. Is. 54:11. This primary signification is more frequent in Piél, 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 38:4. of the heavens, Am. 9:6.

2. metaphorically, to establish, appoint, ordain. Hab. 1:12 והָּבָּשָׁתְךָּ הַמּוֹסֶּרֶתְךָּ וְיַעֲשֶׂהֶתְךָּ O Rock, for correction hast thou appointed it (the people of the Chaldees); compare the exactly parallel member הָּבָּשָׁתְךָּ הַמּוֹסֶּרֶתְךָּ O Jehovah, for judgment thou hast ordained it. Comp. Pisp. 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 וְיָרְפָּרֵה, and וְיָרְפָּרֵה to throw, to throw up, to found.) Comp. וְיָרְפָּרֵה.


2. denom. from וְיָרְפָּרֵה (for וְיָרְפָּרֵה) a circle or body of counsellors; hence, to sit together and take counsel, to consult. Ps. 2:2. 31:14. See וְיָרְפָּרֵה.

Pi. יָרְפֹּרֵה 1. to found (a building). Josh. 6:26. 1 K. 16:34. With an accus. of the material, 1 K. 5:31 [17] יָרְפֹּרֵה יָרְפֹּרֵה יָרְפֹּרֵה יָרְפֹּרֵה to found the house with hewed stones. For a similar construction, comp. יָרְפֹּרֵה.

2. metaphorically, to appoint, ordain. Ps. 8:3.

3. to prepare, establish. Est. 1:8. 1 Chr. 9:22 וְיָרְפֹּרֵה וְיָרְפֹּרֵה תַּחְתּוֹת the foundation, 2 Chr. 3:3.

Deriv. out of course יָרְפֹּרֵה יָרְפֹּרֵה יָרְפֹּרֵה יָרְפֹּרֵה יָרְפֹּרֵה יָרְפֹּרֵה יָרְפֹּרֵה יָרְפֹּרֵה יָרְפֹּרֵה יָרְפֹּרֵה יָרְפֹּרֵה יָרְפֹּרֵה יָרְפֹּרֵה יָרְפֹּרֵה יָרְפֹּרֵה יָרְפֹּרֵה יָרְפֹּרֵה יָרְפֹּרֵה יָרְפֹּרֵה יָרְפֹּרֵה יָרְפֹּרֵה יָרְפֹּרֵה יָרְפֹּרֵה יָרְפֹּרֵה יָרְפֹּרֵה יָרְפֹּרֵה יָרְפֹּרֵה יָרְפֹּרֵה יָרְפֹּרֵה יָרְפֹּרֵה יָרְפֹּרֵה יָרְפֹּרֵה יָרְפֹּרֵה יָרְפֹּרֵה יָרְפֹּרֵה יָרְפֹּרֵה יָרְפֹּרֵה יָרְפֹּרֵה יָרְפֹּרֵה יָרְפֹּרֵה יָרְפֹּרֵה יָרְפֹּרֵה יָרְפֹּרֵה יָרְפֹּרֵה יָרְפֹּרֵה יָרְפֹּרֵה יָרְפֹּרֵה יָרְפֹּרֵה יָרְפֹּרֵה יָרְפֹּרֵה Yi. m. verbal from יָרְפֹּרֵה, a foundation, and metaphorically, a beginning. Ezra 7:9.

3. Constrained 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 ἐπηκόος and she brought forth again. 8:10, 12. 18: 29

(2.) further, longer. Gen. 4:12 ἐπηκόος 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. τὸ ἀκριβέστερον

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, ἐπηκόος namely, ἐπηκόος, and there shall be none again like it. Num. 11: 25 and when the spirit rested upon them they prophesied, ἐπηκόος namely ἐπηκόος, and (afterwards) never again.

Note. The future of this verb is sometimes written ἐπικομίζω, Ex. 5:7. 1 Sam. 28:29. On the other hand ἐπικομίζω Ps.104: 29. 2 Sam. 6:1. has the signification of being used for ἐπηκόος.—For the imper. Kal we twice find ἐπικομίζω which, however, with the infin. ἐπικομίζω, may be derived from a form ἐπικομίζω.

Niph. ἐπικομίζω 1. to be added, to add or join one's self. Ex.1:10. Num. 36:3, 4. 2. to be increased, to increase, augment. Prov.11:24.

Hiph. ἐπικομίζω to be added. Dan. 4:33. [4:36.]


1. to instruct, admonish. Prov. 9:7. Job 4:3. (comp. Hos. 7:15.) Ps. 16: 7 ἐπικομίζω 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, 28. Ps. 6:2. (The ideas to instruct and to chastise are, as in Hebrew, also united in the words קוסמיה, castigare.)

Hiph. ἐπικομίζω to be warned, to receive warning. Lev. 26:18. Ps. 2:10. Jer. 6:8. Prov. 29:19. The form ἐπικομίζω Ezek. 23:48, is, according to the present punctuation, an example of the (Rabbinical) conjugation. Nithpa. for ἐπικομίζω. Perhaps it should be pointed ἐπικομίζω.


ἐπικομίζω, fut. ἐπικομίζω.

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, despanseare. Ex. 21:8, 9.

Niph. ἐπικομίζω 1. reflex. to come to the place agreed upon with any one, to meet with any one; construed with ἐπικομίζω, Ex. 25:22. 29:42, 43. 30:6, 36. with ἐπικομίζω, Num. 10:4.

2. recipr. to agree upon a place of meeting, to meet by appointment. Neh. 6:2. 10. Job 2:11. Amos 3:3. Hence

3. to come together generally. Josh. 11:5. 1 K. 3:5. Construed with ἐπικομίζω against any one, spoken of conspirators, Num. 14:35. 16:11. 27:3.

Hoph. 1. to be placed.
2. to be directed, spoken of the face.
Ezek. 21:21. [16.]

Deriv. יַשָּׁבְתָה, יַשָּׁבֶתָה, יַשָּׁבְתָו, יַשָּׁבֶתָו.

רַשָּׁבְתָו found only Is. 28:17. to clear away, to sweep away. (Arab. יַשָּׁבָּת, יַשָּׁבְתָו to collect, to sweep away; Ethiop. יַשָּׁבָּת to totum absutes.) See יַשָּׁבָּת.

רַשָּׁבְתָו prob. i. q. יַשָּׁבָּת, found only in Niph. Is. 33:19 יַשָּׁבָּת a strong or wicked people.

רַשָּׁבְתָו masc. plur. woods, i. q. יַשָּׁבָּת.
Ezek. 34:25 Kethib

רַשָּׁבְתָו and רַשָּׁבְתָו a city in the tribe of Gad, on the east of Jordan, on the borders of Ammon. Num. 21:32. 32:1. Is. 16:8. In Greek ἱερομηνία 1 Mac. 5:8.

רַשָּׁבְתָו i. q. יַשָּׁבָּת to clothe. Once Is. 61:10 יַשָּׁבָּת.

רַשָּׁבְתָו Chald. i. q. Heb. יַשָּׁבָּת to counsel, advise. Part. יַשָּׁבָּתו a counsellor or minister of the king, Ezra 7:14, 15.

רַשָּׁבְתָו to consult together. Dan. 6:8.

רַשָּׁבְתָו in Kal not used. Probably to be useful; comp. יַשָּׁבָּת in the compound יַשָּׁבָּת.

Hiph. יַשָּׁבָּת, 1. to profit, to help. Used absolutely, Prov. 10:2. 2. 11:4. Jer. 2:8 יַשָּׁבָּת, יַשָּׁבָּת they follow after those who profit nothing, i. e. after idols. Constrained with a dative of the person, Is. 95:5. Jer. 23:32. or of the thing, Job 30:13 יַשָּׁבָּת they help my fall. With suff. יַשָּׁבָּת Is. 57:12.

2. intrans. to receive profit, or to gain, from any thing, proficere. Job 21:15 יַשָּׁבָּת what shall we gain? 35:3. Is. 47:12.

רַשָּׁבְתָו m. plur. יַשָּׁבָּת, const. יַשָּׁבָּת, dec. V. b. a wild he-goat, Arab. אֲשָׁבָּת, comp. Bocharti Hieroz. P. I. p. 915 ff. 1 Sam. 24:3 יַשָּׁבָּת (the rocks of the wild goats) proper name of certain rocks in the desert of Engedi. In the Arabic and Hebrew, the word probably denoted also the chamois-goat.

רַשָּׁבְתָו fem. of יַשָּׁבָּת, 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, (ךָאָבְתָו.) Bochart I. 589.

רַשָּׁבְתָו (for יַשָּׁבָּת) subst. purpose, aim, from the verb יַשָּׁבָּת i. q. Arab. יַשָּׁבָּת to intend, mean, have in view. Hence


3. יַשָּׁבָּת Lev. 26:43. Ezek. 13:10. and without יַשָּׁבָּת, 36:3. because, even because, as an intensive.

רַשָּׁבְתָו masc. epicene. Lam. 4:3 Keri the ostriches, i. q. יַשָּׁבָּת, here spoken of the female. Sept. אֲשָׁבָּת, גָּבָּת Vulg. sicut struthio. (For a parallel in sense, comp. Job 39:17.)

רַשָּׁבְתָו fem. of the preceeding, but found only in the phrase יַשָּׁבָּת, plural יַשָּׁבָּת, the ostrich. Comp. יַשָּׁבָּת, fem. יַשָּׁבָּת. (In like manner the ostrich is called in Arabic אֲשָׁבָּת, גָּבָּת and אֲשָׁבָּת, גָּבָּת, and the latter expression sometimes includes the male.) See Bocharti 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 יַשָּׁבָּת. The word is probably primitive.

רַשָּׁבְתָו, fut. יַשָּׁבָּת. Arab. נָשָׁבָּת.

1. to run swiftly. See Hoph. and Deriv. יַשָּׁבָּת and יַשָּׁבָּת.

2. to be weary, fatigued, e. g. by running, Jer. 2:24 יַשָּׁבָּת אֲשָׁבָּת Luth.


רְבָּ֣עִי m. verbal from רְבָּע, rapid course. Dan. 9:21.

רְבָּעֵ֖י, fut. רְבָּעִ֑י, imper. twice רְבָּעִ֖י (from חָלְלָא) Judg. 19:30. Is. 8:10.


3. to consult or provide for anyone, consule aliquid. With a suff. Ps. 16:7. 32:8 שְׁמֶ֣מֶשׁ רָבָּעִ֗י an elliptical construction for שְׁמֶ֣מֶשׁ רָבָּעִ֗י I will consult for thee and direct mine eye to thee, i.e. I will be gracious to thee. (In Old German and Swiss Reth (counsel) signifies also care, support.)

4. to predict, foretell. Num. 24:14. (In Arab. לֹֽאָׁ֖ה, to admonish, to instruct concerning the future.)


Niph. רָבָּע. 1. reflex. to receive advice or counsel. Prov. 13:10.


Deriv. רָבָּע, רָבָּעִ֖י. רָבָּעִ֖י m. (holding the heel, supplanting; comp. Gen. 25:26. 27:36. Hos. 12:4.) proper name of the second son of Isaac, and progenitor of the Israelites. Gen. xxv.—לֹֽאָ֖ו רָבָּע the God of Jacob, Jehovah, Is. 2:3. Ps. 20:2. רָבָּעִי and simply רָבָּע the Israelitish people, the Israelites, i. q. רָבָּע; but used only in the poetical books and in the prophets, where it is often parallel with נַעְרָא; comp. רָבָּע. But in the historical books we always find נַעְרָא used. Sometimes the people are considered as a single person; e.g. Is. xli. xlix, 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. רְבָּע m. plur. — — and נַעְרָא, dec. VI. c.

1. a wood, forest. Deut. 19:5. Josh. 17:15, 18. (Syr. נַעְרָא a thicket.)—רָבָּעִי the house of the forest, Is. 22:8. and more fully רָבָּעִי נַעְרָא the house of the forest of Lebanon, 1 K. 7:2. 10:17. namely, the arsenal of king Solomon, otherwise called נַעְרָא Neh. 3:19.

2. proper name, prob. i. q. מַעְרָא רָבָּע Ps. 132:6.

II. רָבָּע m. dec. VI. c. Cant. 5:1. and נַעְרָא נַעְרָא f. 1 Sam. 14:27. a honeycomb, favus mellis.

רְבָּע, fut. רָבָּע, רָבָּעִ֖י 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, רָבָּעִי to be very beautiful. Ps. 45:3.

Hithpala. to adorn one's self. Jer. 4:30.

Deriv. out of course רָבָּע, רָבָּעִ֖י. רָבָּעִ֖י m. const. רָבָּע, dec. IX. b. fem. רָבָּעִ֖י, const. רָבָּע, with suff. רָבָּע, dec. XI. a. verbal adj. from רָבָּע.

1. fair, spoken of persons. 2 Sam. 13: 1. 14:25. often with the addition נַעְרָא,
1 Sam. 17:42, or וֹ, Gen. 29:17. Also spoken of animals, Gen. 41:2 ff. of countries, Ps. 48:3.

2. proper, suitable, becoming. Ecc. 3:11.

казалו f. Jer. 46:20. beautiful, after the form יָקָלָה, only n quiescing in the middle of a word should be changed into י. This circumstance probably has occasioned its being divided into two words.

Jon. 1:3. also יָקָל Ezra 3:7. in Greek ἱππα, a city, on the Mediterranean, with a celebrated harbour, in the limits of the tribe of Dan; now called Jaffa. Relandii Palestine, p. 804.

יָקָל m. Ezek. 28:7, and יָקָל, in pause יָקְל, with suff. יָקָל, verbal from יָקָל, beauty. Ps. 50:2. Ezek. 27:3.

יָקָל i. q. יָקָל, יָקָל, to blow, to breathe. Found only in Hithpa. to breathe with difficulty, to sigh. Jer. 4:31.

יָקָל verbal adj. from יָקָל, efflans. Ps. 27:12 יָקָל יָקָל efflans scelus. Comp. יָקָל no. 3.

יָקָל found only in Hiph. יָקָל.


2. to cause to shine. Job 37:15.


יָקֶל (for יָקֶל fut. Hiph. from יָקֶל to be wide, extended,) proper name of a son of Noah, Gen. 5:32. 7:13. 9:18 ff. who in Gen. 10:2—5, is represented as the progenitor of the nations scattered on the North and West of Palestine. Comp. יָקֶל, and De Wette Kritik der Israelitischen Geschichte, Th. I. p. 72. Sept. יָקֶל. Vulg. Japhet.

יָקֶל (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 ἱφετά, ἱφετά. Vulg. Japhetah.

יָקֶל, fut. יָקֶל, imper. יָקֶל, infin. absol. יָקֶל, const. יָקֶל, to go out, to go forth. Constrained with יָקֶל of the place left; also with an accus. like the Lat. egredi urbem, Gen. 44:4 יָקֶל יָקֶל יָקֶל they went out of the city. Amos 4:3 יָקֶל יָקֶל יָקֶל they go out through the breaches. Part. יָכָל יָכָל יָכָל they who go out of the city, Gen. 34:24. comp. 9:10.—In Amos 5:3, it is spoken of the object, out of which something proceeds, (comp. יָכֶל no. 5) thus יָכָל יָכָל יָכָל 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. (Antith. יָכָל) (2.) to spring up, spoken of plants. Job 5:6. Deriv. יָכָל. (3.) to spring from any one, to be begotten or descended from him, Gen. 17:6. More frequently with the addition יָכָל יָכָל, Job 1:21. Gen. 46:26. (4.) to expire, to be finished, spoken of time. Ex. 23:16 יָכָל יָכָל at the close of the year. Spoken also of a boundary, to run out, to extend itself, Josh. 15:3, 4, 9, 11. (5.) יָכָל Ex. 21:5. and יָכָל יָכָל verse 2, to become free. Also simply יָכָל 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, constrained with an accus. Ecc. 7:18. So 1 Sam. 14:41, to escape, in the drawing of lots, (antith. יָכָל to be taken.)

Hiph. יָכֶל. I. 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.) יָכֶל יָכֶל to spread an evil report. Num. 14:37. comp. Deut. 22:14, 19. (in both cases constrained with יָכֶל) and Neh. 6:19. (2.) causat. of Kal no. (6.) to lay or charge an expense on any one, constrained with יָכֶל, 2 K. 15:20.
Hoph. to be brought out. Ezek. 25: 22, 38: 8, 47: 8.

derv. הָשַׁה, הָשַׁה, הָשַׁה, הָשַׁה, הָשַׁה, הָשַׁה.


בֹּז to place. In Kal not used.

Hidpa. בְּזֶז 1. to place or present one's self: Ex. 2: 4. 1 Sam. 17: 16 שֶׁבֶז בְּזֶז בְּזֶז בְּזֶז בְּזֶז בְּזֶז בְּזֶז and he presented himself (for combat) forty days. Job 33: 5. Constrained with מַעֲרַבָּה, to rise up against any one, Ps. 2: 2. elsewhere בֵּזֶז בֵּזֶז בֵּזֶז בֵּזֶז בֵּזֶז to present one's self before Jehovah, waiting for his commands, Job 1: 6. 2: 1. Zech. 6: 5.

2. with מַעֲרַבָּה, to stand before anyone; 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 מַעֲרַבָּה, 2 Chr. 20: 6.

3. with מַעֲרַבָּה, to stand by, to assist. Ps. 94: 16.

בְּזָז Chald. to be certain, true. Pa. to tell the truth. Dan. 7: 19. Comp. verse 16.

בְּזָז in Kal not used.

Hiph. בְּזָז 1. to cause to stand, to establish. Am. 5: 15 בִּשְׁבַּע יְשָׁבַע יְשָׁבַע יְשָׁבַע יְשָׁבַע יְשָׁבַע יְשָׁבַע establish righteousness in the gate.

2. to leave behind. Gen. 33: 15.

3. to place, set; e.g. persons, Gen. 43: 9. things, 30: 38.

4. to lay, spread, sternere. Judg. 6: 37. Sometimes we find בְּזָז in the same signification, Josh. 7: 23. 2 Sam. 15: 24.

Hoph. fut. בְּזָז, to be left behind. Ex. 10: 24. Comp. the verb kindred in meaning בְּזָז.

יִשָּׁבַע m. oil. Deut. 7: 13. Zech. 4: 14 בִּשְׁבַּע בִּשְׁבַּע בִּשְׁבַּע the anointed. (Root בִּשְׁבַּע literally to shine; comp. בָּשַׁה no. 2.)


7: 9. In the last passage it is parallel and synonymous with Israel. Sept. 'Israel.

יִשָּׁבַע m. proceeding, a passive participle with an active signification. 2 Chr. 32: 21.

יִשָּׁבָה m. Chald. adj.


—יִשָּׁבָה certainly, truly, 2: 8.

2. valid, established. Dan. 6: 12.

יִשָּׁבָה see the following article.


Hiph. יַשָּׁבַע to spread out, to make for a bed. Ps. 139: 8 יִשָּׁבָה יִשָּׁבָה and if I make hedges my bed, Is. 58: 5.


Derv. יַשָּׁבַע.


1. to pour forth or out, as liquids. Gen. 28: 18. 35: 14. —Intrans. to be poured out, Job 38: 38 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—יָשַׁבָה molten, cast, 1 K. 7: 24. 30, and so hard, firm, as metal, Job 41: 15. 16. [41: 23, 26.]

Hoph. יָשַׁבָה 1. to be poured out. Lev. 21: 10. Ps. 43: 3.


Deriv. out of course יָשַׁבָה, יָשַׁבָה.
II. נִמָּן found only in Hiph. i. q. נִמָּה to place, spread. Josh. 7: 23. 2 Sam. 15: 24.

נִמְטָה: verbal from נְמוּ, no. I. a pouring out or casting. 1 K. 7: 24.


II. נִמְטָה i. q. נִמָּה, but used intras. to be straitened. Found only in the fut. נְמוּ, plur. נְמוֹ, Prov. 4: 12. Is. 49: 19.

Job 18: 7. Elsewhere used impersonally נְמוּ he was straitened, (in the pret. נְמוּ from נְמוּ) 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: 8. Also in the feminine form used as a neuter, 1 Sam. 30: 6. (3.) he took it ill. 2 Sam. 13: 2.

נְמוּ m. with suff. נְמוּ, verbal from נְמוּ, no. I. dec. VI. g.

1. something formed by an artificer, a form, frame. Is. 29: 16. Hab. 2: 18. Ps. 103: 14 נְמוּ נְמוֹ נְמָה 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 נְמוּ נְמָה whom thoughts are firm.

נִמְטָה masc. plur. Job 17: 7. forms or form (of the body). Vulg. members.

נְמוּ found only in the fut. נְמוּ.

1. to set on fire, construed with ל. Is. 9: 17.

2. pass. to be burned, as in Niph. Is.

33: 12. Jer. 40: 2. 51: 58. (The form נְמוּ has a Dagesh forte euphonic, like נְמוּ Job 31: 13.)

Niph. pret. נְמִית.

1. to be burned, or laid waste by fire. Jer. 2: 15. 9: 9, 11.

2. to be kindled, spoken of anger; construed with גָּרְה against any one, 2 K. 22: 13, 17.

Hiph. נְמוּ only 2 Sam. 14: 30. Keth. elsewhere נְמוּ to set on fire. These phrases are used indiscriminately, נְמוּ נְמוּ Jer. 17: 27. 21: 14. or with נ, Jer. 11: 16. and נְמוּ נְמוּ Jos. 8: 19. Jer. 32: 29. or without נ, Jer. 51: 50.

נְמוּ m. dec. VI. a. 1. the wine-fat, מַעֲשֻׁה locus, 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.


נְמוּנִי (God will collect) Neh. 11:

25. i. q. נְמוּנִי Jos. 15: 21. 2 Sam. 23: 20. proper name of a city in the south part of the tribe of Judah.

נְמוּנִי, fut. נְמוּנִי Is. 10: 16. and נְמוּנִי Deut. 32: 22. to kindle, to burn.


Deriv. out of course נְמוּנִי, נְמוּנִי.


נְמוּנִי f. Chald. verbal from נְמוּ a burning. Dan. 7: 11.


נְמוֹנִי m. verbal from נְמוּ a burning. Is. 10: 16.

נְמוֹנִי m. verbal from נְמוּ, whatever exists or is, a substance. Gen. 7: 4, 23. Deut. 11: 6.

נְמוּנִי Hos. 9: 8. and נְמוּנִי Ps. 91: 3. Prov. 6: 5. Jer. 5: 26. m. a fowler. Root. נְמוּ. The form נְמוּ 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. 10:25, 26. from whom many Arabian tribes were derived, Gen. 10:26—30. By the Arabian writers he is called Kachtan. See Bocharti Phaleg. iii. cap. 15.

m. verbal adj. from כּ, dear, beloved. Jer. 31:20.


only in the fut. וָ, i. q. וָ. 1. to be wrenched, dislocated, or put out of joint, luzari, spoken of members of the body. Gen. 32:26.
2. metaphorically to be alienated or removed from any one, construed with וָ and וָ. Jer. 6:8. Ezek. 23:17, 18.
Hiph. וָ to suspend or nail up on a stake, אֱשָׁרֶת, as a punishment to criminals, perhaps literally to dislocate the limbs. Num. 25:4. 2 Sam. 21:6, 9, 12.

only in the fut. וָ, once וָ. Gen. 9:24. to awake. Gen. 28:16. 41:4, 7. For the preterite, וָ Hiph. of וָ is used.

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 וָ וָ 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 וָ which I was valued by them.

3. to be honoured, respected. 1 Sam. 18:30.
Hiph. וָ to make rare. (See the adj. no. 4.) Is. 13:12. Prov. 25:17.
Deriv. out of course וָ.
fem. וָ, verbal adj. from כּ.
1. heavy. See the verb.

2. dear, costly, precious.—וָ 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 כּ וָ 1 K. 5:31. 7:9ff.—Ps. 45:10 kings' daughters וָ וָ were among thy beloved; (the Dagesh is euphonic.) Ps. 36:8 כּ כּ כּ how precious is thy grace, O God. 116:5. comp. 72:14.
4. rare. 1 Sam. 3:1.
5. Prov. 17:27 וָ וָ Keri perhaps quiet of spirit, after the Arab. פּ to be quiet. In the Kethib וָ פּ.

m. (with Kamets impure,) verbal from כּ, dec. I.
Ps. 37:20 וָ וָ the splendour of the fields.

2. honour, majesty. Dan. 2:37. 4:27, 33. [4:30, 36.]

1 pers. וָ, i. q. וָ וָ and וָ, to lay snares. Ps. 141:9. Jer. 50:24. For the fut. we find וָ from וָ, Is. 29:21. Part. וָ a foowler, Ps. 124:7. Niph. וָ 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. וָ for וָ וָ ensnared. Ecc. 9:12.

Deriv. וָ, וָ.

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 appallative, perhaps premium Dei, from כּ, Gectitit; Ethiop. conj. IV. constitute 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 יָפָר נִפְרָד 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 יָפָר, Jer. 44:10.


Pl. יָפָר to terrify, to make afraid. 2 Sam. 14:15.

Deriv. out of course יָפָר.

יָפָר m. const. יָפָר, verbal adj. from יָפָר dec. V. c.

1. fearing. Joined with personal pronouns it forms a paraphrase for the finite verb, as יָפָר יָפָר I fear, Gen. 32:12. יָפָר יָפָר we fear, 1 Sam. 23:3. יָפָר יָפָר he fears not, Ecc. 8:13. It is construed in a similar manner with the verb, as יָפָר יָפָר my fearing Jehovah, 2 K. 4:1.

2. more as an adj. fearful. Deut. 20:


יָפָר f. dec. X. 1. strictly an infin. from יָפָר, as Neh. 1:11 יָפָר יָפָר to fear thy name. 2 Sam. 3:11 יָפָר יָפָר because he feared him.


יָפָר m. (for יָפָר Baal contends, see Judg. 6:32) the name, which Gideon bears from Judg. 6:32, onward; for which we also find יָפָר (the idol contends) 2 Sam. 11:21, an interpretation of the other name. Sept. יָפָר יָפָר. Comp. יָפָר אֶלֶף and יָפָר אֶלֶף.

יָפָר m. (read Yarobeam, for יָפָר יָפָר the people are many).

1. Jeroboam, the son of Nebat, first king of the ten tribes, and author of the worship of the golden calves. 1 K. 12:14.

2. son of Joash, likewise king of Israel. 2 K. 14:24—29.

יָפָר, fut. יָפָר; and יָפָר, יָפָר, more rarely יָפָר imper. יָפָר יָפָר, infin. absol. יָפָר (Gen. 43:20) once יָפָר יָפָר Gen. 48:52, infin. const. יָפָר יָפָר with suff. יָפָר.

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. 26:2ff. into Philistia and the country on the sea, 1 Sam. 13:20. 23:4, 8, 11, towards the south, 1 Sam. 25:1. 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 לֶבַע, לַע, or in the accus. Ps. 55:16 יַבַע יָבַע יָבַע let them descend alive into hades. Job 7:9. 17:16. 33:24. Hence Part. יַבַע יַבַע 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 יַבַע יַבַע יַבַע יַבַע mine eye flows down in streams of water. 1:16. Jer. 9:17. 13:17. 14:17. Ps. 119:136. Comp. Is. 15:3 יַבַע יַבַע he flows down in tears.

3. to fall; spoken of a wall, Deut. 26:52. 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. יַבַע 1. 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.


לֶבַע a proper name, Jordan, the largest river of Palestine, commonly with the article, in Greek Λοβέρνης. Root יַבַע to flow down, comp. סַבַע a sea. יַבַע יַבַע the country on the Jordan, Ps. 42:7. By the Arabs it is now called El Sharai, (the ford.)

I. יַבַע, infin. יָבַע, יָבַע, and סַבַע 2 Chr. 26:15. imper. יָבַע, fut. יָבַע.
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. יָבַע an archer, 1 Chr. 10:3.
2. to found, fundamenta jacere, Job 38:6. to raise (a monument), Gen. 31:51. (So Syr. יַבַע to throw and to found.)

3. to sprinkle, to wet. Hos. 6:3. (So many other words, e.g. יָבַע to throw and to sprinkle.) Part. יָבַע the early rain, (see art. יָבַע).

Niph. to be shot through with arrows. Fut. יָבַע Ex. 19:13.

Hiph. יָבַע 1. as in Kal, to throw, cast, Job 30:19. Especially to shoot an arrow, 1 Sam. 20:20, 36. Fut. apoc. יָבַע 2 K. 13:17. Part. יָבַע an archer, 1 Sam. 31:3. It is found with the Aramean orthography, 2 Sam. 11:24 יָבַע יָבַע יָבַע יָבַע and the archers shot; comp. 2 Chr. 26:15.

2. to sprinkle, to wet. Part. יָבַע i. q. יָבַע the early rain, Joel 2:23. Ps. 84:7.

II. יָבַע found only in Hiph. יָבַע.


Note. These two significations nos. I. and II. are probably connected; see Gesenius' Anaugz, Vorrede, p. viii.

לָבַע proper name of a desert, mentioned only 2 Chr. 20:16. Literally dwelling of God; see לָבַע.
and יִשְׂרָאֵל, a proper name, Jerusalem, the chief city of Palestine, situated on the borders of the tribes Judah and Benjamin. The latter form ישריאל predominates in the later writings of the Hebrews, and is derived from the other form which should be pointed ישראל, (comp. the Chald.) So out of ישריאל, יִשְׂרָאֵל, was formed ישיאל; out of ישראל, ישריאל. 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, יִשְׂרָאֵל in q. Arab. שְׂרָאֵל people, but perhaps in Heb. a dwelling, (hence יִשְׂרָאֵל dwelling of God; comp. Arab. שֶׁרְאֵל people, literally a tent, dwelling,) and ישיאל peace. The abbreviation ישיאל (q. v.) may be the more ancient appellation, and on that account retained in poetry. In Greek Ισραήλ and Ισραήλ.


בר m. prim. dec. V. a. the moon. Gen. 37:9. Deut. 4:19. Ps. 72:5 יִבְרֵי the moon before the moon was.

בר m. denom. from בר, dec. VI. d.
1. a month, a Hebrew lunar month, 1 K. 6:37, 38. 8:2.

בר Chald. a month. Ezra 6:15.

בר Num. 22:1. also יִבְרָה Josh. 2:1, 2, 3. and יִבְרָה 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.

בר prob. to be corrupt, perverse.

(Arab. كَيْفَ، to throw down, to ruin.) Num. 22:32. The Samaritan text has, by way of gloss, יִשְׁרָאֵל.


בר f. dec. X. a covering, curtain, Especially (1) the covering of a tent. Is. 54:2. Jer. 4:20. 49:29. Spoken of the curtains of the tabernacle of the congregation, Ex. 26:1 ff. 36:8 ff.

(2.) carpet, tapestry, Cant. 1:5.

בר const. יִבְרֵי, with suff. יִבְרֵה, dec. 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 יִבְרֶה, יִבְרֶה, this is the predominant meaning; comp. the Greek μῆνας, and the Heb. לְבָרִים.
3. that part of a candlestick where the main shaft (יִבְרֶה) receives the feet. Ex. 25:31. 37:17.

Dual יִבְרֶה Ex. 28:42 יִברֶה יִברֶה 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 יִברֶה denotes the upper part of the hip, including the small of the back, יִבְרַי, coxa. Cant. 7:2.

בר or יִבְרַי fem. of יִבְרֵה, used only of inanimate objects, a side, as of a country. Gen. 49:13.

Dual יִבְרֶה, const. יִבְרַי.
1. the side, (losing its dual significance, like יִגֵּרַי.) Ps. 48:3 יִגֵּרַי יִגְרַי the north. Especially 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.
2. the hindmost, innermost, deepest part generally, recessus. 1 Sam. 24:4 יִגְרַי יִגְרַי the back part of the cave. Is. 14:15 and Ezek. 32:23 יִגְרַי יִגְרַי the deepest parts of the pit. Am. 6:10 and Ps. 128:3 יִגְרַי יִגְרַי the innermost part
3. the remotest countries.—גָּם יְרוּם the remotest countries of the north, Is. 14:13. יְרוּם יְרוּם the remotest countries of the earth, Jer. 6:22. 25:32. (Comp. 2 K. 19:23.)


ם, and מִרְעָה (for מִרְעָה literally Jehovah throws, e.g. the lightning,) proper name of a celebrated prophet, son of Hilkiah. Jer. 1:1. 27:1. Dan. 9:2. Sept. תִּרְעָה.

I. מַעְרָה i.q. מֵאְרוּע. Found only in the fut. מֵאְרוּע and מְעָרוּע, the preteriteKal מְעָרוּע being supplied from מֵאְרוּע (which wants the fut.) and the Hiphil מְעָרוּע from the root מַעְרָה.

1. to be evil, wicked.—The following constructions are worthy of notice; (1.) מַעְרָה it shall go ill with me. Ps. 106:32. (2.) מַעְרָה, it appeared ill to me, it displeased me. Gen. 21:11. 38:10. 48:17. 1 Sam. 8:6. Constrained with ב, Neh. 13:8. and with the intensive addition מַעְרָה מַעְרָה, Neh. 2:10. Jon. 4:1. In a different construction 1 Chr. 21:7 מַעְרָה מַעְרָה לְהַלְּכָה כֵּן מַעְרָה and this thing displeased God. (3.) to be envious, spoken of the eye. Deut. 23:54.

2. to be sad. (Opposite of מַעְרָה, to be joyful.) Spoken of the countenance, Neh. 2:3. of the heart, 1 Sam. 1:8. Deut. 15:10 ב מַעְרָה מַעְרָה מַעְרָה יִתְנָה let it not grieve thy heart to give to him. In verse 9, the same is expressed of the eye.

3. to be pernicious, hurtful, construed with ב. 2 Sam. 20:6.

II. מַעְרָה i.q. Arab. غرط, and אִירָע to be fearful, distressed. Is. 15:4 הַמַּעְרָה, his heart is distressed. This verb is distinguished from no. 1. by being used in the preterite.


Num. 12:14. The future is formed from מַעְרָה.

הַמַּעְרָה m. dec. IV.n. greenness. 2 K. 19:26. Especially an herb, vegetable, as מִרְעָה a garden of vegetables, Deut. 11:10. 1 K. 21:2. מִרְעָה a portion or dish of herbs, Prov. 15:17. (Syr. מִרְעָה, מִרְעָה, an herb.)

ם m. greenness, verdure, foliage. Ex. 10:15.—ם מִרְעָה every green herb, Gen. 1:30. 9:3.

ם m. 1. paleness of countenance, perhaps literally the greenish yellow or whitish death colour, which the Greeks call καλακίας. Comp. χρῡσ. Jer. 30:6.

2. jaundice, blustering or withering of plants. Deut. 28:22. 1 K. 8:37. Am. 4:9. (Arab. مَرَعْنِي idem.)

ם m. 1. greenish, yellowish, καλακίας, spoken of clothes infected with the leprosy. Lev. 13:49. 14:37.

2. yellowness, yellow colour of gold. Ps. 68:14.

ם and מְעָרוּע, fut. מֵאְרוּע, imp. מֵאְרוּע and מְעָרוּע, infin. מְעָרוּע, with suff. מְעָרוּע. 1. to take into possession, construed with an accus. of the thing. Deut. 1:8, 21. 2:24 מַעְרָה begin to take into possession.

2. to possess. Lev. 25:46.—ם מַעְרָה 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. מַעְרָה 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 מַעְרָה מַעְרָה an heir, Esau dispossessed them, and the children of Esau dispossessed them, and destroyed them from before them. verses 21, 22. 9:1. 11:23. 12:2, 29. 18:14. 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.)


Pi. פָּרֹשׁ 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.

Hiph. פָּרֹשׁ 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 *פָּרֹשׁ הַיּוֹן* (and that) thou makest me to possess the sins of my youth, i.e. thou imputest them to me. Construed with ה., 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 פָּרֹשׁ, פָּרֹשֶׁה also embrace the two ideas to drive out and to destroy.) Num. 14:12.

Deriv. out of course פָּרֹשׁ, and perhaps פָּרֹשׁ.


תָּפֹלַשׁ i.q. פָּרֹשׁ, but used intransitively, to be set, placed; (comp. פָּרֹשׁ and פָּרֹשׁ) Fut. פָּרֹשׁ Gen. 50:26. 24:33. Judg. 12:3 (in the two last passages only in Kethib.)

תָּפֹלַשׁ (a wrestler with God, from פָּרֹשׁ to wrestle and ה; 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 תָּפֹלַשׁ and תָּפֹלַשׁ m. (1.) Israelites generally.—תָּפֹלַשׁ land of Israel, Palestine, 1 Sam. 13:19. 2 K. 6:23. Ezek. 27:17. also simply תָּפֹלַשׁ as fem. Is. 19:24. (2.) after the division of the kingdom under Rehoboam, the kingdom of the ten tribes, in opposition to the kingdom of Judah. (3.) after the exile, especially in the time of the Maccabees, the Jewish nation, (1 Mac. 3:35. 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. 25. The Gentile noun is תָּפֹלַשׁ an Israelite, 2 Sam. 17:25. and fem. תָּפֹלַשִּׁתָּ an Israelitess, Lev. 24:10.

תָּפֹלַשׁ a proper name, Issachar, the fifth son of Jacob; also the tribe named from him, the boundaries of which are given Josh. 17:17—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 תָּפֹלַשׁ, and that a constant Keri is to be understood for the present vowel-points, namely, תָּפֹלַשׁ.

תָּפֹלַשׁ (Aram. לָשׁנָה; Arab. لَشَنْ; לَاشَنْ) with Makkeph following ה, with suff. תָּפֹלַשׁ but there is holy bread. Is. 43:8. Joined with a participle it forms a periphrasis for the finite verb, Judg. 6:36 'I know מִּי הַשָּׁמָּיִם if thou savest. Gen. 24:42, 49. When joined with plural nouns, there are, there were, 2 K. 2:16. Ezra 10:44.—— תָּפֹלַשׁ it is certainly so, 2 K. 10:15.—— תָּפֹלַשׁ I have, (i.q. תָּפֹלַשׁ) Gen. 43:7. Hence תָּפֹלַשׁ everything which he had, Gen. 39:5.—Prov. 8:21 תָּפֹלַשׁ est (mihi,) quod dem diligenter me; comp. 2 Chr. 25:9.

2. especially, there exists, there is extant. Ruth 3:12. Jer. 5:1. Ecc. 1:10. תָּפֹלַשׁ there exist things of which
one may say. 2:21. 7:15. 8:14. Prov. 13:7 יִרְאֶהָ כָּלַי there is that appears rich. 11:24. 18:24.—רְאֵהָ כָּלַי fuerunt qui, for quidam; and when repeated, there are some, there are others, Neh. 5:2, 3, 4. (Comp. the Syr. אֶלֶּה Mat. 13:8.)

בִּשָּׁלֶשֶׁת fut. בִּשָּׁלֶשֶׁת, infin. absol. בִּשָּׁלֶשֶׁת (1 Sam. 20:5.) const. בִּשָּׁלֶשֶׁת, with suff. בִּשָּׁלֶשֶׁת, imper. בִּשָּׁלֶשֶׁת.

1. to seat one's self, to sit; sometimes construed with a pleonastic dative, Gen. 21:16 כִּי לְבָשׁוּ she seated herself. The place of sitting is preceded by כִּי, or is put in the accus. Ps. 9:12 כִּי לְבָשׁ sitting or enthroned on Zion. 80:2 כִּי לְבָשׁ 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. 10:8. 17:12. Job 38:40. Hence construed with כִּי, insidiari, Jer. 3:2. (3.) construed with לָבָשׁ, to have intercourse with any one. Ps. 26:4, 5. comp. 11:11 and לָבָשׁ לְבָשׁ, הָיִית. (4.) Ps. 122:5 לָבָשׁ לְבָשׁ לְבָשׁ לְבָשׁ לְבָשׁ לְבָשׁ לְבָשׁ לְבָשׁ לְבָשׁ לְבָשׁ לְבָשׁ לְבָשׁ לְבָשׁ for there the thrones are set for judgment. לָבָשׁ is here used of inanimate objects, as the verb to stand in English.

2. to continue. Gen. 24:55. 29:19. Constrained with an accus. 25:27 לָבָשׁ לָבָשׁ לָבָשׁ לָבָשׁ לָבָשׁ לָבָשׁ לָבָשׁ לָבָשׁ לָבָשׁ לָבָשׁ לָבָשׁ לָבָשׁ לָבָשׁ לָבָשׁ לָבָשׁ לָבָשׁ לָבָשׁ לָבָשׁ לָבָשׁ לָבָשׁ לָבָשׁ לָבָשׁ לָבָשׁ לָבָשׁ לָבָשׁ לָבָשׁ לָבָשׁ לָבָשׁ לָבָשׁ לָבָשׁ לָבָשׁ לָבָשׁ לָבָשׁ לָבָשׁ לָבָשׁ לָבָשׁ לָבָשׁ לָבָשׁ לָבָשׁ לָבָשׁ לָבָשׁ לָבָשׁ לָבָשׁ לָבָשׁ לָבָשׁ לָבָשׁ לָבָשׁ לָבָשׁ לָבָשׁ לָבָשׁ לָבָשׁ לָבָשׁ לָבָשׁ לָבָשׁ לָבָשׁ לָבָשׁ לָבָשׁ לָבָשׁ לָבָשׁ לָבָשׁ לָבָשׁ לָבָשׁ לָבָשׁ לָבָשָׁ construction of יְבָשׁ, 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 Ἰσχαίας.

מְלָשָׁה שָׁלֶשֶׁת f. verbal from לָשָׁה, dec. X.


2. victory. (See יְבָשָׁה no. I. a.) 1 Sam. 14:45, 47. 2 Chr. 20:17. Hab. 3:8.


לָשָׁה m. dec. VI found only Mic. 6:14. empty stomach, emptiness of the belly. (In Arab. by transpos. conj. IV. to be famished with hunger.)

לָשָׁה found only in Hiph. לָשָׁה to stretch out. Est. 4:11. 5:2. 8:4. (In Syr. and Chald. idem.)

לָשָׁה m. verbal from לָשָׁה, a waste, desert. Ps. 68:8. 78:40. 106:14.


לָשָׁה m. dec. III. a. an old or aged man. Job 12:12. 15:10. 29:8. 32:6. Alsoosaic (q. v.)

I. רָקָה, to be old. Found only in Niph. 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 נָקָה grain of the preceding year that has grown old.

Deriv. נָקָה, נָקָה, adj.


Pi. to cause to sleep. Judg. 16:19.


דַּקָּה, fem. רָקָה, plur. const. רָקָה, verbal adj. from רָקָה, dec. V. f. sleeping. Joined with pronouns and substantives it forms a periphrasis for the verb, 1 K. 3:20 רָקָה נָקָה thine handmaid was asleep. Cant. 5:2. 1 Sam. 26:7, 12.

דַּקָּה in Kal not used. In Arab. רָקָה, to be wide, enlarged; an idea, which in the Semitic languages often indicates deliverance or happiness.


2. to deliver, set free; construed with רָקָה, Ps. 7:2. 34:7. 44:8. or with רָקָה, Judg. 2:16. 18. 3:31.


רָקָה and רָקָה, with suff. רָקָה... Ps. 85:8. verbal from רָקָה, dec. VI.


םֵיתוֹּדָה (salvation of Jehovah) Isaiah, a proper name. The most celebrated person of this name is the prophet, Is. 1:1. 2 K. 19:20. Sept. Ἰσαίας. Vulg. Isaías.


רָקָה, fem. רָקָה, (once רָקָה) 1 Sam. 6:12

1. to be straight, even. 1 Sam. 6:12 רָקָה נָקָה literally and the kine were strait on the way, i.e. they went directly on. (For the grammatical form, see Gesenius' Lehrgeb. § 81. 2.)

2. metaphorically to be right; found only in the phrase רָקָה 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. רָקָה idem. Comp. רָקָה no. 4.) Hab. 2:4 רָקָה רָקָה behold, whose soul is incredulous, it shall not be happy for it. Others: behold, froward, not modest is his soul, literally tumidus, 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. כנפ נב gold beaten out, thin gold. 1 K. 6:35.

Hiph. fut. כנפ i. q. Pi. Ps. 5:9 Keri. (In the Kethib כנפ) Intrans. Prov. 4:25.

Deriv. out of course כנפ, verbal from כנפ, dec. IV.a.


כנפ m. verbal from כנפ, dec. VI.p.

1. straightness. Prov. 2:13. 4:11.


כנפ or כנפ f. const. כנפ, verbal from כנפ, idem. 1 K. 3:6.

כנפ m. Jeshurun, a poetical name for Israel, found only Deut. 32:15. 33:5, 26. Is. 44:2. It signifies most probably the upright, the virtuous, as if from כנפ, after the form כנפ, but at the same time with an allusion to the name כנפ. כנפ appears to be the termination of diminutives, here used by way of en-
dearment. Others derive it as a dimin. directly from כנפ; in the Veneto-Greek version Ἰσραήλεσσα.

כנפ m. i. q. כנפ, old. 2 Chr. 36:17. כנפ Chald. i. q. Heb. כנפ, a sign of the accusative case. Dan. 3:12.

כנפ Chald. i. q. Heb. כנפ, 1. to seat one's self; to sit. Dan. 7:9. 10:26.


כנפ f. const. כנפ, plur. כנפ dec. V.a.

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. Ezra 9:8. In verse 9, the same idea is denoted by כנפ. (Comp. the verbs כנפ, כנפ.)


כנפ m. verbal from כנפ no. 1. (after the form כנפ, what one spies or finds out. Job 39:8.


2. adv. כנפ very, exceeding. Dan. 3:22. 7:7, 10.

כנפ 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.

כנפ. For the fut. כנפ Ps. 19:14. see the verb כנפ.

כנפ to remain, to be left. In Kal not used, except in the part. כנפ the rest.
1. 1 Sam. 15:15. (For several other significations of this form, see the articles נָפָר and נָפָרִים.)

Hiph. נָפָר 1. to let remain, to leave. Ex. 10:15. 12:10. Ps. 79:11 וְנָפָרִים 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 of the thing. Deut. 28:11. 30:9.

3. intrans. to have the preference. Gen. 49:4 וְנָפָרִים thou shalt not have the preference, i. e. the birth-right.

Niph. נָפָר 1. to be left. Ex. 10:15. Part. נָפָר, fem. נַפָרִים, 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. prastans, excellens fuit) Dan. 10:13 וְנָפָרִים וְנָפָרִים וְנָפָרִים and I there acquired the superiority with the kings of Persia.

Deriv. out of course נָפָר, נָפָרִים, נָפָרִים.

I. נָפָר m. with suffix נָפָר, verbal from נָפָר, dec. VI. h.

1. the rest, the remainder.—נָפָר the rest of the people, Judg. 7:6.—Joel 1:4 נָפָר what was left by the locusts.

The letter Caph (Heb. כ, כב 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 כ, (see p. 97) and sometimes with the rougher כ, (see p. 97. no. 2.) Comp. further כ, כ and כ to be beaten in pieces; כ, כ and כ no. 2. to sink, to fall; כ and כ to be thin, tender.

Sometimes, though more rarely, it is interchanged with the gutturals כ and כ; e. g. כ, כ Arab. קָלָד and כ a mole; כ, כ Arab. קָרָס cheese; כ, כ and כ the river Chaboras; כ, כ Arab. כ, כ and כ a young lion; כ, כ and כ to surround, to crown.


3. excellence, dignity. נָפָר excellent speech, Prov. 17:7. Used as a concrete, Gen. 49:3 וְנָפָרִים נָפָרִים the first in dignity, the first in strength.


5. besides. Num. 31:32. See נָפָר no. 4.

II. נָפָר m. dec. VI. h. a cord, Judg. 16:7ff. string of a bow, Ps. 11:2. bridge, (parall. נָפָר) Job 30:11 Kethib נָפָר 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. נָפָר.


נָפָר proper name of the father-in-law of Moses, also called נָפָר and נָפָר. Ex. 3:1. 4:18.

נָפָר m. verbal from נָפָר.

1. advantage, profit. Ecc. 1:3. 2:11.

3:9. 5:8, 15. 10:10.


נָפָר a prefix prep. and conj. (also written נָפָר and נָפָר in the same sense; see נָפָר.)


2. according to, after, secundum. 2 K. 1:17 וְנָפָר according to the word of Jehovah. 1 Sam. 13:14 בִּנְפַךְ a man after his own heart. Ps. 7:18 וְנָפָר according to his righteousness.

3. about, nearly, almost, (before words of number, measure, or time.) Ruth 1:4 וְנָפָר about ten years. 1 K. 22. 6. Ruth 2:17 נָפָר about an ephah. Gen. 39:11 נָפָר about this time. Dan. 9:21 וְנָפָר about the
time of the evening offering. Ex. 9:18
about the time of to-morrow. ἀρ. now, Gen. 25:31.—
about a little, i. e. little is wanting, almost; see τὸ.

4. before an infin. when, as. Gen. 39:18 ὅτε ἦλθον ἐκ
when I lifted up my voice. Deut. 16:6 ἦλθον ἐκ
when the sun is gone down. 24:13. More rarely
before a participle, Gen. 38:29 ἦλθεν ὅτε ἐπρίασεν
and when he drew back his hand. 40:10. So before a verbal noun, Is.
23:5 ἦλθεν ὅτε ἐπρίασαν when they hear concerning
Tyre, i. e. at the report concerning Tyre.

5. ἦ is sometimes redundant and may
be omitted in translating. In these
cases it is called by grammarians Caph
veritatis. Neh. 7:2 ἦλθεν ἐκ ἑαυτοῦ that he was
a faithful man; liter. as a faithful man
is wont to be. Job 24:14 ἦλθεν ἐκ ἑαυτοῦ by
night he is a thief; i. e. he acts as a

Note. With suffixes only ἦλθ—, ἦ
as ye, as they. The other suffixes
are annexed to the form ἦλθ—, ἦ, q. v.

I. ἦλθ—, fut. ἦλθ—, to have pain; either
in body, Gen. 34:25, or in mind,

Hiph. to occasion pain, to make sad.
with an accus. of the person, Ezek. 13:
22.

Deriv. out of course ἦλθ—.

II. ἦλθ— prob. i. q. Syr. ἀρ. nocuit;
or Arab. ك perditit, destructit;
(comp. ἦλθ— no.I. i. q. ἐκ.) Hence
Hiph. to destroy. 2 K. 3:19.

ἄσπες m. verbal from ἦλθ no. I. dec. I.
(with Tseri impure,) pain, grief. Job

ἄσπες to be sad, desponding. In Kal
not used. (Syr. ἄσπες to chide, hence to
grieve. Kindred with ἀσπ.)

Hiph. to make sad, as the heart.
Ezek. 13:22.

Niph. to be grieved, humbled. Dan.

m. verbal adj. from ἄσπ, des-
responding, unhappy. Plur. ἄσπ Ps. 10:
10 Keri. But the reading of the Kethib
is preferable. See ἠλθω.

ἀρ. and ἦλθω, fut. ἦλθα.

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;
constrained with γ. Is. 24:20. Neh. 5:
18. 2 Sam. 13:25 ἦλθεν γ. that we
be not chargeable unto thee; comp. 14:
26. — ἦλθεν ἐκ ἑαυτοῦ the hand of God lies
heavily on any one, i. e. God brings
upon him troubles, afflictions. 1 Sam.
5:11. Ps. 32:4. Constrained with γ,
1 Sam. 5:6.

3. to be dull, of hearing or of vision.

4. to be hard, obdurate; spoken of
the heart. Ex. 9:7.

5. to be honoured, respected, mighty,
Is. 66:25.

6. to be or become violent, vehement,
gravem esse. Judg. 20:34. 1 Sam. 31:3.

Pi. ἦ. I. causat. of Kal no. 4. to
harden. 1 Sam. 6:6.

2. causat. of Kal no. 5. to honour.
Judg. 13:17. 2 Sam. 10:3. In re-
ference to the Deity, Is. 29:13. also with ἐπι,
Ps. 86:9. Dan. 11:38. Is. 43:23 ἦ
ἐπι ἐκ ταύτα ἂς thou hast not honoured me with
thy sacrifices.

Hiph. 1. to make heavy, or grievous.

2. to oppress a people, constrained with
γ. Neh. 5:15.

3. to make hard, heavy, or obdurate;
e. g. the ears, Is. 6:10. Zech. 7:11.
the heart, Ex. 9:34.

4. to make to be honoured or distin-
guished. Is. 8:23, [9:1,] Intrans.
to acquire honour, 2 Chr. 25:19.

Niph. 1. to be rich or abundant in
any thing. Part. Prov. 8:24 ἐκτενῶ ἐκτενῶ
fountains abounding in water.

2. pass. of Pi. no. 2. to be honoured.
Gen. 34:19. — ἐκτενῶ the most ho-
nourable of the earth, Is. 23:8,9. (The Dagesh in is euphonic.) Plur. fem. הָנָה glorious things, Ps. 87:3.
3. reflex. to show one's self great or glorious, to glorify one's self. Hag. 1:8.
With ד in any one, Ex. 14:4,17,18.
Hithpa. 1. to multiply one's self; to be numerous. Nah. 3:15.
2. to honour one's self; to be proud.
Prov. 12:9.
Deriv. out of course חָצַף, const. יֵצַף Ex. 4:10. and יָצַף Is.
1. 4. verbal from יָצַף, dec. V. d.
1. as an adj. heavy, Prov. 27:3. burden.
some, spoken of an employment, Ex. 18:18.
Num. 11:14. laden, (with iniquity), Is. 1:4. severe, sore, spoken of
2. slow, (of speech). Ex. 4:10. hence
unintelligible, Ezek. 3:5.
3. great, numerous.—יֵצַף יָצַף a num-
erosous host, 1 K. 10:2. So in Germ.
eine schwere Menge.
5. as a subst. the liver. (Arab.
תְּנִית), perhaps literally the most precious;
comp. יָצַף no. 4. Ex. 29:13,22. Lev.
3:4,10. Lam. 2:11 יָצַף יָצַף יָצַף my
liver is poured out upon the earth, as
indicative of violent grief.
ץָכְף verbal adj. from יָצַף, found only
in the fem. יָצַף glorious, magnificent,
Ezek. 23:41. Ps. 45:14. Also collectively,
costly articles, Judg. 18:21.
ץָכְף m. verbal from יָצַף.
1. weight, heaviness. Prov. 27:3.
2. vehemence, heat, rage, (of battle.)
Is. 21:15. comp. 1 Sam. 31:3.
3. multitude. Nah. 3:3.
ץָכְף f. denom. from יָצַף, difficulty.
Ex. 14:25.
ץָכְף to go out, to be extinguished;
spoken of the fire, Lev. 6:5,6. [6:12,
13.] of the light, 1 Sam. 3:3. Spoken
metaphorically of the anger of God,
2 K. 22:17. also in another figure, Is.
43:17 they are extinct, they go out like
tow.
Pi. to extinguish, put out. Is. 1:31.
42:3. Jer. 4:4. 21:12. 2 Sam. 21:
17 אֶעָצֶה יִגְּרְרֶנָה עָלַי 
that thou extinguish
not the light of Israel.
ץָכְף m. (fem. only Gen. 49:6.)
verbal from יָצַף, dec. III. a. literally
weight, gravitas; hence
1. honour, praise. Ps. 19:2. 79:9.
96:8.—יָצַף יָצַף the honourable of
17:3,4.
2. majesty, glory.—יָצַף יָצַף the glo-
rious or majestic king, Ps. 24:7,8,9.
—יָצַף יָצַף the glorious throne, 1 Sam.
2:8.—יָצַף יָצַף the glory or ornament
of Lebanon, Is. 35:2. 60:13. comp.
10:18.—Especially יָצַף יָצַף (Sept. יָצַף
קְדוֹשִׁי,) the glory of Jehovah, i. e.
the shining splendour which surrounds
the Deity, when he appears to men, called
by the Rabbins the Shechina, Ex. 24:
16. 40:34. 1 K. 8:10,11. 2 Ch. 7:1.
Is. 6:3,4. Ezek.1:28. 3:12,23. 8:
4. 10:4,18. 11:22. comp. in N. T.
Luke 2:9. It is represented as a bright
fire, Ex. 24:17. 33:18. from which
16:35. Ps. 18:13. and which is usually
covered with smoke, 1 K. 8:10,11.
10:3. 66:12.
4. poetically for the heart, soul; prob.
liter. i. q. יָצַף the liver. Gen. 49:6 יָצַף
יָצַף יָצַף with their assembly let not
my heart be united. Ps.16:9. 57:9.
108:2.
ץָכְף see יָצַף.
ץָכְף see יָצַף.
ץָכְף proper name of a district of
Galilee, containing 20 cities, which
Solomon gave to king Hiram. 1 K. 9:
13. The following notice of Josephus
(Antiq. viii. 5.3.) applies here, al-
though its correctness may be doubted,
as the word is not found in the Slem-
itish languages. "Mετοχαινωσαμενον γαρ συν
Xωραλων, κατα Φωνισον γλωσσιν ουκ
αφετον τεκαμιν."
m. verbal adj. from יָשָׁר, dec. I.
1. great, mighty. Job 34:17, 24, 36:
5.—יָשָׁר יָשָׁר mighty waters, Is. 17:12.
28: 2, יָשָׁר יָשָׁר grandissimus, Job 15:10.
(So in Arab.)
2. many, much. Job 31:25. Is. 16:
14.

פָּרֵי m. something twisted or platted, a quilt. 1 Sam. 19:13, 16. Comp. the
kindred words פָּרֵי a lattice-work; פָּרֵי
a net, covering; פָּרֵי a sieve; and פָּרֵי a net.

רֵי m. dec. VI. a. a fetter. Ps. 105:
18. 149:8. (Arab. and Syr. idem.)
Root כָּנָן, in Syr. Chald. Arab. to bind, to fetter.

כָּנָן to wash, cleanse, namely, clothes,
in Greek πλύσις; (comp. יָפָה to wash
the body, in Greek λύσις.) In Kal only
part. יָפֹּֽלָה Ps. 7:3. 36:2. יָפֹּֽלָה a washer, fuller,
πλύστηρ, καθάρσις, πλύσις. The fuller in
this operation made use of it, and trod
the clothes with his feet in a trough.
19:10. Part. יָפֹּֽלָה i. q. יָפֹּֽלָה, Mal. 3:2.
2. metaphorically to purify the heart.
Ps. 51:4, 9. Jer. 4:14. the metaphor
sometimes being continued, Jer. 2:22.
Mal. 3:2.

Hothpa, pass. יָפֹּֽלָה Lev. 13:55, 56.

דָּעֵ in Kal not used, to be great or
numerous; comp. יָפֹּֽלָה.

Hiph. to make many, to multiply.
Job 35:16. Part. יָפֹּֽלָה abundance, Job

I. יָפֹּֽלָה adv. 1. already, formerly,
2. now. Ecc. 9:7. (Syr. יַפֹּֽלָה formerly, now.)

II. כָּנָן Chaboras, the proper name
of a river in Mesopotamia, otherwise
called יָנָן, (q. v.) Ezek. 1:3. 3:15, 23.
10:15, 22. Syr. יָפֹּֽלָה, יָפֹּֽלָה.


f. dec. X. a long measure, the
exact extent of which is not known.
the Chaldaic version עָרָטָה aratio
terra, (from יָנָן ararit,) and then i.q.
juvenum; from which perhaps the He-
brew word is formed by transposition.
The Sept. adds in Gen. 48:7, עָרָטָה עָרָטָה;
common measure among the Arabian,
thought to equal about a French mile.

רֵי m. dec. VI. a. and h. a lamb of
one year and upwards, agnus media
aetatis; hence the frequent addition,
יָנָן a year old, Num. 7:15, 21, 23,
39, 45, 51, 57, 63, 69, 75. and in the
plur. יָנָן idem., 7:17, 28, 29, 35, 41.

(Arab. כָּנָן idem.)

2 Sam. 12:3, and יָנָן Lev. 14:10. Num. 6:14. fem. of יָנָן,
dec. XII. an ewe-lamb about a year old.
We sometimes, though more rarely,
find יָנָן and יָנָן, by transposition.

רֵי fut. יָנָן.

1. to tread under foot. Metapho-
rically Zech. 9:15 יָנָן יָנָן they
shall tread the sling-stones under foot,
and tread the iniquities. (Comp. Job 41:14, 21. [41:28, 29.]
Mic. 7:19 יָנָן יָנָן he will suppress
our iniquities.

2. to subdue, subject, subjugate. Gen.
1:28. Jer. 34:16. with the addition
5:8.

3. Est. 7:8. prob. vim inferre feminae,
subigere feminam. (So in Arab. כָּנָן,
cסָנָן קַסִּית, and כָּנָן coitus.)

Pl. to subdue, i. q. Kal no. 2. 2 Sam.
8:11.

Niph. 1. pass. of Kal no. 2. Num.
2. pass. of Kal no. 3. Neh. 5:5 at
the close.

רֵי m. a footstool. 2 Chr. 9:18.

Syr. יָנָן idem.

m. a furnace, a smelting oven,
different from יָנָן a kind of baker's
oven. Gen. 19:28. Ex. 9:8, 10:19:
18. (Arab. נִפְס to kindle.)
found only in the fem. ויהי, verbal adj. from ייהי dec. X.

1. going out, expiring, spoken of a lamp. Is. 42:3.
2. weak, spoken of the eyes. 1 Sam. 3:2; ייהי and his eyes began (to wax) dim. Comp. a similar construction Gen. 9:20.
4. desponding. ויהי a desponding heart, Is. 61:3.

found as a chief word only in the Heb. ויהי, in construing with ו and an infinit. Dan. 2:26. 4:15. [4:18.] 5:8, 15.

Chald. to be able, construed with ו and an infinit. Dan. 2:26. 4:15. [4:18.] 5:8, 15.

Chald. adj. i. q. Heb. ויהי no. 3. Once Dan. 7:18 ויהי hitherto. Comp. the Heb. ויהי.

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. ויהי and ייהי for the most part intrans.
1. to become paler, to disappear; spoken of the spots of the leprosy. Lev. 13:6, 21, 26, 28, 56.
A. T. Bündchen i. p. 81, 82. also Gese- 

Senius' Geschichte der hebräischen Spra- 

che und Schrift. p. 41. Hence the verb 

Piel, denom. from רכב. 

1. to serve as priest, to administer the 

priest's office. Ex. 31:10. usually con- 


Hos. 4: 6. 

2. to become a priest. Deut. 10: 6. 

3. Is. 61:10 רבד, רבד prob. as the 

bridegroom may adorn in priestly style his 

turban, i.e. puts on a turban of priestly 

magnificence. Others: makes rich his 

turban, comp. Syr. רבד Pe. and Ethpa. 

to be or become rich, opulent, happy; 

רבד glory, magnificence. 

לֹא emph, רבד, plur. רבד. Chald. a 

priest. Ezra 7:12, 16, 21. 

רבד f. denom. from רבד, dec. X. 

the priesthood, the office of a priest. 

Ex. 29:9. 40:15. Num. 16:10. 25: 

13. 

לֹא plur. רבד, Chald. a window. Dan. 

6:11. (In Syr. and Arab. idem.) 

בָּהֵל 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 רבד 

Nubia is supported by the Arabic version, 

and suits the context. 

רֶבֶד, רֶבֶד m. plur. רֶבֶד, dec. II. c. a 

helmet, usually of metal among the 

Hebrews. 1 Sam. 17: 5. Ezek. 27:10. 

38: 5. Elsewhere written רֶבֶד. 

רֶבֶד found only in Niph. to be burned. 


Deriv. רֶבֶד (Dan. 11: 6) more commonly 

רֶבֶד, dec. I. a. 

1. power, strength. Ezra 10:13 but 

the people are many, and the weather is 

rainy, רֶבֶד דַּבָּרֶד רֶבֶד and we are not 

able to stand without. (Comp. רֶבֶד under רֶבֶד.) Job 26: 2 רֶבֶד to the weak. 

—Used also of God, Num. 14: 17. Job 


3. ability, means, goods, facultates. 


Ezra 2: 69. 

4. the strength of the earth, poetically 

for its fruits, produce. Gen. 4: 12. Job 

31: 39. 

רֶבֶד f. verbal from רֶבֶד, a mark burnt 

in, a burnt spot. Ex. 21: 25. 

רֶבֶד m. prim. dec. II. b. a star. 

Gen. 37: 9. Ps. 8: 5. (Arab. and Syr. idem.) 

רֶבֶד to measure, (as in Syr. Chald. 

and Arab.) in Kal only Is. 40: 12. 

Pilp. רֶבֶד 1. to hold in itself, to com- 

prehend, contain. 1 K. 8: 27. 2 Chr. 

6: 18. 

2. to support or sustain, to provide 

with the means of living. Gen. 45: 11. 


with two accus. Gen. 47: 12. 1 K. 18: 

4, 13. 

3. to hold out, to endure. Mal. 3: 2. 


4. to hold up, to defend, sustain. Ps. 

112: 5 he defends his conduct before the 

court. Ps. 55: 23 רֶבֶד, רֶבֶד and he will 

sustain thee. 

Pass. רֶבֶד to be nourished or supported. 

1 K. 20: 27. 

Hiph. רֶבֶד 1. i. q. Pilp. no. 1. 1 K. 7: 

26, 38. Ezek. 23: 32 רֶבֶד רֶבֶד containing 

much. 

2. i. q. Pilp. no. 8. Jer. 6: 11. 10: 


Note. The significations given above 

are mostly embraced in the Lat. tenere 

and its compounds, as also in the En- 

glish word to hold followed by various 

prepositions. 

רֶבֶד m. Ex. 35: 22. Num. 31: 50. 

a golden ornament worn by the Israel- 

ites in the desert, perhaps a bracelet or 

necklace of gold balls, such as are found 

native in Arabia; comp. Arab. רֶבֶד con- 

globavit, and Diod. Sic. iii. 111. 45. 

רֶבֶד in Kal not used; literally to
stand up. Hence ἀνέβας. In Arab. "to be; comp. Lat. existere (to be.)

Piel מָאַס I. 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, צָלַל being understood, to direct one's heart, to attend, purpose, Job 8:8. Is. 51:13.


Pulal מָנוּס 1. to be prepared. Ezek. 29:13.

2. to be established. Ps. 37:23. Hithpalel מִהְנוּס (Prov. 24:3.) elsewhere מִנָּס.


2. to make one's self ready, to prepare. Ps. 59:5.

Hiph. מָנוּס i. q. Piel.

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.

3. to found. 1 K. 6:19. Ps. 65:7. 4. to direct; e. g. an arrow, Ps. 7:14. the countenance, Ezek. 4:3. the way, 2 Chr. 27:6. Especially צַלַל מָנוּס to direct one's heart or attend to anything, 2 Chr. 12:14. 30:19. and elliptically without צַלַל, 1 Sam. 23:22. Judg. 12:6.

1 Chr. 28:2. Also מָנוֹס צַלַל to direct the heart to Jehovah, 1 Sam. 7:3. and without צַלַל, 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 Piel and Hiph. but used more metaphorically.

1. to be placed upright, to stand. Ps. 93:2. מָנוֹס כֹּל literally erectum diei, mid-day, when the sun is directly overhead, ἀνέβαις ἐκπέμψας, Prov. 4:18. Especially to stand firm, to abide, Ps. 101:7. He that speaketh lies shall not stand before mine eyes. Job 21:8. 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 והפָּרָע הָא יָשָׂר their heart was not upright with him; (comp. אֹהֶל) (3.) to be firm, right.—יָשָׂר a right spirit, Ps. 51:12.

Gen. 41:32 יָשָׂר לַאדְגָה יָשָׂר the thing was established by God. (4.) to be confident, fearless, construed with צל. Ps. 57:8. 106:2. 112:7. (5.) to be certain. יָשָׂר with certainty, 1 Sam. 26:4. 23:23.


Deriv. מִרְבּוּס, מִיָּשָׂר, יָשָׂרָא, יָשָׂרָא. מִרְבּוּס 1 Chr. 18:8. a Phenician city, which in the parallel passage 2 Sam. 8:9, is called יָשָׂר Berytus.

מִרְבּוּס m. dec. I. a small cake or waster, offered to the Gods, libum, ποτάμ. Jer. 7:18. 44:19. Sept. καθαρός, καθαρις. Root מָרָס, in Pi. מִרְבּוּס (Chald. מִרְבּוּס) to prepare.

Others derive it incorrectly from מָרָס.

I. יָשָׂר f. plur. מִרְבּוּס (Jer. 35:5.) dec.

I. a cup. (In Syr. and Arab. idem.) Gen. 40:11, 13, 21. Ps. 116:13 מָיָנָה 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 מָיָנָא מָיָנָא מָיָנָא Jehovah is my portion and my cup, i. e. my inheritance, possession; comp. Deut. 4:19.

II. יָשָׂר Lev. 11:17. Deut. 14:16. Ps. 102:7. according to the ancient versions, an owl. According to Bochart (Hieroz. P. 111. p. 267.) the pelican,
from a cup, which he refers to the bag under the throat; comp. in Lat.
true from trua.

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 † to be round.)

ירצז (smoking furnace) proper name of a city in the tribe of Simeon.
1 Sam. 30:30. Also simply ירץ Josh. 15:42. 10:7. 1 Chr. 4:32. 6:44.

הָיָּב i.q. ḫר q.v.

שׁיֵבָּה f. Ethiopia, in the widest sense, including the southern part of Arabia, the original seat of all the Ethiopians. The Arabian Cush appears principally intended in Gen.10:7, 8. Num.12:1.
Zeph. 3:10. In other passages the place intended is less certain, as Job 28:19. Am. 9:7. Jer. 38:7, 10, 12. 39:16.—In Gen.2:13, Ethiopia is probably meant, but in the sense of a widely-extended southern country. See the art. יבב. It is to no purpose to seek here for another וָא, as Michaëlis has done in the name אֱכָר in Chwirarasnia. See Bocharti Phaleg, Lib. iv. cap. 2, but especially Michaëlis Spicileg. Geogr. Hebraorum exterae, P. I. p. 143 ff. The gentile noun is יְבָּה, fem. יְבָּת, plur. ויְבָּה, an Ethiopian, Jer. 38:7, 10, 12. Num. 12:1.

יְבָּה f. Hab. 3:7. i.q. יָבָה.


יְבָּה 2 K. 17:30. and יְבָּה 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 יְבָּה. 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 Michaēlis Spicileg. Geogr. Hebraorum exterae. P. I. p. 104 ff.

רְבּוֹת see רְבּוֹת.

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.]

יְבָּה m. verbal from יָבָּה, 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.

יָבָּה 1 Chr. 4:22. prob. i.q. יָבָּה.

יָבָּה Gen. 39:5. i.q. יָבָּה a place in the tribe of Judah, Josh. 15:44.

יָבָּה strength, see יָבָּה.

יָבָּה in Kal not used; perhaps to be concealed, invisible.

2. to deny. Is. 3:9. Job 6:10. (In Ethiop. יָבָּה to renounce, e.g. Christ, Satan.)

2. to destroy, e.g. a people. Ex. 23:23. Zech. 11:8. (In both significations the idea is that of the Greek ἡμιονίζω.)
to paint the eyes
with alcohol, i.e. with stibium or black
oxid of antimony. Ezek. 23:40. This
eye paint of the Hebrew women, (also
called רע, in Greek στίβωμα,) 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. Hart-
mann’s Hebræerin am. Putzische, Th.
i. p. 149ff. Th. iii. p. 198ff. Böttiger’s
Samina, p. 22. 48.

לָשׁנָה
literally to lie, (see Piel;) but
in Kal used only metaphorically, (like
גו q.v.) to waste away, defecere. Ps.
109:24 נָשְׂנָה לָשׁנָה יָרָה my flesh wastes
away from fatness, i.e. from being fat,
it becomes lean. Comp. נשנה.

4:2. 1 K.13:18 לִשְׁנָה he lied to him.

2. to deny. Gen. 18:15. Josh. 7:11.
Construed with ה of the person and
thing, Lev. 5:21, 22. Job 8:18. Hence
לִשָּׁנָה לָשָׁנָה to deny Jehovah, Is. 59:13.
Jer. 5:12. with ל, Job 31:28. Also
without לִשָּׁנָה in the same sense, Prov.
30:9 נָשְׂנָה לִשָּׁנָה lest I be full and
deny God.

3. to dissemble, flatter, used of con-
quered enemies who feign submission.
Ps. 18:45. 66:3. 81:16.

4. to deceive (one’s expectation),
therefore to waste away, to fail. Hos. 9:2.
Hab. 3:17. Comp. the Lat. spem
mentita seges, fundus mendax.

2 Sam. 22:45. i.q. Kal no. 3. to flatter
or submit to a conqueror.

לְשֹׁנָה m. (for לִשָּׁנָה) verbal from לִשָּׁנָה,
dec. VI. c. 1. a lie, deception, hypocrisy. Nah.
2. leanness. Job 16:8. See the verb
in Kal.

לַשָּׁנָה m. (for לִשָּׁנָה) verbal from לִשָּׁנָה,
dec. I. lying, a liar. Is. 30:9.
I. לָשָׁנָה m. (for לִשָּׁנָה) subst. a mark burnt
in, a brand, stigma. Is. 3:24. (Root
לָשָׁנָה to be burned, whence the Arab.
לָשָׁנָה a mark burnt in.)

II. לָשָׁנָה a primitive particle, probably
in its primary acceptance a relative
pronoun, i.q. לִשָּׁנָה, Gen. 4:25. Deut.
14:29. Ps. 90:4. (These passages,
however, are all capable of a different
interpretation.) Hence (like the Greek
λόγος, and Latin quod,) used as a conj.

1. that, quod. Gen. 1:4.—לָשָׁנָה it came to pass that, Job 1:5.—That, so
that, ut, ita ut, construed with a future
used as a subjunctive, Deut. 14:24.
Judg. 9:28.—לָשָׁנָה literally is it so that,
(French est—ce que,) hence as an inter-
rogative particle, i.q. Lat. an? Job 6:
22. 2 Sam. 9:1. Also is it not so that,
(French n’est—ce pas que,) hence i.q.
Lat. nonne? vere, 2 Sam. 23:19.


24:20.

4. when, quum. Hos. 11:1.

5:11. also לִשָּׁנָה and לִשֶּׁנָה (Ecc. 4:14.)

6. i.q. לִשָּׁנָה 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 beginning
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 νῦν,
and after oaths, 1 Sam. 26:16. 14:44.
25:34. 2 Chr. 18:13.

9. at the beginning of the apodosis or
turn of the sentence, so, then. Gen. 22:
37:20.

לָשָׁנָה 1. i.q. לָשָׁנָה; the force of לָשָׁנָה
being lost. 1 Sam. 20:9. Ex. 22:22.


מְדַדָּה m. dec. I. destruction, misfortune. Job 21:20. (Arab. כִּי literally inside, and hence destruction.)

מְדַדָּה m. dec. I. found only Job 41:

11. [41:19.] sparks. Arab. כִּי a striking of fire.)

מְדַדָּה m. 1. a dart, javelin, probably different from בַּדָּה a spear. Job 41:21. [41:29.] 1 Sam. 17:6, 45. Josh. 8:18, 26. The etymology is unknown. Some connect it with כִּי destruction, (like בַּדָּה from בַּדָּה:) but it is more probably i. q. כִּי Arab. כִּי a spear, lance.

2. proper name of a country, 1 Chr. 13:9 כִּי, in the parallel passage 2 Sam. 6:6 כִּי כִּי.

מְדַדָּה m. found only Job 15:24. prob. the tumult of war. Vulg. praedium. Syr. Arab. bellum. (Root כִּי, in Arab. turbari.)

מְדַדָּה found only Am. 5:26 כִּי the frame or carriage of your idols. Vulg. imaginem idolorum vestrorum. Root כִּי particularly the Piel כִּי כִּי to put up, prepare, form; (see כִּי.) Others, following the Syriac version and some Jewish commentators, make כִּי i. q. כִּי Arab. כִּי a star Saturn; namely, Saturn, your idol, the plur. כִּי כִּי being used poetically. But this does not accord so well with the parallel clause.

כִּי and כִּי כִּי m. dec. I.


2. a round stage or scaffold, on which king Solomon stood, when he consecrated the temple. 2 Chr. 6:13.

Plur. כִּי כִּי 2 Chr. 4:6. and כִּי כִּי 1 K. 7:38, 40, 43. (Root prob. כִּי כִּי—Arab. כִּי to be round.)

כִּי כִּי Is. 32:5. and כִּי כִּי verse 7. a deceiver, a fraudulent man. Vulg. fraudulentus. Prob. for כִּי כִּי, from כִּי כִּי כִּי is the termination of adjectives in Chaldaic, as כ in Hebrew.

כִּי כִּי plur. fem. Ps. 74:6. hammers or hatchets, for striking. (Chaldaic a cudgel, club.)

כִּי כִּי f. the Pleiades, the Seven Stars. Am. 5:8. Job 9:9. 38:31. Literally a heap, collection, from the root כִּי כִּי conj. II. to heap up;

כִּי כִּי a heap. The Asiatic poets often speak of the band of the Pleiades; hence we may explain Job 38:31 כִּי כִּי כִּי כִּי canst thou fasten the bands of the Pleiades?

כִּי כִּי 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 כִּי כִּי the weights of the bag, Prov. 16:11.

כִּי כִּי dual, found only Lev. 11:35. Sept. כִּי כִּי כִּי, i. e. prob. the bricks or stones, on which the Nomades place the pot over the fire, a kind of hearth, oliae sustentaculum.

כִּי כִּי f. found only Prov. 31:19. according to the Jewish commentators, the distaff.

כִּי כִּי adv. i. q. כִּי or כִּי thus. Ex. 12:11. 29:33. Num. 8:26. Comp. כִּי כִּי how?

כִּי כִּי f. dec. I. b. literally a circle, prob. for כִּי כִּי, from the root כִּי in Arab. to be round. Hence

other places simply יָשִּׁים, Gen. 13:12.
19:17.
2. with רֶפֶס, 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. m. יִשְׁפָּה עַבָּד
Judg. 8:5. 1 Sam.10:3.
3. as a weight, a talent, Syr. הַזָּהוֹ.
It appears from Ex. 38:25, 26, to have
contained 3000 shekels of the sanctuary.
Zech. 5:7. בַּזָּהו a talent of gold, 1 K.
9:14. 10:10,14. Dual יִשְׁפָּה two talents,
and used before a genitive, as יִשְׁפָּה יַשֵּׁר
רֶפֶס, plur. יַשֵּׁט, Chald. idem. Ezra
7:22.
רֶפֶס (Jer. 33:8 Kethib,) before
Makkeph יִשְׁפָּה, m. verbal from יָשִּׁים, dec.
VIII. d. a subst. all, the whole, totality.
But generally it is more convenient to
render it in English as an adj.
1. all. Thus יִשְׁפָּה all men, literally
the whole of men; יִשְׁפָּה all animals.
—with suff. יִשְׁפָּה all of us, יִשְׁפָּה all of
you, יִשְׁפָּה all of them.
2. every one, omnis.—יִשְׁפָּה every
man. יִשְׁפָּה every year, Est. 9:21.
יִשְׁפָּה יִשְׁפָּה every one is as the other, i. e.
all are alike, Eec. 9:2.
3. the whole, יִשְׁפָּה the whole day,
Is. 28:24. יִשְׁפָּה my whole people, Gen.
41:40. יִשְׁפָּה the whole ram, Ex. 29:
18. With suff. יִשְׁפָּה יִשְׁפָּה the whole of thee,
thou wholly, Is. 22:1. Mic. 2:12. יִשְׁפָּה
the whole of Egypt, Ezek. 29:2.
4. some one, some thing, יִשְׁפָּה any
thing, Ruth 4:7. יִשְׁפָּה nothing, Num.
11:6.
5. of all kinds or sorts. Lev. 19:23
יִשְׁפָּה trees of all kinds. Neh.13:16.
1 Chr. 29:2.
6. in connexion with certain particles,
as יִשְׁפָּה so long as, Job 27:3. יִשְׁפָּה just as,
everywhere as. Ecc. 5:15.
Note. In the three first significations
יִשְׁפָּה is followed by the article. In signifi-
cations nos. 5, 6, the article is omitted.
רֶפֶס Chald. idem. With Makkeph יִשְׁפָּה,
more frequently with a parag. יִשְׁפָּה, as in
Dan. 2: 40. 4:9,18,25. [4:12, 21,
28.]
רֶפֶס nearly synomimous with יָשִּׁים
1. to hold back, to restrain, to retain.
Construed with הֲ to the action, 1 Sam.
25:33. Ps.119:101. With הֲ the
person, to withhold from any one, Gen.
2. to shut up, to confine. Jer. 32:2.
3. Ps. 88:9. Intrans. to shut itself up,
Hag.1:10.
Niph. 1. to be restrained, hence to
Note. This verb often borrow its
form from רֶפֶס. Hence יָשִּׁים 1 Sam. 25:
33. יִשְׁפָּה 1 Sam. 6:10. יִשְׁפָּה Gen. 23:6.
and יִשְׁפָּה Ps. 119:101. On the con-
trary יָשִּׁים infin. Pl. has the signification of
רֶפֶס or יָשִּׁים.
Deriv. out of course יָשִּׁים, יָשִּׁים, יָשִּׁים.
רֶפֶס m. with suff. יָשִּׁים verbal from
יָשִּׁים dec. VI. h. a prison. Jer.52:33.
2 K. 25:29. More commonly יָשִּׁים,
רֶפֶס 2 K. 17:4. 22:27. Plur. וַיִּשְׁפָּה
יִשְׁפָּה Is. 42:22.
דָעַשְׁנָה dual, of two kinds. (Arab.
דָעַשְׁנָה two, in Ethiop. of two kinds.) Lev.
דָעַשְׁנָה m. dec. VI. a.
1. a dog. This animal in the east
often runs wild without an owner, and
becomes fierce and dangerous. Ps. 22:
17, 21. As an unclean animal it is
used by the Hebrews as a word of re-
proach, 2 K. 8:13. especially a dead
dog. 1 Sam. 24:15. 2 Sam. 9:8. 16:9.
or a dog's head, 2 Sam. 3:8.
2. puer molitis, scortum virile, (comp.
עִנִּיס Rev. 22:15.) Deut. 23:18. else-
where יָשִּׁים.
דָעַשְׁנָה Caleb, the proper name of a
דָעַשְׁנָה 1. to be completed, finished.
Ex. 39:32. 1 K. 6:38.

3. to be prepared or ready for any one, spoken particularly of something evil. Prov. 22:8 and the rod of correction for him is prepared. Construed with נָשְׁבַּה, נָשְׁבַּה of the person by whom, Est. 7:7. 1 Sam. 20:7, 9. 25:17.

4. to be consumed, to be all gone. Gen. 21:15. 1 K. 17:16.

5. to waste away, vanish, disappear; spoken of a cloud, Job 7:9. of smoke, Ps. 37:20. of time, Job 7:6. Ps. 31:11. Lam. 2:11 mine eyes waste away from weeping. In Hebrew we often find the phrases נָשְׁבַּה מִצְקַר Ps. 84:3. נָשְׁבַּה יָעַט Ps. 143:7. and נָשְׁבַּה Ps. 69:4. 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 נָשְׁבַּה.


Note. The fut. נָשְׁבַּה after the analogy of verbs נָשְׁבַּה occurs once 1 K. 17:14.

Ps. נָשַּׁבָה 1. to complete, finish. Gen. 2:2. 6:16. Construed with יָעַט an infinit. to finish or cease to do any thing, Gen. 24:15 נָשַּׁבָה אֵין he had not yet finished speaking. 43:1. Num. 7:1. Deut. 31:24. with נָשַּׁבָה 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 נָשַּׁבָה 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 נָשְׁבַּה and נָשְׁבַּה for nought and in vain have I spent my strength.—ָּנָשְׁבַּה 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. 21:1. נָשַּׁבָה אֶלָּקָה 2 K. 13:17, 19. and נָשַּׁבָה 2 Chr. 31:1. even to destruction.—נָשַּׁבָה דָּבֶּקֶד until they are destroyed. I Sam. 15:18.

5. to fulfil, (a prophecy.) Pu. נָשַּׁבָה and נָשַּׁבָה to be finished, ended. Gen. 2:1. Ps. 72:20.

Deriv. out of course נָשַּׁבָה, נָשַּׁבָה, נָשַּׁבָה, נָשַּׁבָה, נָשַּׁבָה.

Note. Some forms of נָשַּׁבָה borrow their signification from נָשַּׁבָה q. v.

נָשַּׁבָה, fem. נָשִּׁבָה, verbal from נָשַּׁבָה, dec. X. languishing, failing, spoken of the eye; see the verb, Kal no. 5. and Pi. no. 3. Deut. 28:32.


נָשַּׁבָה f. dec. X. 1. a bride. Cant. 4:8ff. Jer. 2:32. (Root יָשַּׁבָה, Syr. Pa. יָשַּׁבָה to crown, to put on a marriage garland.)


נָשַּׁבָה m. verbal from נָשִּׁבָה, a prison, i. q. נָשִּׁבָה. Found only in the Keri of Jer. 37:4. 52:31. In the Kethib is נָשִּׁבָה.

נָשַּׁבָה m. a basket. (1.) for fruit, Am. 8:1. 2. (2.) for a bird-cage, Jer. 5:27. (Syr. idem. In Greek καλαξεία, καλαξεία, καλαξεία a cage, the word being derived from the east.)

נָשִּׁבָה fem. plur. denom. from נָשַּׁבָה,
bridal state, condition of a bride. Jer. 2:2.

I. קַּרְסִיָּה m. soundness, strength, activity, i. q. Syr. כַּרְסָיָה Job 5:26 רַסָיָה Abram shalt come to the grave in full strength, i. e. as an active old man. 30:2 רַסָיָה רַסָיָה 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 suited to the connexion.

II. קַּרְסִיָּה found only Gen. 10:11. a city mentioned in connexion with several Assyrian cities, perhaps i. q. קַרְסִיָּה q. v. (comp. כַּרְסָיָה and כַּרְסָיָה.) See Michaelis Supplm. p. 767.

קַּרְסִיָּה m. in pause קַרְסִיָּה, with suff. קַרְסִיָּה, plur. קַרְסִיָּה, const. קַרְסִיָּה, irreg. (from קַרְסִיָּה to be completed, ready.)


2. a cloth, garment, קַרְסִיָּה a man's garment, Deut. 22:5.

3. an instrument, tool.—קַרְסִיָּה musical instruments, 2 Chr. 34:12. Am. 6:5. also without קַרְסִיָּה in the same sense, Ps. 71:22. Metaphorically קַרְסִיָּה קַרְסִיָּה 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 קַרְסִיָּה, Judg. 18:11, 16. קַרְסִיָּה deadly weapons, Ps. 7:14. קַרְסִיָּה קַרְסִיָּה armour-bearer, 1 Sam. 14:1, 6, 7ff. 31:4, 5, 6.

קַּרְסִיָּה see קַרְסִיָּה.

קַרְסִיָּה m. verbal from קַרְסִיָּה, a prison. Found only in the Kethib of Jer. 37:4. 52:31.

קַרְסִיָּה m. const. קַרְסִיָּה, verbal from קַרְסִיָּה, dec. III. d.

1. a languishing (of the eyes). Deut. 28:65. See קַרְסִיָּה no. 5.

2. destruction. Is. 10:22.

 plur. fem. const. קַרְסִיָּה, dec. XI. c.


2. by a metonymy, the inward parts, like בִּשַּׁלֹם, with which it is frequently connected. Jer. 11:20 קַרְסִיָּה קַרְסִיָּה trying the reins and the heart. 17:10. 20:12. Ps. 7:10. קַרְסִיָּה קַרְסִיָּה my reins languish, i. e. I languish. I fail from languishing, Job 19:27. (comp. קַרְסִיָּה no. 5.)—Ps. 16:7 קַרְסִיָּה קַרְסִיָּה my reins, i. e. my inward parts, admonish me. 73:21. Prov. 23:16. (In Chald. and Arab. idem. Kindred with קַרְסִיָּה.)

קַּרְסִיָּה m. verbal from קַרְסִיָּה, dec. III. a.


3. as an adv. wholly, utterly. Is. 2:18. Lev. 6:15. [22.]


קַּרְסִיָּה to complete, make perfect. Found only Ezek. 27:4, 11. Deriv. קַרְסִיָּה, קַרְסִיָּה, קַרְסִיָּה.

Chald. idem. Hence Shaph. קַרְסִיָּה Ezra 5:11. 6:14. Pass. קַרְסִיָּה Ezra 4:13, 16. In the Kethib of Ezra 4:12, we find קַרְסִיָּה, with the omission of קַרְסִיָּה.

קַּרְסִיָּה Kal not used. In Arab. to wound.

Hiph. קַּרְסִיָּה and קַּרְסִיָּה (1 Sam. 25:7.)


Hence to bring shame or disgrace on any one, Prov. 28:7.

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 מֵעֶשֶׁה. Num. 12:14. Constrained with יְ 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.
4. a name of a place or country, probably in Arabia. Once Ezek. 27:23.

ירש to long or languish after anything, i. q. מִעֶשֶׁה no. 5. Ps. 63:2. (Arab.
אָקַש to be dim of sight, to be weak.)

ירש, מֵעֶשֶׁה see מִעֶשֶׁה.

5. מִעֶשֶׁה, מִעֶשֶׁה i. q. מ. 1. as. Before substantives it is used only in poetry; but before most of the suffixes it is the usual form for מ, as מֵעֶשֶׁה, מֵעֶשֶׁה, מֵעֶשֶׁה, מֵעֶשֶׁה. in the other persons more frequently מֵעֶשֶׁה, מֵעֶשֶׁה, rarely מֵעֶשֶׁה, מֵעֶשֶׁה.

11. מ. 1 K. 11:7. 2 K. 23:13. Jer. 48:7. the national god of the Moabites and Ammonites, (Judg. 11:24.) which under Solomon was also worshipped at Jerusalem. Hence מֵעֶשֶׁה the people of Chemosh, i. e. Moab, Num. 21:29. Sept. Χαμω, Vulg. Chamos. The pagan Arabs are said by tradition to have worshipped him under the form of a black stone.

Cuminum, Arab. *κομός, cuminum. Is. 28:22, 27. The cuminum of the ancients is the cuminum sativum of Linnaeus.

2. found only Deut. 32:34. to hide, conceal; without doubt synonymous with מֵעֶשֶׁה, which is substituted for it in the Samar. text. See מֵעֶשֶׁה.
3. found only in Niph. מֵעֶשֶׁה.

1. to be burned, to burn. Lam. 5:10 our skin burns, as an oven, from the heat of hunger. (Talmud. רֶשֶׁם calefictio.)
2. metaphorically to be kindled, excited; spoken of affection, construed with יְ, 1 K. 3:26. with מֵעֶשֶׁה, Gen. 43:29. spoken of compassion, Hos. 11:8. (Perhaps we may likewise compare מֵעֶשֶׁה, Arab. נֵמֶר to rise by fermenting, in Talmud. to burn.)

Deriv. יְרֵשָׁה. יְרֵשָׁה masc. plur. idolatrous priests. 2 K. 29:5. Hos. 10:5. Zeph. 1:4. (Syr. יְרֵשָׁה a priest generally; the idolatrous priests of Palestine being, as might be expected, derived from Syria.)

1. m. prob. a deadly heat, suffrines, hot breath, from מֵעֶשֶׁה, of the same form with מֵעֶשֶׁה (except that it has Hirik under the first syllable.) Job 3:5 מֵעֶשֶׁה מֵעֶשֶׁה מֵעֶשֶׁה, 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. יְרֵשָׁה to be sad. Others, following the ancient versions, make מֵעֶשֶׁה the Caph veritatis, and מֵעֶשֶׁה 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 מֵעֶשֶׁה. (3.) before the latter clause of a sentence nearly pleonastic, so, then. 1 Sam. 9:13. (4.) when מֵעֶשֶׁה precedes, as...so. Ex. 1:12. Hos. 4:7. Also מֵעֶשֶׁה being un-
derstood, Hos. 11: 2. Judg. 5: 15 (as) Issachar, so Barak.
In composition we find (1.) ὅτε, ἐντρωπάκεν ὅτε
after (it was so) that, after that. (2.) ἐντρωπάμενον, on this account, as in
Chaldaic. Ecc. 8: 10. Est. 4: 16. (3.) ἐντρωτάτη ἐντρωτάτη
therefore, on this account, Judg. 10: 13.
1 Sam. 3: 14. yet, (Arab. יָדָק) Hos.
account. Gen. 20: 6. Also for ἐντρωτάτη because that, propertea quod, Gen. 38:
II. ἐντρωτάτη, with suff. ἐντρωτάτη, verbal from
ἐντρωτάτη i. q. ἐντρωτάτη, dec. VII. e.
11: 20, 21, 38 ἐντρωτάτη in his stead, loco
ejus. So in verse 7, where ἐντρωτάτη stands for ἐντρωτάτη. (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
ἐντρωτάτη the support of their mast, in
Greek μετρητής, 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, 28. 31: 9. 35: 16,
38: 29. Lev. 8: 11. 1 K. 7: 31 ἐντρωτάτη
after the manner of a base or pedestal.
III. ἐντρωτάτη Is. 51: 6. prob. the sing. of
ἐντρωτάτη, (q. v.) Others render it ἐντρωτάτη just
so, in like manner.
ἐντρωτάτη masc. plur. Ex. 8: 17, 18. Ps.
105: 31. Sept. ἐντρωτάτης; Vulg. sciniphés;
a species of very small sharp stinging
gnats, found in the swampy tracts of
Egypt, (Culex reptans, Linn. or culex
molestus, Forsk.) Comp. Philo (De
Mangey.) Odmann verm. Samml. aus
der Naturkunde, H. I. cap. 6. The
Jewish commentators and Josephus
(Antiq. II. 14. § 3.) with less probability
make these insects lice. Hence in the
Talmud ἐντρωτάτη a louse. So Bochart (Hieroz.
T. II. p. 572 ff.)
Note ἐν Is. 51: 6, is probably the
singular of this noun.

יִשְׁעַ in Kal not used. In Arab. conj.
I. II. IV. V. and in Chalde. to call by
an honourable surname or title, blandé
loquit.
Pi. I. idem. Is. 44: 5 יִשְׁעַ יִשְׁעַ יִשְׁעַ
he shall call upon the name of Israel,
i. e. address him in a friendly manner.
45: 4 יִשְׁעַ יִשְׁעַ יִשְׁעַ 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.
July found only Ezek. 27: 23. pro-
per name of a city, prob. a contraction of
קְלָסִיפון קְלָסִיפון קְלָסִיפון Clesiphon, (q. v.) One MS. of
De Rossi reads יִשְׁעַ. (Comp. יִשְׁעַ for
יִשְׁעַ.)
Ps. 80: 16. see יִשְׁעַ.
יִשְׁעַ plur. masc. fellow-labourers,
colleagues. It has the feminine termi-
nation, like יִשְׁעַ. Ezra 4: 7. (Syr. יִשְׁעַ, plur. יִשְׁעַ, יִשְׁעַ. The singular,
which no longer occurs, was prob. יִשְׁעַ,
like יִשְׁעַ plur. יִשְׁעַ, יִשְׁעַ.)
יִשְׁעַ Chal. idem. With suff. יִשְׁעַ
Ezra 5: 6. יִשְׁעַ יִשְׁעַ Ezra 4: 9, 17, 23: 5,
יִשְׁעַ m. plur. יִשְׁעַ יִשְׁעַ יִשְׁעַ, in Greek
ιστρόβα, a stringed instrument of the
Hebrews and Greeks, celebrated for
its having expressed the pious feelings
of David. Gen. 4: 21. Ps. 33: 2. 43:
4. 49: 5. 71: 22. 1 Sam. 16: 16: 23.
Josephus (Antiq. x. 12. § 3.) describes
it as having ten strings, and played upon
by a plectrum; but this does not acco-
where David is said to have played
upon it with his hand. (Arab. יִשְׁעַ a
harp, sound.)
יִשְׁעַ i. q. יִשְׁעַ gnats. Ex. 8: 13, 14.
(The termination יִשְׁעַ, unless it should
be read יִשְׁעַ, has probably a collective
signification.)
יִשְׁעַ adv. Chal. thus, in this man-
i. q. יִשְׁעַ with the termination יִשְׁעַ, יִשְׁעַ,
which also in Arabic is annexed to
many particles without affecting their
signification.

1. q. Arab. كسر to cover, protect,
(comp. كسر, ًك. Imper. ًك Ps. 80:16.
Others make it a subst. a set or slip,
(comp. ًك Dan. 11:7.) but with less
evidence.

1. to collect, heap up; e.g. stones,
Ecc. 3:5. treasures, Ecc. 2:8, 26.
water, Ps. 33:7.
2. to assemble, bring together, as men.
Est. 4:16. 1 Chr. 22:2.
Pl. to assemble, bring together, as men.
Hitph. to hide or cover one's self.
Is. 28:20 ًك ًك ًك ًك and the cover-
ing is too narrow to hide one's self
therein. (Aram. ًك to collect; Arab. ًك
to collect, heap up, also to conceal; else

ةكنس)

ًك in Kal not used.

Hiph. ًك to humble, bow down. Job
40:12. Ps. 107:12. Is. 25:5. Es-
specially to subdue or conquer an enemy,
2 Sam. 8:1. 1 Chr. 17:10. 18:1. Ps.
81:15.
Niph. ًك 1. to be humbled, to be
1 Sam. 7:13.
2. to humble one's self before any one,
especially before God or before a divine
ambassador, construed with ًك, ًك and
ًك 1 K. 21:29 hast thou seen how
Ahab has humbled himself before me?
2 K. 22:19. 2 Chr. 12:7. 30:11. 33:
ًك conj. I. IV. to be humble.)

ًك f. dec. XI.c. found only in
Jer. 10:17. according to the Sept.
ًك, ًك, goods, substance. Usually
rendered incorrectly wares, as if from
ًك a merchant. From the Arab. ًك
concupivit it would denote, valuables;
(comp. ًك.)

ًك m. a proper name.
1. Canaan, the son of Ham, and
progenitor of the Canaanites. Gen. 9:
18 f. 10:6.

2. the country or people of Canaan,
including what was afterwards called
Palestine and Phenicia; but in a more
restricted sense, (1.) the country west
of Jordan, in opposition to Gilead.
2:5. ًك ًك ًك the language of Canaan,
I. E. the Hebrew, which the Hebrews
adopted from the Canaanites.—That
Canaan was the domestic name of the
same people which the Greeks called
Phenicians, is evident from the Phen-
ician medals, on which we find the
word ًك. The ancient Carthaginians
also gave themselves this name. See
Gesenius' Geschichte der. Hebr. Sprache
und Schrift, p. 16, 227.
3. i. q. ًك a Canaanite. Hos. 12:
8. and this for a merchant generally,
Is. 23:8 ًك her merchants. Comp.
Ezek. 17:4.

ًك, fem. ًك plur. ًك, a gen-
tile noun from ًك.
1. a Canaanite. Judg. 1:1ff. For the
different tribes included under this name,
see Gen. 10:15—19. Sometimes it has a
more special signification, as in Gen.
2. as the Canaanites were many of
them devoted to traffic, a merchant, a
31:24. So ًك a Chaldean for an
astrologer.

ًك in Syr. Chald. and Talmud, to
collect, gather together; hence prob. in
Hebrew, (like ًك ًك) to take away.
Is. 30:20 ًك ًك ًك ًك no longer shall
thy teachers be taken from thee.

ًك f. dec. IV.f.
1. a wing.—ًك ًك Prov. 1:16. and
ًك ًك Ecc. 10:20. winged, a bird.—
ًك ًك every fowl, Gen. 7:14. Often
used metaphorically, as ًك ًك the wings
of the wind, Ps. 15:21. 104:3. ًك ًك
the wings of the morn, 139:9. In the
Psalms often in phrases like the following,
Ps. 17:8 ًك ًك ًك ًك hide me under
the shadow of thy wings, 36:8. 57:2.
2. the corner or skirt of a garment,
the 14th day of the month, the full moon, as it were the ides; also the festival
celebrated at that time.)

and priests. (twice יָרֶם Job 26:9.
1 K.10:19,) with suff. יָרֶם, plur. יָרֶם
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:
2. a throne.—יָרֶם יְדֵה 2 Sam. 7:13.
or יָרֶם 1 Chr. 22:10. a royal throne.
(Arab. יָרֶם, Aram. יָרֶם idem;
whence it appears that the Dagesh forte
in יָרֶם is an assimilated יָרֶם.

Chald. a Chaldean, i. q. יָרֶם.
Ezra 5:12.

in Kal found only in the participle יָרֶם Prov.12:16, 23. and יָרֶם Ps.
32:1. elsewhere only in
Pi. יָרֶם 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 יָרֶם (see the
kindred verbs of covering יָרֶם יָרֶם).
Num.16:33 יָרֶם יָרֶם יָרֶם and the earth covered
them. Job 21:26 יָרֶם יָרֶם יָרֶם and worms
cover them. 2 Chr. 5:8. by יָרֶם, Is.
11:9.—When followed by a double
complement, to cover a person or thing
with any thing, it is construed (1.) with
an accus. of the person and כ of the
thing. Lev. 17:13 יָרֶם יָרֶם כ and he covered it
with earth. Num. 4:5, 8, 11. (2.) with
doubly accus. of the person and thing.
Ezek.18:7, 16. 16:10. (3.) with כ of
the person and כ of the thing. Ps. 44:
20. (4.) with כ of the person and an
accus. of the thing, Ezek. 24:7. comp.
Job 36:32.

2. to cover or clothe one's self. Gen.
and he covered himself with a mourning
garment. (In Arab. יָרֶם to put on,
construed with an accus.)

3. to conceal, to keep secret, as in
Chaldaic, Prov.10:18. 12:16, 23. Job
31:33. In a somewhat different sense, Job 23:17 שֵׁרֵד וְשָׁרַד (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 וֹ. Prov. 10:12. Neh. 3:37. [4:5.] Ps. 32:1 מִרְדָּנ וְשָׁרַד whose sin is forgiven. (Comp. וֹ.)

5. construed with מִ, to discover one's self to any one, (comp. מִ and מִיתוּֽה;) or to commit one's self secretly, Ps. 143:9.


Niph. pass. Jer. 51:42.

Hithpa. to clothe one's self; construed with מ(json 1 K. 11:29. with an accus. Jon. 3:8.

Deriv. מַרְדָּנ, מַרְדָּנ, מַרְדָּנ, מַרְדָּנ. מַרְדָּנ i.q. מַרְדָּנ q.v.

מַרְדָּנ is. 5:25. see מַרְדָּנ.

מַרְדָּנ m. verbal from מַרְדָּנ, dec. III. c.


מַרְדָּנ verbal from מַרְדָּנ, dec. I.

1. a covering. Job 24:7. 26:6.—מַרְדָּנ a covering for the eyes, a veil, Gen. 20:16.

2. a garment. Deut. 22:12.

מַרְדָּנ to cut off (a plant). Is. 33:12. Ps. 80:17. (In Syr. and Chald. to prune the vine.)

מַרְדָּנ m. verbal from מַרְדָּנ, 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 מַרְדָּנ the foolish or impious one is a name given to the deified Nimrod. Plur. מַרְדָּנ is. 13:10. the giants (of heaven), meaning probably several constellations similar to Orion.—The Rabbins interpret מַרְדָּנ Sirius, which is called in Arabic سَبْلُ سَبْلُ tultulus.

מַרְדָּנ f. denom. from מַרְדָּנ, folly. Prov. 9:13.

מַרְדָּנ to be foolish. Jer. 10:8. More usually written מַרְדָּנ, q.v.

I. מַרְדָּנ(Job 15:27.) plur. מַרְדָּנ, the internal muscles of the loins, in the region of the kidneys, covered with fat, נוּיָא, נוּיָא, נוּיָא, lumbi. Lev. 3:4. 10. 13. 4:9. 7:4. Job 15:27 מַרְדָּנ מַרְדָּנ and (since) he put fat on the loins.


II. מַרְדָּנ m. verbal from מַרְדָּנ, dec.VI.h.

1. folly. Ecc. 7:25.

2. hope, confidence. (The origin of this signification is unknown.) Ps. 78:7. Prov. 3:26.

מַרְדָּנ fem. of מַרְדָּנ no. II.

1. folly. Ps. 85:9.


מַרְדָּנ m. Zech. 7:1. Neh. 1:1. in Greek Χαρίσιν 1 Mac. 1:54. the ninth month of the Hebrews, answering to part of November and part of December.

מַרְדָּנ 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.

מַרְדָּנ to shear. Once Ezek. 44:20.

מַרְדָּנ f. Ex. 9:32. Is. 28:25. Plur. מַרְדָּנ Ezek. 4:9. spelt, triticum, spelta Linn. the ζίζ of the Greeks, the far and adorem of the Romans, a species of grain resembling wheat with shorn ears.

מַרְדָּנ to reckon, count. Once Ex.

רַעֲנוּ, fut. רַעֵנֶנְךָ. 1. to be greedy or long for anything, construed with \(\frac{1}{5}\). Ps. 17:12.

2. to have compassion, be merciful. 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. רַעֲנֵנִי אָן הַמְּרָפָא O people, without shame.

רָעֲנִי m. dec. VI. a.

1. silver. Gen. 23:15 רַעֲנָה הַרְחָלָה. 400 shekels of silver. The word רַעֲנָה is more frequently omitted; as רַעֲנָה 1000 (shekels of) silver, Gen. 20:16.


רָעֲנִים Chald. idem. emph. רָעֲנִי Dan. 2:35. 5:2, 4, 23.

רַעֲנִי found only Ezra 8:17. name of a country, perhaps Caspia, the country on the Caspian sea.

רָעֲנִים f. plur. רַעֲנִים, verbal from רַעֲנִי, dec. VI. h. a cushion, pillow. Ezek. 13:18, 20. Sept. περιπατότας. Vulg. pulvilli. According to the Rabbins pulvinae longius, a bolster.—The feminine termination ק is, in the formation of the plural, treated as if radical; comp. רַעֲנָה, plur. רַעֲנִים.


רַעֲנָה and רַעֲנִים see רָעֲנִי.

רַעֲנִי, fut. רַעָנָה.

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 ק of the person, 2 Chr. 16:10.

Pi. רַעְנָה Deut. 32:21. 1 Sam. 1:6. i.q. Hiph.


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 וַיֵּלֶא בָּעֵר הַרַּעָנֶנֶנְךָ on account of the anger to which thou hast provoked (me). 2 K. 21:6.

רַעָנָה m. verbal from רַעֲנָה, dec. VI. c.


רָעָנָה f. with suff. רָעָנָה, dec.VIII. h. (Arab. رَفْعُونَةٍ) verbal from רָעָנָה, literally something crooked or hollowed out.

1. the hollow hand, the palm; and so the hand itself.—In animals the paw, Lev. 11:27. רָעָנָה out of the hand of any one, (like רָעֲנָה) particularly after verbs of delivering, 1 Sam. 4:3. 2 Sam. 14:16.—Judg. 12:3 קֵרָנָה וְרַעָנָה וְרַעָנָה 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. 28:21. Job 13:14. comp. Ps. 119:109.—To express the plural the dual רָעָנָה is constantly used, except in the phrase רָעָנָה וְרַעָנָה, 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. רָעָנָה.)


3. a pan, dish; found only in the plur. רָעָנָה. Ex. 25:29. Num. 7:84,86.
the hollow or cavity of a sling, 1 Sam. 25:29. וֹעַ הַשָּׁבַע the socket of the hip-bone, acetabulum femoris, Gen. 32:26, 33.

4. רַבָּשׁ רַבָּשׁ Lev. 23:40. palm branches, from their crooked form. See וֹעַ, and comp. the Lat. palma, which denotes both the hand and a palm branch. רַבָּשׁ m. dec. I. a rock. Plur. מַרְבָּשׁ Jer. 4:29. Job 30:6. (In Syr. and Chald. the usual word to express this idea; hence in the N.T. קָרָבָשׁ i.q. פָּרָבָשׁ.)

רַבָּשׁ to bend, incline, hence to tame. Chald. וֹעַ inacinit, subegit, coercuit, perhaps to turn away. Prov. 21:14 קָרָבָשׁ Kam, וֹאָשִׁית a secret present tameth anger. Others compare וֹעַ to extinguish, or the Arab. כָּפַל to turn away.

רַבָּשׁ f. dec. X. a palm branch. (Comp. רַבָּשׁ.) Is. 9:13. 19:15 קָרָבָשׁ palm branch and rush, a proverbial expression for highest and lowest.—A branch generally, Job 15:32.

רַבָּשׁ m. dec. I. 1. a cup, bowl. 1 Chr. 28:17. Ezra 1:10. 8:27. Perhaps a covered cup, from וֹעַ to cover.


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. וֹעַ a village.)


Niph. pass. Ezek. 21:19. [14.]

רַבָּשׁ m. verbal from וֹעַ, dec. VI. h. a doubling וֹעַ his double jaws, Job 41:5. [41:13.] Dual וֹעַ double, twice as much, Job 11:6. Is. 40:2.

רַבָּשׁ to long for, to desire. (In Aram. to be hungry.) Once Ezek. 17:7 this vine stretched out its roots with desire after him.

רַבָּשׁ m. verbal from וֹעַ, hunger. Job 5:22. 30:3.

רַבָּשׁ to bend, to bow down. Is. 58:5. Intrans. to bow one's self down, Ps. 57:7. Part. וֹעַ the bowed down, Ps. 145:14. 146:8.

Niph. to bow down or humble one's self before any one, construed with זָרַבָּשׁ. Mic. 6:6. (In Aram. idem.)

רַבָּשׁ to cover, overlay. Gen. 6:14. Deriv. וֹעַ a cover. (Arab. כָּפַר to cover; conj. II. to expiate; comp. וֹעַ 1. to cover; 2. to forgive.)

Pi. וֹעַ, fut. וֹעַ.

1. to pardon, forgive, (literally to cover an offence, comp. וֹעַ;) construed with an accus. of the offence, Ps. 65:4. 78:38. with זָרַבָּשׁ, Jer. 18:23. Ps. 79:9. or with זָרַבָּשׁ Deut. 21:8. Sometimes with a double זָרַבָּשׁ of the person and thing, Ezek. 16:63. (The construction with זָרַבָּשׁ comes from the signification of covering; comp. וֹעַ.)

2. causat. to effect or procure forgiveness; and that (1.) in respect to the offence, to expiate, to make an atonement; construed with זָרַבָּשׁ, Lev. 4:35. with וֹעַ (for.) Ex. 32:30. with וֹעַ, Num. 6:11 (2.) in respect to the offender, to make an atonement, to purify; usually con-
strued with ג. Ex. 30:15. Lev. 4:20. with ځ (for.) Lev. 16:6,11,24. Ezek. 45:17. with ג, Lev. 17:11. Spoken also of the purification of sacred things, construed with ځ. Lev. 16:15. with an accus. Lev. 16:33. — An example of the full construction is found Lev. 5:18 וַיִּתְחַּדְדוּ וָנָּבַּעְתְּ הַנִּלְעַת וָנָּבַּעְתְּ הָנָּבַּעְתְּ הָנָּבַּעְתְּ הָנָּבַּעְתְּ הָנָּבַּעְתְּ הָנָּבַּעְתְּ הָנָּבַּעְתְּ H 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 ځ, 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 וַיִּתְחַּדְדוּ וָנָּבַּעְתְּ H any offence, and ځ abolebitur foedus vestrum. (In Aram. ځ, ځ abisters, diluit, abolevit.)


3. to be purified, spoken of an offender. Ex. 29:33. Num. 35:33.

Hithpa. fut. ځ, 1 Sam. 3:14. and Nithpa. ځ Deut. 21:8. to be expiated, spoken of an offence.

Deriv. out of course ځ.


I. ځ m. dec. I Sam. 6:18.

II. ځ m. verbal from ځ, dec.VI.p. 1. pitch. Gen. 6:14. (In Aram. and Arab. idem.) So called from its use for smearing or covering. (Comp. ځ in Kal and Pu.)

a ransom. Ex. 21:30. 30:12 ځ a ransom for his soul. Is. 43:3 ځ thy ransom.


 말씀 plur. masc. verbal from ځ, atonement, expiation. Ex. 29:36. 30:10,16.— ځ the day of atonement, Lev. 23:27, 25:9.

Also f. verbal from ځ, the cover or lid of the ark of the covenant, Ex. 25:17 ff. 30:6. 31:7. ځ the place of the ark of the covenant, i.e. the most holy place, 1 Chr. 28:11. Sept. incorrectly ἀλαςτίς, from the signif. of the root to expiate; Vulg. propitiatorium; Luth. Gnadenstuhl; C. V. mercy-seat.

probably i. q. ځ = Arab. கொஸ to cover, to cover over, e.g. with earth; conj. IV. idem. Lam. 3:16 ځ he hath covered me with ashes.


I. pipa plural. ځ dec. I.


2. the knob or the capital of a pillar, perhaps in the form of a pomegranate or its flower. Am. 9:1. Zeph. 2:14.

II. יִדְפָּרֶךְ Jer. 47:4. Am. 9:7. and plur. יִדְפָּרֶךְ Gen. 10:14. Deut. 2:23. name of a country and people, whence the Philistines are said to have originated. The Caphtorim, 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 ځ. (For the explanation of Gen. 10:14, see Vater in loc.) Most of the ancient versions have rendered the word Cappadocia; but the appellation ځ Jer. 47:4, shews 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 Isa. 9: 12.) or Crete, in support of which we may refer to the name רamilies Spieleg. Geogr. Hebr. exter. T. p. 292—308. Supplem. p. 1338.

1. a pasture. Is. 30: 23. Ps. 65: 14. The pastures are clothed with flocks.

2. a pasture lamb, a fat lamb; often mentioned with rams and he-goats, Deut. 32: 14. Is. 34: 6. Ezek. 39: 18. which passages shew that the meaning a ram, which is adopted by some, is not correct. That it means a fat lamb is evident from 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. sagittarius; Chald. *pinguis*—Is. 16: 1 לַעַנְבָּהוּ 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 שָׁנָה, שָׁנָה, שָׁנָה שָׁנָה denote a sheep, a pasture. See Bochart Hieroz. T. i. p. 429.)

3. שָׁנָה Ezek. 4: 2. 21: 27. תְּבִיָּרָהּ [22] battering rams, arietes. (The Arab. כִּבְסָס signifies, 1. aries; 2. aries ferreus, machina bellica.) It may also be derived from שָׁנָה to bore through, (Ps. 40: 7.) to penetrate; as if from a singular שָׁנָה שָׁנָה שָׁנָה שָׁנָה. II. שָׁנָה, in the phrase שָׁנָה לְ Auschwitz. 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. שָׁנָה and שָׁנָה)


גִּלְפָּה 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. נִדָּה, consequently containing 10 ephahs or 10 baths, (In Aram. בֹּֽעֵב יִֽפָּה יִֽפָּה יִֽפָּה יִֽפָּה יִֽפָּה יִֽפָּה יִֽפָּה יִֽפָּה יִֽפָּה יִֽפָּה יִֽp. Heb. יִֽפָּה.) In Hellenistic Greek the name καθάς has been retained.

ךַּדָּלֵל Chald. to be grieved. Isophe. Dan. 7: 15 יֵלְךֻּנָּה יֵלְךֻּנָּה יֵלְךֻּנָּה יֵלְךֻּנָּה יֵלְךֻּנָּה יֵלְךֻּנָּה יֵלְךֻּנָּה יֵלְךֻּנָּה יֵלְךֻּנָּה יֵלְךֻּנָּה יֵלְךֻּנָּה יֵלְךֻּn. doluit animus meus.

ךַּדָּלֵל a quadrilateral, to gird, to put on, to clothe, i. q. Aram. כַּדָּלֵל, with epenthetic כ. Pass. כַּדָּלֵל, clothed, 1 Chr. 15: 27. Hence


I. שָׁנָה 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 יִשְׂרֵאֵל יִשְׂרֵאֵל יִשְׂרֵאֵל יִשְׂרֵאֵל יִשְׂרֵאֵל יִשְׂרֵאֵל יִשְׂרֵאֵל יִשְׂרֵאֵל יִשְׂרֵאֵל יִשְׂרֵאֵl. the wicked man plotteth evil.—Ps. 40: 7 יִשְׂרֵאֵל יִשְׂרֵאֵל יִשְׂרֵאֵל יִשְׂרֵאֵl thou hast bored or opened the ears for me, i. e. (thus) hast thou revealed to me. Comp. יִשְׂרֵאֵל. Deriv. יִשְׂרֵאֵל.


III. שָׁנָה to give a feast, to prepare a banquet. 2 K. 6: 23. Job 40: 30 [41: 6]. יֵלְךֻּנָּה יֵלְךֻּנָּה יֵלְךֻּn intergatively, 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 כַּדָּלֵל to hire against any one, (see no. II.) and see שָׁנָה.

ךַּדָּלֵל f. 1. a feast, banquet. 2 K. 6: 23. See שָׁנָה no. III.

2. Zeph. 2: 6 יַהֲנֹתִּים יַהֲנֹתִּים יַהֲנֹתִּים יַהֲנֹתִּים יַהֲנֹתִּים יַהֲנֹתִּים יַהֲנֹתִּים יַהֲנֹתִּים יַהֲנֹתִּים יַהֲנֹתִּים יַהֲn of difficult interpretation, usually rendered pens which the shepherds have dug, as if from שָׁנָה no. I. or else pastures, as if i. q. שָׁנָה.

ךְדָלָנָה, plur. שָׁנָה, dec. I. the chersh, 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. 18:11. 2 Sam. 22:11 he rode on the cherubim and did fly. Ps. 8:2 who sittest 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. 25:18ff. 1 K. 6:23. In as much as they are frequently mentioned in connection 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.)


found only 2 K. 11:4, 19 a designation of the body-guard under the later kings, corresponding to the קֹרֶן under King David; comp. 2 Sam. 20:23, where קֹרֶן stands in the Kethib, and קֹרֶן in the Keri. The latter appears to be the more easy reading, but of the same import with the former. For קֹרֶן may be derived from קֹרֶן no. 1. to bore through, and denote a headsman, executioner, i. q. קֹרֶן. Others interpret the word כִּרְאִים, i.e. Carians in the service of the Israelitish kings. Others, after the Syriac version, runners, as if from Arab. velox fuit jumentum, vehementer cucurrit; (see כִּרְאִים)

proper name of a brook by which Elijah dwelt. Only 1 K. 17:3, 5.


m. with suff. וְיַבְשָׂ בֵּית 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, intrench. The quadriliteral is formed by combining this root with i. q. Arab. קַרְכָּר constrinxit, or the z is joined on without any special signification.)

m. curcuma, yellow root, Indian saffron. Cant. 4:14. Sept. וְלָדַתָה. (Chald. וֻלְדַתָה, וְלָדַתָה saffron; וּלְדַתָה to colour with saffron. Arab. קַרְכָּר idem.)

Is. 10:9. Jer. 46:2. 2 Chr. 35:20. a city on the Euphrates; most probably Circium, Cercusium, Arab. كَرْكْرَانْسُيْة, a celebrated and strong city, situated on the east side of the Euphrates, at the mouth of the Chaboras. See J.D. Michaëlis Supp. p. 1352.


m. (fem. Is. 27:2,3.) prim. dec. VI. 1. a vineyard. Ex. 22:4. Dent. 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. וְלָדַתָה idem, וְלָדַתָה a pleasant, fruitful land generally.) Hence m. denom. from וָלָדַתָה, dec. VII. a. a vine dresser. Joel 1:11. Is. 61:5.
m. in later Hebrew, i. q. 285.

found only Ps. 80:14. to lay waste, to root up; spoken of a boar.

(Arab. كرسم to eat up, to gnaw in pieces; Chald. كريم to eat off; It is derived from the simple كرم, either by inserting ك, or by combining it with the kindred كرم, in Syr. prescindit.)

to bend or let one's self down, usually with the addition רמ רמ על on the knees. Judg 7:5, 6. 1 K. 8:54. 2 K. 1:13. Ezra 9:5. Also רמ רמ 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 then frequently joined with רמ. Ps. 95:6. Constrained with of the person, Is. 45:23 רמ רמ ל Ramirez, for to me every knee shall bow. Also with רמ, Ps. 22:30. 72:9. It sometimes denotes entire prostration, 2 Chr. 7:3 רמ רמ רמ רמ רמ 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: רמ רמ רמ רמ the sinking knees. Ps. 20:9 רמ רמ רמ רמ they sink and fall. 2 K. 9:24 he sunk down in his chariot. Judg. 5:27. Also for repose, Gen. 49:9 רמ רמ רמ רמ 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.) רמ רמ רמ רמ רמ רמ to bend down on a woman, comprimere feminam. Job 31:10. Comp. incurvare, Martial. xi. 44. inclinar 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.


fine white linen or cotton cloth. Est. 1:6. (In Arab. and Pers. كَرْسَن; whence καρυάθος, carbasus, a species of fine flax which the classics
found only in Pilp. יַרְגּוֹל to dance, 2 Sam. 6:14, 16. i.e. יַרְגּוֹל in the parallel passage 1 Chr. 15:29. See under יַרְגּוֹל.

בְּשָׁלֹשׁ found only Jer. 51:34. the bel-

ly. (In Aram. בְָשָׁלֹשֶׁת; comp. בְּשָׁלֹשֶׁת)

בַּעַל a proper name, Cyrus, king of Persia. Ezra 1:1, 7, 8. Is. 44:28. 45:1. 2 Chr. 36:22, 23. Dan. 1:21. 6:29. 10:1. The Greeks uniformly interpret it the sun, and correctly; comp. the Pers. خُورشید (khorsid) and (khorshid) the sun. The Hebrew form is either a contraction of khorshid, or else khor with a servile י annexed, as perhaps in יַרְגּוֹל Darius.

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 יַרְגּוֹל Lev. 22:24. and יַרְגּוֹל יַרְגּוֹל Deut 23:2. abscessus quoad veretrum.

2. to chop off; to hew down; e.g. the head, 1 Sam. 5:4. wood in a forest, Deut. 19:5. יַרְגּוֹל יַרְגּוֹל 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. יַרְגּוֹל יַרְגּוֹל to make an agreement, or covenant, to strike a league, like εἰσαγωγὴν, icere fadius, 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 בְּשָׁלֹשֶׁת a libation, also a covenant, whence sponsio, sponsio.) It is usually construed with וּוּ and רָשׁ (רש') 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; Josh. 9:6 יְרַגְּזוּל יְרַגְּזוּל יְרַגְּזוּל 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 יַרְגּוֹל יַרְגּוֹל 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 קְיָם יֵשָׁבַע יָשָׁבַע e t federe conjugasti tibi (guosdam) ex iis. Vulg. fœdus pepigisti cum eis. Instead of יַרְגּוֹל we find יַרְגּוֹל a covenant, Neh. 10:1 and יַרְגּוֹל, Hag. 2:5. (comp. Ps. 105:9.)


2. to be separated, to separate itself. Josh. 3:13 יַרְגּוֹל יַרְגּוֹל יַרְגּוֹל וּלָקֵד then the waters of Jordan separated themselves. 4:7.


4. to be consumed. Num. 11:33 the flesh was yet between their teeth, יַרְגּוֹל וּלָקֵד (and) not yet consumed.


6. to perish generally, i.e. יַרְגּוֹל; e.g. as a land, perire (fame), Gen. 41:36. as a hope, to be frustrated, Prov. 24:14 יַרְגּוֹל יַרְגּוֹל יַרְגּוֹל and thy hope shall not be frustrated; (comp. יַרְגּוֹל Job 8:13.) 1 K.
2.4 and 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

there shall not fail among you a servant, i.e. ye shall be bondmen for ever.


2. to separate, withdraw. 1 Sam. 20:15 שד עי יב פפ הר כ ה יי יי אינ גנק אינ Thou shalt not withdraw thy kindness from my house for ever.


אַלְנֵר fem. plur. verbal from נָלֵג, heewn timber. 1 K. 6:36. 7:12.

I. נָלֵג found only in the phrase

2 Sam. 8:18. 15:18. 20:7. 23. headsmen and runners, that is, the body guard of David. The word נָלֵג is here prob. i.q. נָלֵג a headsmen, an executioner, from נָלֵג no. 2. i.e. a member of the body guard, it being well known that capital punishments in the east are executed by the bodyguard, or by their chief. (See נָלֵג.) Comp. 1 K. 2:25. 34. 46. with Dan. 2:14. Some interpret the word Philistine, (after no. II.) 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 נָלֵג requires that it should be an appellative.

II. נָלֵג m. a gentile noun, i.q. נָלֵג 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 though this has led, not without reason, to the supposition that the Cherethites were descendants of the Cretans, and that קַפְתּор 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 Marmas. This may be a historical vestige of the emigration of the Philistines from Caphtor or Crete. Others derive the name from נָלֵג to banish Zech. 14:2. hence i.q. נָלֵג-פּוֹרֵל.

בְּנֵי m. and נְלֵגִים f. by transposition, i.q. נִלַּג a lamb. Gen. 30:32. 33. 35. Lev. 3:7. 5:6.

ןֶלֶג 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 נְלֵג Chaldeans.

בְּנֵי plur. a gentile noun.


2. as Chaldea was the country where astrology eminently flourished, an astrologer, a Magian, as the word Chaldaus is used in the classic writers. Dan. 2:2. 4.

בְּנֵי plur. נָלֵג, Chald.
found only Deut. 32:15. i. q. 
but, like the Arab. ُكسُ (which otherwise corresponds to ַךְ) conj. VIII.
specially to be covered with ַךְ. So the Hebrew commentators, and 3 MSS.

m. an axe, hatchet, from ַךְ, in Piel to fell. Ps. 74:6. (In Chald.
* idem, Jer. 46:22 Targ.)
ַךְ, fut. ַךְ once Prov. 4:16
Kethib, (elsewhere the fut. of Niphil is used.)

1. to shake, totter, to be weak, feeble.
Ps. 109:24 ַךְ ַךְ ַךְ ַךְ my knees totter from fasting; comp. Is 35:3. Neh. 4:
4. [10.] ַךְ feeble, tottering, Is. 5:27.
2. to stumble, to trip in walking. Ps.
27:2 ַךְ ַךְ ַךְ ַךְ they stumble and fall.
Nah. 3:3. To fall, sink, generally, Is.
3:8. Hos. 4:5.

Niph. ַךְ, fut. ַךְ (this tense is wanting in Kal) i. q. Kal.
1. to totter. 1 Sam. 2:4 ַךְ ַךְ ַךְ ַךְ the
tottering.
2. to stumble, to fall. Prov. 4:12.
Jer. 31:9. Figuratively to be rendered unhappy, Ezek. 33:12.
1. to cause to totter, to make feeble.
Lam. 1:14.
2. to cause to stumble or fall. 2 Chr.
sense, to cause to err, to seduce, Mal.
2:8.

Deriv. out of course ַךְ, ַךְ, ַךְ.

m. verbal from ַךְ, a fall.
Prov. 16:18.

ַךְ 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 λατεπριν.) Phil. 1:4
(for ַךְ ַךְ ַךְ .) This, like many other sacred words of the Syrians, see ַךְ ,
ַךְ ַךְ ַךְ (ַךְ ַךְ ַךְ ַךְ ַךְ ַךְ) is restricted by the Hebrews to idolatrous services. Hence
Pl. ַךְ to practise magic, (liter. to pronounce or mutter over magic spells.)

m. verbal from ַךְ, dec. VI.

m. verbal from ַךְ dec. I. a magician. Jer. 27:9.
ַךְ, fut. ַךְ ַךְ ַךְ ַךְ ַךְ ַךְ to be right, proper, suitable. Est. 8:5 ַךְ יִתְפַּלְפָּל ַךְ
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.
ַךְ, m. verbal from ַךְ.
1. success, prosperity, happy course.
2. gain, advantage. Ecc. 5:10. (Syr.
ַךְ ַךְ in both senses.)

ַךְ, fut. ַ�ְ עַ.
1. to write; construed with ַךְ on any thing, Deut. 6:9. 11:20, with ַךְ,
Jer. 36:2. Ezek. 2:10. with ַךְ, Neh.
44:5 ַךְ יִתְפַּלְפָּל ַךְ ַךְ ַךְ יִתְפַּלְפָּל he writes on his hand,
I am Jehovah's; comp. Ex. 32:15.
Ezek. 2:10. and Rev. 13:16. (But
Gesenius in his Iesaias, Leip.1821. renders Is. 44:5 thus: he writes with his
hand, I am Jehovah's.)—ַךְ יִתְפַּלְפָּל ַךְ ַךְ ַךְ יִתְפַּלְפָּל to write a letter to any one, 2 Sam.
11:14. with ַךְ, 2 Chr. 30:1. ַךְ יִתְפַּלְפָּל to prescribe
the right, to seduce, Mal. 2:8.

2. to describe, write down. Num. 33:
87:6 אֶפֶּר וָתְפַלְפָּל אֶפֶּר Jehovah reckons,
in writing down the people. Is. 4:3
Ps. 69:29.


1. a writing. Est. 3:14, 8:8. רֵפָא the writing of the edict, Est. 4:8.—
2 Chr. 2:10 רֵפָא והрош and he answered in writing.

Neh. 7:64.

בָּשָׁם m. Chald.

1. a writing. Dan. 5:8, 15, 16, 24.
7:22 רֵפָא ובש רֵפָא; without prescription, i.e. without limitation, as much as was necessary.

בָּשָׁמ Chald. to write. Dan. 5:5, 6.
26, 7:1.

טָפָא f. verbal from רֵפָא, a writing, marking. Lev. 19:28. See רֵפָא.

טָפָא and טָפָא 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 generrally, (synonymous with רֵפָא) 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. 1, 7, 1.) Cyprus; according to others, Macedonia or the north of Greece. For the latter Χειρων is evidently taken 1 Mac. 1:1. and Χειρων 8:5. and perhaps the word is so used in Dan. 11:30. Comp. Bocharti Phaleg. p. 137. J. D. Michaelis Spicileg. T. 1. p. 103ff.

Supplem. p. 1377ff. also Gesenius on Is. 23:1, where he advocates the opinion of Josephus.

בָּשָׁם m. verbal from רֵפָא, 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 in a mortar, by which means only the purest and best oil was extracted.

בָּשָׁם m. dec. VI. p. a wall. Cant. 2:9.


בָּשָׁם in Kal not used; to be soiled, stained, spotted. (Syr. Pa. יָדָּסָא to soil; Eth. Pa. to be dirty, black, spotted.)

בָּשָׁם m. gold, i. q. רֵפָא, 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 רֵפָא denoted particularly to have dark yellow spots, in support of which he refers to the Arab. אֵינֶקֶת cum quid valde flavum est; hence he explains רֵפָא yellow (gold). Others derive it from the Arab. כָּרְבָּא to conceal, as if, aliquid absconditum, pretiosum. Perhaps, however, like the other names of metals, it is a primitive.

טָפָא f. and טָפָא f. dec. XIII. c. an under garment, close coat, צִיפַּר, tunic. Gen. 37:8 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. כָּרְבָּא linen, linen cloth; Chald. טָפָא, עָבָא, Syr. חָכְמָא idem; comp. Arabic. טָפָא, אָבָא, עָבָא cotton, cotton cloth. Out of this substance the garment was made, and hence acquired its name. From the east the Greeks obtained their word צִיפַּר.) Plur. יָדָּסָא Ex. 28:40. 29:8.

1. the shoulder. (A double member, and of fem. gen. different from גֵּר masc. q. v.) Is. 49:22. Neh. 9:29 קָרָן and they shewed a rebellious shoulder i.e. they shewed themselves rebellious; comp. Zech. 7:11.

2. applied to things without life, a side; e.g. of a building, 1 K. 6:8. 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 יַעֲנֹּת the side or country of the Philistines. Better under no.1. see Gesen. on Is.11:14.

Plur. יַעֲנֹּת f. const. יַעֲנֹּת, with suff. יַעֲנֹּת.

1. sides.—יתָּניָּת יָּרְגָּא latera portae, the space by the side of the door, Ezek. 41:2,26.


3. the shoulder of the axle-tree. 1 K. 7:30,34.

1. יַעֲנֹּת in Kal not used.


Hiph. idem. Hab.1:4. Also in a good sense, פֵּסִי Ps.142:8. Intrans. to be surrounded or crowned, (see יַעֲנֹּת)

Prov. 14:18 יַעֲנֹּת יַעֲנֹּת יַעֲנֹּת הָעַרְרָית the prudent are crowned with knowledge.

II. יַעֲנֹּת Pi. to wait, construed with גָּאִי. Job 36:2. (as in Aram.)

מַעֲנֹּת m. verbal from יַעֲנֹּת no. I. a crown or diadem of the Persian king, Est. 6:8. or of the queen, Est. 1:11. 2:17. By the Greeks it was called κισάρις, κισάρις, Curt. III.3.

םַעֲנֹּת f. plur. יַעֲנֹּת, verbal from יַעֲנֹּת, dec. XIII. k. the chapter of a pillar. 1 K. 7:16 ff. 2 Chr. 4:12.

הַעֲנֹּת to pound or bruise, (in a mortar.) Prov. 27:22. In Aram. more frequent. Deriv. יַעֲנֹּת.


2. to break in pieces, e.g. a vessel. Is. 30:14. Figuratively to scatter an enemy, Ps. 89:24. (i. q. יַעֲנֹּת.

Pi. יַעֲנֹּת q. Kal no.1. Is. 2:4. no.2. 2 K.18:4. 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. יַעֲנֹּת to scatter or beat down (an enemy). Num. 14:45. Deut.1:44.

Hoph. fut. יַעֲנֹּת to be broken down, destroyed; spoken of images, Mic.1:7. of persons, Job 4:20. Jer. 46:5.

Deriv. יַעֲנֹּת, יַעֲנֹּת.

לֵאָד Lamed is the twelfth letter of the alphabet, and as a numerical sign denotes 30. The name signifies perhaps i. q. יָּרָד an ox-goad, and has reference to its form.

This letter is commuted, as in Greek, with the other semi-vowels, (1.) With פ as עַל and עַל to press; פֵּר Chal. עַל a sheath; עַל and פֵּר a cell, chamber; פֵּר, פֵּרָה, פֵּרָה comp. the Doric φέρε, βίτιος, for φέρε, βίτιον. (2.) With ל especially in Aramean, and in the comparison of Hebrew with Aramean, as פֵּר for פֵּר behold;

לֵאָד Is.13:22. i. q. גֵּר palaces; גֵּר lains, Chal. גֵּר and יִגְרָד the zodiac; יִגְרָד chains, Chal. and

Arab. גֵּר לשון, Ethiop. and modern Arab. גֵּר; comp. גֵּרָה and גֵּרָה an oven; גֵּרָה and גֵּרָה. Hence there is a paronomasia in the wordsדַּעְלַע and יִגְרָד Mich.1:13. (3.) Rarely with ר, as יִגְרָד Arab. גֵּר a skull.

לָא a prefix preposition, i. q. ל, of
which it is probably a contraction; (in
poetry also ἡδ., q. v.)
1. most frequently a sign of the da-
tive case. But more rarely
2. it serves to form a periphrasis for
the genitive, as 1 Sam. 14:16 ἀνατεθηκαί ἁπαζῶν
the watchmen of Saul, liter. which be-
longed to Saul. (Comp. ἂν ἐν p. 60.)
Used thus in marking dates, Ezek. 1:2
ἐν τῇ τῇ τῇ on the fifth (day) of the
month. 40:1. Dan. 2:1. in naming
authors, (called Lamed auctoris, and
found also in Arabic,) Hab. 3:1 ἐν
the prayer of Habakukh; ἐν τῇ τῇ the psalm
12:7.
3. It is found in the later writings
likewise before the nominative and ac-
cusative; (1.) before the nomin. 1 Chr.
3:2 ἐν τῇ τῇ the third (was) Ab-
salom; in the parallel passage 2 Sam.
3:3, simply ἐν τῇ τῇ. 1 Chr. 7:1.
When thus used, it may sometimes be
rendered as, Ex. 21:2 ἔφυγεν ἐπὶ to go
out as free. Gen. 9:4 ἔφυγεν ἐπὶ your
blood, as your lives. (2.) before the
accus. Lam. 4:5 ἐν τῇ τῇ ὁς fed
(Many verbs, which are construed with
an accus. and ἐν in the more ancient
writings, are joined with ἐν in the more
modern.)

4. unto.—ἐν ἐν even to satiety, Ezek.
39:19.
5. concerning, de. Is. 5:1. Hence
ἐν ἐν to speak, to say concerning
6. from, by.—ἐν ἐν ἐν from to,
Neh. 3:15. Especially after a passive
verb, to express the efficient cause, (an-
swering to the Greek dative,) ἐν ἐν
blessed art thou by or of Jehovah,
to become pregnant by any one.
7. in, at, on, in specifications of time
and place. ἐν ἐν at evening, Gen. 49:27.
ἐν ἐν every morning, Ps. 73:14. ἐν ἐν
at evening, Gen. 8:11. ἐν at the side.
ἐν ἐν at the door of his tent, Num.
11:10. ἐν ἐν in seven days. Gen.
7:10. Also before numbers. ἐν ἐν an hundred and twenty, 2 Chr. 5:12.
8. as it respects, in reference to. Gen.
17:20. 1 K. 10:23 ἐν ἐν ἐν riches
and wisdom. Job 32:4 ἐν ἐν in years.
9. for. Gen. 24:4. 47:24.—ἐν to
fight for any one.
10. on account of. Lev. 19:28.—ἐν
therefore.
11. after, according to. Num. 4:29
after their families. Gen. 1:11 ἐν after
his kind.
12. before. ἐν ἐν before the eyes of
any one, Gen. 23:11.—Gen. 45:1 ἐν ἐν
before all that stood by him.
13. in, into. ἐν ἐν in garments of
party-coloured needlework, Ps. 45:15.
Lam. 5:15 our dance is turned into
118:6.
15. i. q. ἃ as if, tanquam. Job 39:
16 she treats her young ones ἐν ἐν as if
they were not hers.
16. before other prepositions, it is
sometimes pleonastic; as ἐν i. q. ἃ.
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 ren-
dered; as ἐν, 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. 2:
3. especially ἐν while he spake. (The
opposite of these different phrases is
constantly expressed by ἐν.) This
infin. with ἐν serves also for a periphrasis
of the future; and likewise to express
an obligation, ability, or necessity. See
Gesenius Lehrgeb. §. 211.

With suff. ὅ ἐν (ὑ ἐν Gen. 27:37.)
in pause ὅ ἐν, ὅ ἐν, ὅ ἐν, fem. ἐν,
ἤ ἐν. These datives, strictly datives
of personal advantage, are used pleo-
nastically after many verbs, especially
in the imper. and fut, as e. g. ἔ ἐν flee
thou, Gen. 27:43. ἔ ἐν be thou like,
Cant. 2:17. 8:14. ἔ ἐν he shall perish,
12:1. 22:2. ἔ ἐν thou knowest, Cant.
1:8. This idiom prevails more in the later writers, whose style approaches the Aramean.

more rarely היה, (35 times, as the Masora states,) a primitive adv. of negation.
1. not.
4. without. i. q. כי, 1 Chr. 2:30 and Seled died כיי without children. Ps. 59:4. 2 Sam. 23:4. כיי without way, Job 12:24.
5. the interrogative כי being understood, i. q. כי nonne? Jon. 4:11. Job 14:16. Lam. 3:36. (In Talmud frequently.) So כי 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 כי wheel without strength, Prov. 30:25. כיי merciless, Ps. 43:1. Also joined with substantives, כי wheel without inhabitant, Job 38:26 כי wheel nothing. כי wheel no one; Gen. 3:1 כי wheel me that which is not, Is. 5:15. Job 8:22. 1 Sam. 14:24.

In a somewhat different construction, כי wheel that which is not God, an idol, Deut. 32:21. comp. כי wheel that which is not wood, a man, Is. 10:15.

Combined with prepositions, (1.) כי wheel without. Ezek. 22:29. also כי wheel, as כי wheel without price, Is. 45:13. (Syr. כי wheel, sine.) (2.) כי wheel nonne? Gen. 4:7.

Often used affirmatively, as if i. q. כי wheel! Deut. 11:30. 1 Sam. 20:37 כי wheel that which beholds, the arrow is beyond thee. 2 Sam. 15:25. Ruth 2:8. In the books of Kings we often meet with כי wheel, where the writer of Chronicles has substituted כי wheel, 2 K. 15:36. 20:20. 21:17. comp. 2 Chr. 27:7. 32:32. 33:18. 35:27. See Gesenius Gesch. der Hebr. Sprache, p. 39. In Samar. כי wheel is the common word for כי wheel. So in Rabbinic. (3.) כי wheel without. 2 Chr. 15:3.

Note. The word כי wheel stands in some places for כי wheel 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.]

an obsol. root. See כי wheel.

(without pasture) a place in Gilead, 2 Sam. 17:27. which in chap. 9:4, 5, is called כי wheel.

kindred with כי wheel, 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. Con- strued with an infin. with and without כי wheel, 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 כי wheel to thine inheritance, when it was exhausted.
4. to loathe or abhor generally, agony. 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. ави wheel.

قيقة i. q.avi wheel to cover. 2 Sam. 19:5. Comp. p. 2. ави Job 15:11. see under ави.

추 wheel adv. gently, see 추.


추 wheel an obsol. root. In Arab. and Ethiop. to send.

Deriv. 추 wheel, 추 wheel, 추 wheel.

추 wheel m. with suff. 추 wheel, plur. 추 wheel, dec. VIII. d.
2. proper name of an Arabian tribe. Gen. 25:3. The name has been compared with Ἀλλαμματος in Ptolemy.

םבְּ מ. prim. before Makpeh (when a tone-syllable follows) לַ, with suff. לֵ, dec. VIII. i. and לָثֵ dec. IV. b.

1. the heart.—ןֵ with a double or deceitful heart, Ps. 12:3. comp. 1 Chr. 12:33 לַ with undivided heart. 1 Sam. 13:14 סֵ was a man after his heart; comp. 2:35. Jer. 3:15.—The Hebrews regard the heart rather as the seat of intellect than as of feeling, Neh. 7:5 God put it into my mind. 1 K. 10:24 the wisdom which God had put into his mind; (comp. בֵי, cor, cordatus.) Hence (1.) mind, purpose, intention.—ם יֵ I had in mind, 1 K. 8:17, 18. 1 Chr. 22:7. 28:2. 2 Chr. 1:11, 29:10. (2.) understanding, knowledge, insight. Job 12:3 לֵ I also have understanding as well as you. 34:10 לֵ men of understanding.—לֵ one without understanding, a fool, Prov. 7:7. 9. 4. See the denom. בֵי (3.) courage, spirit.—לֵ faint hearted, Deut. 20:8. Gen. 42:28 סֵ and their courage failed them. 1 Sam. 17:32. 2 Sam. 7:27. 17:10. (Syr. לֵ spirited, confident.) (4.) with suffixes it forms a periphrasis of the personal pronouns. Ex. 9:14. (Comp. בֵי, in Ennius apud Gallium, vii. 2.)—In some phrases the Hebrews use heart for stomach, (comp. the Greek καρδιακυῖα, a cramp in the stomach;) as לֵ to support or strengthen the stomach. 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. 18:14 סֵ on the terebinth-tree.


* פָּ see פָּ.

I. בֵּ denom. from בֵּ.

Niph. to become wise, to acquire understanding. Job 11:12. (Syr. בֵּ cordatus, animum additit; Ethpa. cordatus, confortatus est.) Others, without sufficient ground, corde privati; for there is no example of the privative signification of Piel being transferred to Niph.

Ph. בֵּ to steal the heart, to wound the heart, spoken of one beloved. Cant. 4:9.

II. בֵּ denom. from בֵּ, to make cakes. 2 Sam. 13:6, 8.

בֵּ m. heart; see בֵּ.

בֵּ m. Chald. idem. With suff. בֵּ alone; see בֵּ.

בֵּ fem. of בֵּ, dec. X. the heart. Ezek. 16:30. Plur. בֵּ Ps. 7:10. Prov. 15:11.

בֵּ a contraction of בֵּ, a flame. Ex. 3:2. Comp. בֵּ for בֵּ.

בֵּ see בֵּ.

םֵ m. verbal from בֵּ, dec. I.


2. a spouse, consort. (After a common figure in Arabic; as in Cor. Sur. ii. 183 “women are your garment and you are theirs.”) As fem. Mal. 2:16.

םֵ Arab. לַ to throw to the ground. Niph. to fall, to perish. Prov. 10:8, 10. Hos. 4:14.

םֵ dec. VI. plur. masc. לַ lions, Ps. 57:5. plur. fem. לַ lionesses, Nah. 2:13.

these forms have the feminine termination.) Comp. Bocharti Hieroz. I. p.719.


gf (for ἐπιστευτής) Ezek.19:2. a lioness.

τῷ ὀλίβνῳ 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 kjv. Sept. καλατόκαιος. Vulg. sorbitiuncula. (Arab. لَبْبُب a crumb of bread.)

[1. to be white. In Kal not used. See ἐπιστευτής, 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.


Hithpa. to purify or cleanse one's self. Dan.12:10.


τῷ ὀλίβνῳ, const. ὀλίβνῳ, verbal adj. from ὀλίβνος, white. Gen.49:12.

τῷ ὀλίβνῳ fem. of ὀλίβνος, alba scil. luna, the moon, used only in poetry. Cant.6:10. Is. 24:23. 30:26. Comp. in Arab. מִשְׁמַר the moon, from מִשְׁמַר to be white.)

τῷ ὀλίβνῳ f. plur. ὀλίβνῳ, verbal from ὀλίβνος, 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. 11.

3) hence the name. (Arab. idem.)—But the Sept.

Comp. ἐπιστευτής.

τῷ ὀλίβνῳ m. Gen.30:37. Hos.4:13. according to the Sept. and the Arabic version in Gen. styrax, the storax-tree. (Arab. idem.)—But the Sept.


τῷ ὀλίβνῳ f. verbal from ὀλίβνος, dec. X.


τῷ ὀλίβνῳ and τῷ ὀλίβνῳ f. verbal from ὀλίβνος, dec. X.

1. incense, in Greek λείβως. Lev. 2:1, 15. The white incense was most esteemed, see Plin. N. H. xii. 14. hence its name. It is mentioned as a production of Arabia, (Is. 60:6. Jer. 6:20.) and also of Palestine, (Cant. 4:6,14.) unless in the latter passages it denotes balsamic plants in general.

2. name of a city near Shiloh. Once Judg. 21:19.

τῷ ὀλίβνῳ see Λέβανον.  

τῷ ὀλίβνῳ Lebanon, proper name of a great range of mountains between Syria and Palestine, consisting of two principal chains, the proper Lebanon or Libanus, and AntiLibanus, between which lay the valley of Bukka, (τῷ ὀλίβνῳ Josh. 11:17. 12:7.) See λείβως, λείβως. It derives its name (white mountain) from the constant snow, (Jer. 18:14.) with which the eastern chain is covered; hence in Chal. and Arab. جبال الفيل snow mountain. Comp. Alpes, evidently connected with άλποσ, albus, white. It stands with and without the article, like the names of mountains generally. See Rolandi Palestina, p.311. Odmann's verm. Sammlungen aus der Naturkunde, Heft 11. no. 9.

τῷ ὀλίβνῳ and Λέβανον, fut. ἐπιστευσόμεθα.

1. to put on; construed with an ac-
cus. of the garment, Lev. 6: 3, 4, 16: 23, 24, 32. with (Comp. Arab. |)
Part. Paul constr. with an accus. of the garment, or with

Job 29: 5 אֲפָרְשָׁן to puttest on glory and majesty. Job 7: 5 אָפָרְשָׁנָה my body has put on worms, i.e. is covered with worms. Ps. 65: 14 אֲפָרְשָׁנָה the postures are covered with sheep. So to put on shame, frequently is, to be covered with shame, Job 8: 22. Ps. 35: 26. 109: 29. to put on righteousness, Job 29: 14. to put on terror, Ezek. 26: 16. to put on salvation, 2 Chr. 6: 41, etc. Comp. the Homeric phrases ἁναρέσκη, II. XIII. 742. ἁναρέσκα, xx. 381. ἁναρέσκα ἁναρέσκα ἁναρέσκα Od. ix. 214.—Job 29: 14 אֲפָרְשָׁנָה אֲפָרְשָׁנָה אֲפָרְשָׁנָה אֲפָרְשָׁנָה אֲפָרְשָׁנָה אֲפָרְשָׁנָה אֲפָרְשָׁנָה אֲפָרְשָׁנָה אֲפָרְשָׁנָה אֲפָרְשָׁנָה אֲפָרְשָׁנָה אֲפָרְשָׁנָה אֲפָרְשָׁנָה אֲפָרְשָׁנָה אֲפָרְשָׁנָה אֲפָרְשָׁנָה אֲפָרְשָׁנָה אֲפָרְשָׁנָה אֲפָרְשָׁנָה אֲפָרְשָׁנָה אֲפָרְשָׁנָה אֲפָרְשָׁנָה אֲפָרְשָׁנָה אֲפָרְשָׁנָה אֲפָרְשָׁנָה אֲפָרְשָׁנָה אֲפָרְשָׁn 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. กָּכֶנ Ezra 3: 10, and กָּכֶנ 1 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. 28: 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 יִנְשָׁפְרִיתָן she put on his hands. Metaphorically to clothe one with salvation, Ps. 132: 16. Is. 61: 10.


m. a small measure for liquids, according to the Rabbins containing 6 egg shells or a 12th part of a hin. Lev. 14: 10, 12, 15, 21, 24. (Arab. אֲפָרְשָׁn idem; Syr. אֲפָרְשָׁn a basin, dish.)
2. to cause to burn, to kindle. Job 41:13.

m. verbal from ר"ל.
1. a flame.
2. the flaming part or blade (of a sword). Gen. 3:24. See ר"ל.

dec. VI.c. magic arts, enchantments, i.e. ר"ל. Ex. 7:11. See the analogies on p.163.

ר"ל, Arab. יָּנָּם to swallow eagerly; whence יָּנָּה a glutton.


26:22. מַעַרְבּ on this account, therefore. Ruth 1:13.

ר"ל Chald. 1. idem. Dan. 2:6, 9. 4:24. [27.] Also ר"ל on this account, because.
3. but. Ezra 5:12.

ר"ל f. dec. X. found only 1 Sam. 19:20. prob. the congregation, company, i.e. ר"ל by a transposition. So the Sept. Syr. Arab. Chald.


ר"ל see מ ל נ ל.

Arab. יָּנָּה, a primitive particle.

2. with an imper. Gen. 28:13. (comp. מַעַרְבּ) with a part. Ps. 81:14. Joined with the preterite, it gives it the force of a pluperfect, Num.14:2 מַעַרְבּ. O that we had died! 20:3 מַעַרְבּ. idem. Sometimes it is barely concessive, Gen. 30:34 מַעַרְבּ and מַעַרְבּ it may be as thou sayest.

i.q. מ מ. 1 Sam. 14:30. Is. 63:19.

ר"ל masc. plur. 2 Chr. 12:3. 16:
7. Nah. 3:9. and מ מ Dan. 11:43. the Libyans, always joined with the Egyptians and Ethiopians. See מ מ.

ר"ל a proper name.
1. Gen.10:22. a people of Shemitish origin, according to Josephus the Lydians.


ר"ל 1. to adhere to any one, to accompany him. Ecc. 8:15 מ מ מ מ 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 מ מ, Num. 18:2, 4. Dan. 11:31. with מ מ, Ex. 29:34. Is. 56:3. Jer. 50:5. Zech. 2:15. with מ מ, Ps. 83:9.


ר"ל 1. to bend, to bend away. (Arab. יָּנָּה to bend, incline.)


Niph. to be bent, to be perverted. Part. מ מ a perverse or corrupt man, a sinner, Prov. 3:32. (For this change of signification, comp. מ מ ו מ.) Neut. מ מ what is perverse or sinful, Is. 30:12. More full Prov. 14:2 מ מ מ מ whose ways are perverted; and 2:15 מ מ מ מ idem.

Hiph. fut. מ מ, (with Chaldaic form, like מ מ from מ מ,) i.q. Kal, to depart, Prov. 4:21.

Deriv. מ מ.
m. 1. the almond-tree. Gen. 30: 37. (In Arab. and Syr. idem.)

2. proper name of a city, which was afterwards called יְרֶםָי. (See p. 75.) Josh. 18: 3. Prob. different from the place mentioned Judg. 1: 26.

מִלְכָּוו m. dec. I. a tablet. (In Syr. and Arab. idem.) (1.) of stone, to engrave upon. יָרֵיחַ Deut. 9: 9. and יִשְׂרָאֵל Ex. 31: 18. tablets of the law.
(2.) of wood. 1 K. 7: 36. Cant. 8: 9
מִלְטָה boards of cedar. Dual יָרְחֶה the boarding of ships, Ezek. 27: 5. (3.) in a metaphorical sense, Prov. 3: 3 write it on the tablet of thine heart; comp. Jer. 17: 1.

מְלַכָּה name of a Moabish city. Is. 15: 5. Jer. 48: 5.

מָלָע to cover, to wrap up. Part. pass. 1 Sam. 21: 10. Fut. 1 K. 19: 13. (See the kindred word מָלַע, and the deriv. מָלַע.)

מָלָע m. verbal from מָלַע.
1. a covering, veil. Is. 25: 7 מָלַע the veil over all nations, i.e. prob. a mourning veil over their faces.
2. proper name of the nephew of Abraham. Gen. 13: 1 ff. 19: 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.

לֶא m. 1. Levi, proper name of a son of Jacob by Leah. Gen. 29: 34.
2. a patronymic noun for מְלַכָּה a Levite.
Plur. מְלָכֵים Levites, Josh. 21: 1 ff. the tribe of priests among the Hebrews.

לְכָו m. plur. מְלָכָות Chal. Levites.

לָו f. dec. X. a crown, garland. Prov. 1: 9. 4: 9. Root מַלָּה, in Arab. also to weave, twist. Hence מָלַע m. (from מַלָּה and the adjective termination מַלָּה:) liter. the twisted animal; hence any great sea monster, Ps. 74: 14. 104: 26, particularly a great ser-


2 Sam. 2: 27. and לְקָרוּן Gen. 31: 42. Deut. 32: 27. unless, (compounded of if and סְבַּל q. סְבַּל, סְבַּל not.)

לְקָרֵי and לְקָרַי.
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 מְלַע but (such) a man abideth not in prosperity. Job 19: 4.

Hiph. to cause to abide. Jer. 4: 14.


Deriv. מָלַע, מָלַע.

II. מְלַע in Kal not used.


Deriv. מָלַע.

לָו to swallow, to swallow down. Obad. 16. (Deriv. מָלַע the throat. Syr. מָלַע to lick. Comp. מָלַע.)

מָלַע 1. prob. to speak in an unintelligible (foreign) language, i. q. מָלַע. Comp. Hiph.

Hiph. 1. to interpret an unknown language. (Comp. Kal no. 1.) Hence Part. ֶגֶזַפ an interpreter, Gen. 42:23, a mediator, messenger generally, 2 Chr. 32:31. Is. 43:27. Job 33:23 ַפָּלָק a mediating angel, i.e. prob. one's protecting angel in heaven.


Hithpal. ַפָּלָק to show one's self arrogant or wicked. Is. 28:22.


ֶגֶזְפִּיל Chald. strictly connexion; hence as a prep. with. Ezra 4:12 ַפָּלָק ת from with thee, de chez toi, i.q. ַפָּלָק (Syr. idem.)


ַפָּלָק, plur. יַפָּלִים, dec. VIII. 1. adj. moist, green, fresh, recents; spoken of wood, Gen. 30:3. of grapes, Num. 6:3. Also new, not used, spoken of cords, Judg. 16:7, 8. (Root יַפ, comp. in Ethiop. יַפָּל to moisten; Rabbin. יַפָּל, יַפָּל מ ר ע humor, vigor.)

ַפָּלָק m. verbal from the same root, dec. I. freshness, activity, vigour. Deut. 34:7.

ַפָּלָק or יַפָּלִים m. with suff. also יַפָּל, (like יַפִּיל, plur. יַפָּלִים.)

1. food. Job 20:23 ַפָּלָק יַפָּלִים he causes it to rain upon them for their food, as if i.q. יַפָּל.

2. flesh, body. Zeph. 1:17. (Arab. יַפָּל, plur. יַפָּל, flesh.)

ַפָּלָק f. in pause יַפָּל, with suff. יַפָּל dual יַפָּל, const. יַפָּל, dec. VI.


2. a cheek.—To be smitten on the cheek is a sign of humiliation and dis-


3. proper name of a country on the borders of Philistia. Judg. 15:9, 14, 19. more full יַפָּל יַפָּל verse 17. The etymology of the name is given Judg. 15:17. יַפָּל יַפָּל to lick. (In Syr. and Arab. idem. Kindred with יַפָּל.) In Kal only Num. 22:4.

Pi. יַפָּל 1. to lick.—ַפָּל יַפָּל 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, carpere. Num. 22:4.

יַפָּל, fut. יַפָּל.


2. to war, fight. (Comp. יַפָּל no. 2. and such passages as Num. 14:9 יַפָּל יַפָּל for they are our food, i.e. we will eat them as food; and the Homeric phrase, πέλαμα μέγα στήμα, i.e. the person against whom one fights, is put in the accus. Josh. 10:25, or is preceded by י Ex. 1:10. by י, 2 K. 13:12. 14:15. by י, Jer. 1:10. 15:20. by י, Neh. 4:8.—The person for whom, is preceded by י, Ex. 14:14, 25. Dent. 1:30. or by י, Judg. 9:17.—To fight against a city, to besiege it, is construed with י, Judg. 9:45. and with י, Jer. 34:22. 37:8.

Deriv. out of course יַפָּל, יַפָּל.

יַפָּל m. a verbal from the Piel of יַפ, war, a besieging. Judg. 5:8 יַפָּל יַפָּל a besieging of the gates, i.e. they besieged the gates.

יַפָּל com. gen. verbal from יַפ, dec. VI. 1.

1. food.—יַפָּל יַפָּל the food of God, i.e. the offerings. Lev. 21:8, 17. Jer. 11:19 יַפָּל יַפָּל the tree with its food,
i.e., fruit. *ןְּכַר* the food of the governor, i.e., the allowance for his table, Neh. 5:18. comp. verse 15.

2. bread. (Arab. אַּגַּל סָסִית specially flesh.)—םִּיִּתָּלָל רַעַת the shew-bread, Ex. 25:30. If numerals immediately precede, then הָנָּמָה is to be supplied, 1 Sam. 10:4  יִבְּרָרַת (two) (loaves) of bread; comp. verse 3. הָנָּמָה to cat bread, i.e. to take a meal, see הָנָּמָה no. 1. (1.) Perhaps particularly wheat, Is. 28:28.

Chald. food, a meal, feast. Dan. 5:1.

חַלְדִיָּו f. Chald. a concubine. Dan. 5:2, 3, 23.


חֹלָה m. verbal from יָחַל dec. VI. c.

1. oppression of a people. Ex. 3:9.

2. affliction, distress generally. Job 36:15. 1 K. 22:27 יֶחַל הָנָּמָה הָנָּמָה bread and water of affliction, i.e. such as are enjoyed in times of affliction.

חַלָּנָה in Kal not used.

Ps. 1. strictly to whisper, mussitare, (see Hithpa.) In Syr. and Talmud. idem.

2. to conjure, from the muttering over of magic spells. Ps. 58:6.

Hithpa. to whisper. 2 Sam. 12:19.

Ps. 41:8.

חָלָה m. verbal from יָחַל, 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. יִכְּלִים Is. 3:20. (Comp. in Arab. יָכַר 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 ori-

entals make use of for amulets. Schröder and others: small serpents, worn for ornaments; but without equal etymological support.


חָלָה f. probably a species of lizard. Once Lev. 11:30. Sept. חָלָה. Vulg. stellio. Root either יָחַל Chald. i.q. יָחַל to conceal; or the Arab. יָחַל and יָחַל adhasit terra.

חֹלָה, fut. יָחַל.

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 יָחַל יָחַל he sharpens his eyes upon me, i.e. he casts upon me cutting or penetrating looks.

Pu. pass. Ps. 52:4.

חָלָה for יָחַל, and this a contraction of יָחַל יָחַל a crown, garland. Plur. garlands, fesstoons, in architecture, 1 K. 7:29, 30, 36.

Note. In Aramean the final ð is treated as if radical, and in the emphatic state is changed into Yod. Hence


ץע see ש no. I.

ץע m. ףאון. Job 4:11. Prov. 50: 30. (Arab. ליב, Chalde. יד idem.)

2. name of a place on the northern boundary of Palestine, otherwise called יד. Judg. 18:7, 29. With יד local, Is. 10:30, where others understand a different place near Jerusalem; comp. 'Elsara 1 Mac. 9:5. Vulg. Laisa.

ץע, fut. יד. 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 voice in their own craftiness. Prov. 5:22.

2. to take prisoner, in war. Num. 41:32. Also to take away things, 1 Chr. 18:4. Judg. 7:24 יד יד יד יד יד: 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. יד no. 7. Josh. 7:14 יד יד יד יד יד: 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. 51:56. no. 3. 1 K. 16:18. no. 4. 1 Sam. 10:20, 21.

Hithpa. to hold or hang together.

Job 41:9 [41:17] יד יד יד יד: they (the scales of the crocodile) hold together. 38:39 יד יד יד יד יד: the surfaces of the deep hold together, that is, through the frost. Comp. יד no. 4.

Deriv. out of course יד.

ץע m. verbal from יד, a being taken. Prov. 3:26.

ץע 1. strictly the imper. of יד, go thou. Num. 10:29.

2. as an interj. of exhortation, up, come on. Gen. 31:44. The verbal significanation is entirely lost, for it is addressed to women as well as men, Gen. 19:32.


ץע see יד.

ץע, const. יד, fem. plur. loops, for the taches or hooks (ץעץע,) by which the curtains of the tabernacle of the congregation were fastened together. Ex. 26:4 ff. 36:11 ff. Root יד prob. to wind, hence יד winding-stairs. The form is like that of יד, and the singular was perhaps יד.

ץע, fut. יד. 1. to accustom one's self to any thing, constrained with יד, Jer. 10:2.


Pi. יד to teach. 2 Chr. 17:7. Constrained (1.) with an accus. of the person, Ps. 71:17. Cant. 8:2. (2.) with a double accus. of the person and of the thing, Deut. 4:1. Ps. 25:4. Jer. 2:33. Ecc. 12:9. (3.) more rarely with an accus. of the person and a dative of the
thing, Ps. 18:35. 144:1. Also with an accus. and infin. Ps. 143:10. (4.) with a dative of the person, Job 21:22.

Ps. 1. to be accustomed, inured. Hos. 10:11.
2. to be taught, to be shrewd. Cant.
3:8. See יָשָׂב, יָסִב, יְסֵב, יָסַב.

לֵבָב and רָעָב, see רָעָב.
לֵבָב poetically for ג. Job 27:14. 29:
21. So for ג, ו for ג.
לֵבָב and רָעָב verbal adj. from the Piel of רָעָב, dec. I.
13:23. Is. 50:4 וַיָּשָׂב יָבִיא the tongue of the practised, i.e. the practised tongue.
2. a scholar, disciple, follower. יָשָׂב יָבִיא the disciples of Jehovah, i.e. those to whom Jehovah communicates his revelations, Is. 8:16. 54:13.

לָתְבֵּל on account of; because. See
לָתְבֵּל m. verbal from לָתְבֵּל, dec. I. throat, swallow. Once Prov. 23:2. (Chald. יָסֵב idem.)
לָתְבֵּל found only in Hiph. to mock, deride, construed with ג. 2 Chr. 36:16.
(Chald. יָסֵב, Arab. conj. I. II. IV. idem.)
לָתְבֵּל 1. to speak unintelligibly, especially to speak in a foreign language.
(Syr. לָשָׂב to stammer. Comp. לָשָׂב to speak in a foreign tongue, and לָשָׂב to stammer. By transposition לָשָׂב, speaking in a foreign tongue.) See Niph.
Niph. to speak in a foreign or barbarous tongue. Is. 33:19.
Hiph. to deride, mock. Job 21:3.
Construed with ג, also with ג, 2 Chr. 30:10. and with ג, Neh. 2:19.

לָתְבֵּל m. verbal from לָתְבֵּל, dec. VI. c.
2. a wicked, blasphemous speech. (Comp. לָשָׂב) Job 34:7.
לָתְבֵּל verbal adj. from לָתְבֵּל, dec. V. b.
1. speaking in a foreign or barbarous tongue. Is. 28:11.
2. a scorch. Ps. 35:16 יָשָׂב יָבִיא literally cake-scorers, table-wits, parasites, קָנָנִים, קָנָנְיִים. See יָשָׂב.
לָתְבֵּל Arab. לָשָׂב and נִשָּׂב, to speak any thing rashly or inconsiderately, Job 6:3 יָשָׂב יָבִיא therefore my words were rash or inconsiderate. Comp. לָשָׂב.
לָתְבֵּל to speak unintelligibly or in a foreign language. Ps. 114:1. (Syr. לָשָׂב, barbar, pecul. άργοντα λογος est,
לָשָׂב to eat, particularly with greediness or daintiness. Found only in Hiph. Gen. 25:30 יָשָׂב יָבִיא let me eat, I pray thee.
לָתְבֵּל f. wormwood. Jer. 9:14. 28:
15. Lam. 3:15, 19. Prov. 5:4. Like bitter herbs generally; (see יָשָׂב and its derivatives, also מִנְשָׂב in the N.T.) the Hebrews probably used it to denote poison; comp. Deut. 29:17. Rev. 8:
10, 11. לָתְבֵּל m. dec. I. (Syr. מִנְשָׂב, מִנְשָׂב)
1. a torch. Judg. 7:16. Job 12:5 יָקָב lampas despecta, abjecta, i.e. something entirely worthless or useless.
2. a flame. Gen. 15:17. Dan. 10:6 his eyes were as flames of fire.
לָתְבֵּל Arab. לָשָׂב, 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.
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. 2:3,5. 2:25. Sometimes ḫ sibit is annexed pleonastically, Lev. 15:14, 29. Job 2:8. —_nthi רון to take a wife, Gen. 4:19. 6:2, 1 Sam. 25:43. Also spoken of the father, יהי רון that he took a wife for his son, Ex. 21:10. also elliptically, Ex. 34:16. לְמַעַר וְלְמַעַר and thou shalt (not) take of his daughters (wives) for thy sons. Comp. רונית. 

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. 27:35. מִמָּשְׁחַל רון he has taken away thy blessing. Ps. 31:14. יָדַר רון to take away my life. Jer. 15:15. יָדִים נָשִּׁר before me not away.—In a somewhat different sense, Gen. 5:24. יָדָר רון God took him away. 2 K. 2:3, 5. (Comp. Od. 3. 561.)

4. to take, capture, occupy, the cities or possessions of an enemy. Num. 21:25. Spoken metaphorically of captivating persons or things, Prov. 6:25. 11:80.

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. יָדִים רון he caused Sarah to be brought. 27:13. יָדָר עֲלָי go and fetch to me. Verse 45. 42:16.


Niph. רונית. 1. pass. of Kal no. 3. 1 Sam. 4:11 ff. 2 K. 2:9.

2. pass. of Kal no. 6. Est. 2:8, 16. But the passive significations are more frequently denoted by the


1. to be taken. Gen. 3:23.

2. to be taken away. Judg. 17:2.

3. to be brought. Gen. 12:15. 18:4. Hithpa. Part. רונית us. Ex. 9:24. Ezek. 1:4. a continuous fire, i.e. a mass of fire. See the synon. רונית.

Deriv. out of course נִבְרִית, נִבְרִית, נִבְרִית.

m. verbal from נִבְרִית, dec. VI. i.


(In Syr. עַכַּד to receive for to learn.

In Hebrew, comp. רונית Prov. 2:1.)


4. fair, speech, flattery, by which one captivates another. Prov. 7:21. Comp. the verb no. 4.

לָהַר 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 נִבְרִית.

לָהַר m. verbal from נִבְרִית, the gleaning of fields and vineyards. Lev. 19:9. 23:22.

לָהַר, fut. רונית, formed by an onomatopoeia, to lick, spoken only of dogs. 1 K. 21:19. 22:38. Also to lap, as a dog when drinking, Judg. 7:5.

Pi. idem. Judg. 7:6, 7.

לָהַר in Syr. Pa. to be late, spoken of fruit. Hence נִבְרִית the latter rain. In Hebrew to glean, to gather the last fruits. Job 24:6. (In some MSS. נִבְרִית, a correct gloss.)

לָהַר m. verbal from נִבְרִית, later grass, aftermath. Am. 7:1.

לָהַר m. dec. VIII. h.

1. sap, life-blood, vital power, vigour.

Ps. 32:4 נָבִי נִבְרִית my moisture is
changed, i.e. dried up. (Arab. azuz, whence success.)


בְּשֵׁם com. gen. (more frequently fem.) dec. III. a.


20:31. Hence (3) a people, speaking one language. Is. 66:18 מַעְיָדָנָה all nations and languages. (See the Chald. בֶּשָּׁם.)

2. applied also to things without life, as (1.) מַעְיָדָנָה a bar of gold, Josh. 7:21, 24. Vulg. regula aurea. (2.) מַעְיָדָנָה a flame of fire, Is. 5:24. comp. Acts 2:3. (3.) מַעְיָדָנָה a tongue of the sea, i.e. a bay or gulf, Josh. 15:5. 18:19. Is. 11:15. and simply מַעְיָדָנָה Josh. 15:2. So we say a tongue of land. (See also in the Arabian geographers.)

בְּשֵׁם f. dec. XII. b. a chamber, cell,

particularly in the temple. 1 Chr. 9:26. Ezek. 40:17, 45. 42:1 ff. Neh. 10:38 ff. Also a dining-room, 1 Sam. 22. an office or chamber for business in the royal palace, Jer. 36:12. Syno-
nymous with בְּשֵׁם. The etymology is unknown.

בְּשֵׁם m. 1. a precious stone, mentioned only Ex. 28:19. 39:12. Sept. ἡγγίζει, Vulg. liquis, an opal.

2. Josh. 19:47. a city, otherwise called מַעְיָדָנָה and מַעְיָדָנָה.

בְּשֵׁם Po. denom. from מַעְיָדָנָה, to slander. Ps. 101:5 Kethib מַעְיָדָנָה, in the Keri מַעְיָדָנָה, a calumniator, slanderer. (Arab. מַעְיָדָנָה to calumniate.)

Hiph. idem. Prov. 30:10.

בְּשֵׁם Chald. a tongue. Always in the phrase מַעְיָדָנָה peoples, nations, and tongues, i.e. nations of different languages. Dan. 3:4, 7, 31. 5:19, 6:26. 7:15.

בְּשֵׁם a proper name found only Gen. 10:19. according to Jerome, (in Quest.) Callirhoe, a place on the east of the Dead Sea.

בְּשֵׁם m. found only Hos. 3:2, name of a certain measure; according to the Jewish interpreters and the Vulg. corpus dimidius, a half-homer; which is ren-

dered probable by its connexion with בְּשֵׁם.

Mem is the 13th letter of the He-
brew alphabet, and as a numerical sign denotes 40. The signification of the name is doubtful. The Greek name μοι leads to the conjecture that מ to be hostile. (3.) rarely with b. See the letter b.

יִּדְעָה i. q. מַעְיָדָנָה. See מַעְיָדָנָה Note.

out of, from. See the full form מַעְיָדָנָה.

מַעְיָדָנָה Chald. i. q. מַעְיָדָנָה what, something. מַעְיָדָנָה that which, Ezra 6:8.


מַעְיָדָנָה 1. subst. dec. I. strength, force, vehementia. Deut. 6:5 מַעְיָדָנָה with all thy strength. 2 K. 23:25. (Root מ of

ודו m. plur. וד- and ו, verbal from "ם, dec. III. a.

1. light. Ps. 90: 8. Spoken of the sun and moon, Gen. 1: 14, 16. Ps. 74: 16 ־בניר the candlestick, in the tabernacle, Num. 4: 9, 16.


3. הָנַך the shining of the eyes, i.e. a serene or friendly countenance. Prov. 15: 30.

ודו f. dec. X. a hole, cavern. Is. 11: 8. (It is i. q. a א a cavern, by a commutation of ס and ו.)


מהו m. verbal from ו, idem. Dan. 5: 27.

מהו m. verbal from ו, idem. Is. 9: 4 ־ו ו ו ו ו ו ו food for fire, fuel. Verse 18.


מהו m. verbal from ו, dec. II. b. a word, command; found only in later Hebrew, Est. 1: 15. 2: 20. 9: 32.


מהו Chald. a vessel, i. q. Heb. "ם. Dan. 5: 2, 3, 23.

ב ל in Kal not used. (Syr. ב ל impers, tedet me.)

Pi. פ to refuse, decline. 1 Sam. 28:

The combinations with prepositions point to the original meaning of the noun; as (1.) עַל exceedingly, vehementer. Gen. 17: 2, 6, 20. Ezek. 9: 9. (2.) עַל idem. 2 Chr. 16: 14. (3.) על idem. Gen. 27: 33. 1 K. 1: 4. Dan. 8: 8. The latter expression is sometimes equivalent to עַל for ever, Ps. 119: 43. Is. 64: 8. (So inverted עַל in eternum sometimes denotes vehementer, prorsus.)

ץ const. בע, dec. XI. b.

1. a hundred.—The Hebrews say indiscriminately עַל Gen. 17. 17. and בע Gen. 25: 7. a hundred years. Both forms also signify a hundred times, Prov. 17: 10. Ecc. 8: 12. Dual עַל (with Syriac punctuation for עַל) two hundred, Gen. 11: 23. Plur. עַל hundreds, also simply a hundred, 2 Chr. 25: 9 Kethib. Also בע (read בע) in the Kethib of 2 K. 11: 4, 9, 10, 15. Comp. the Arab. עַל.

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.


ץ masc. plur. verbal from ע, dec. VIII. desires. Ps. 140: 9.


מר verbal adj. from מָרָה, refusing. Joined with the personal pronouns it forms a periphrasis of the finite verb, Ex. 7:27 מָרָה כָּלָהּ וְהֵן if thou refusest. 9:2. 10:4.

מר m. plur. מַרִים, verbal from the Piel of מָרָה, idem. Jer. 13:10.

I. מָרִים, fut. מָרָה.
1. to reject. (Opposite of מָרָה to choose.) Is. 7:15, 16. 41:9. Job 34:33. It is construed with an accus. and with מְרָה 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.


II. מָרִים i. q. the kindred מָרָה to melt away, to disappear. (So in Chald. מָרִים i. q. מָרָה, and מָרִים i. q. מָרָה.)

Niph. Ps. 58:8 מָרִים יָדַע רָעִים let them melt away as water. Job 7:5 מָרְון יָדַע רָעִים my skin heals and breaks out again, i.e. sanie diffluit.

מר m. verbal from מָרָה, dec. IX.

מר m. verbal from obsol. מָר, darkness. Josh. 24:7.

מר f. verbal from obsol. מָר, darkness, hence lateness, unseasonableness, backwardness. (Comp. מָר.) Jer. 2:31 מָר יָדַע a backward land. Vulg. terra serotina. Comp. verse 6. (For the form of this noun, comp. מָר Chald. מָר q. v.)

מר in Kal not used.

Hiph. מָרִים perhaps i. q. מָרָה, (comp. מָרִים no. II.) to make bitter, particularly to cause severe pain. Ezek. 28:24 מָרִים a painful, i.e. a pricking, thorn. מָרִים מָר a painful or malignant leprosy, Lev. 13:51,52. 14:44. Others derive the word from the Arab. מָרָה recurvatus vulnus.

מר m. verbal from מָרָה, dec. II.
2. a party in ambush. 2 Chr. 13:13.


מר compounded of מָר or מָר and מ. See מָר.


מר m. (perhaps fem. 2 K. 16:18.) plur. מָרַה and מָר, verbal from מָר, dec. III. a. an entrance. Jdg. 1:24. 25 מָרְבּות the entrance of the city. Prov. 8:3 מָרְבּות אֵין at the entrance of the gates, (like מָרְבּות before the gates.)—מרבּות אֵין the setting of the sun, the west, Deut. 11:30. Ps. 50:1. to the west, Josh. 1:4.—Ezek. 27:3 מָרְבּות the entrances of the sea.


מר m. verbal from מָר 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.

מר f. verbal from מָר, a treading down or under foot, e.g. of a conquered country. Is. 18:2. 7. 22:5.


מר f. emptiness, desolation. Once Nah. 2:11. Root מָרָה to be empty.

מר plur. masc. verbal from מָר, dec. III. c. the secret parts, pudenda. Deut. 25:11.

מר m. verbal from מָר, dec. II.
1. the choicest, best. Is. 22:7 מָרָה מָרָה R R
m. verbal from יָדָיו, idem. 2 K. 3:19, 19:23.
מַלְכְּנָה m. verbal from יָדָיו, dec. I. the object to which one looks with hope or expectation. Is. 20:5, 6.
מַלְכִּינוּ m. verbal from יָדָיו, dec. I. hope, expectation. Zech. 9:5.
מַלְכִּינוּ m. verbal from יָדָיו, dec. I. something rashly said. Joined with מַלְכִּינוּ, Num. 30:7, 9.
דְּרִיא m. with suff. יָדָיו, plur. מַלְכִּינוּ, verbal from יָדָיו, dec. II. a. and VIII.1.
דרִיא m. verbal from יָדָיו, dec. IX. a. a building. Once Ezek. 40:2.
דריָו m. verbal from יָדָיו, dec. II. c. liter. flight; hence, the abstract being used for the concrete, a fugitive. Ezek. 17:21.
מַלְכִּינוּ m. a Magian, a Persian or Median priest. (Pers. ἐνίφων a Magian, a worshipper of fire; which is said to be strictly i. q. μεχ or megh, denoting great, excellent.) Jer. 39:8 יָדָיו the chief Magian, who, as Justin and Curtius state, was wont to accompany the king in his wars.

thy choicest valleys. 37:24
for the common priests, different from מַלְכִּינוּ the turban of the high-priest. Ex. 28:40. 29:9. 39:28. Comp. Josephi Antiq. iii. 7, § 7 [otherwise cap. 8, § 2.]
(In Syr. מַלְכִּינוּ a hat, cap; Ethiop. יָדָיו a turban; compare the letter, p.98.)

Magian, a Persian or Median priest. (Pers. ἐνίφων a Magian, a worshipper of fire; which is said to be strictly i. q. μεχ or megh, denoting great, excellent.) Jer. 39:8 יָדָיו the chief Magian, who, as Justin and Curtius state, was wont to accompany the king in his wars.

m. verbal from גול in I. dec. III. e.
1. a dwelling. Ps. 55:16.

m. plur. גול (Lam. 2:22.) verbal from גול no. II. dec. III. f. fear, terror. Ps. 31:14. Jer. 6:25. 29:3.10.

f. verbal from גול no. II. dec. X. idem. Prov. 10:24.

f. verbal from גול no. 2. dec. XI. b. an axe for felling wood. 2 Sam. 12:31.


f. dec. X. found only Hab. 1:9 גול desiderium vultus ipsorum. (The word is used to denote desiderium, anhelitus, by Kimchi on Ps. 27:8. Comp. עם Arab. גול prope fuit, institutitque res.) The following word גול may be rendered forwards.

found only in Pi. גול to give, deliver. Prov. 4:9. Gen. 14:20.

m. (with Kamets impure,) with suff. גול, plur. גול, const. גול; strictly part. Hiph. of גול to protect, dec. VIII. i. a shield. Judg. 5:8. It appears from 1 K. 10:16. 17. 2 Chr. 9:16. that גול denotes a smaller kind of shield than גול; of course i. q. גול, clypeus, a light shield or buckler.גול 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 גול my shield or defence is with God; comp. 89:19. (2.) גול the shields of the land, i.e. its princes or protectors, Ps. 47:10. Hos. 4:18.

f. dec. X. found only Lam. 3:65 גול either a covered or obdurate heart, (from גול) or else madness of heart, (from the Arab. גול pass. to rave, to be mad.) Comp. the parallel sentiment Deut. 28:28.

f. verbal from גול, the rebuke or curse (of God). Deut. 28:20.

f. (with Tseri impure,) verbal from גול, dec. X.
1. an overthrow, discomfiture. 1 Sam. 4:17.

Syr. גול to fall. Part. pass. (as if pass. of Piel; comp. גול.) Ezek.
21:17 \( \text{thrown or given up to the sword.} \) Others: destroyed by the sword.

Pi. \( \text{to throw down.} \) Ps. 89:45.

\( \text{Chald. idem.} \) Pa. \( \text{to throw down, destroy.} \) Ezra 6:12.

\( \text{proper name of a city in the tribe of Benjamin. Only} \) 1 Sam. 14:2. Is. 10:28.

\( \text{plur. fem. (verbal from \( \text{to lessen, shorten, narrow;} \) narrowings, narrowed rests, rebatements.} \) 1 K. 6:6.

\( \text{f. (verbal from \( \text{to carry away,) in Syriac and Arabic a wooden shovel.} \) 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 \( \text{in the signification to shovel away.)} \)} \)

\( \text{m. dec. II. b. Plur. \( \text{and once in Ezek. 27:28.} \) 1. the Aramean infin. of \( \text{no. 3.} \) Ezek. 56:3.}

2. a pasture, Germ. \( \text{Trift, (from \( \text{to drive, to drive out,) or a vacant, empty place, (comp. the Syr.} \) \( \text{nudus, vacans.)} \) 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. 35:2ff. Josh. 21:11ff. 1 Chr. 6:40ff. [6:55ff.]—1 Chr. 13:2 \( \text{the cities with suburbs, i.e. Levitical cities.} \)

\( \text{with suff. \( \text{and \( \text{and \( (Judg. 5:10.) verbal from \( \text{dec. VIII. f. and h.} \)

1. measure. Job 11:9. Jer. 13:25 \( \text{the portion of thy measures, i.e. the portion measured out to thee.} \)

2. a garment. Ps. 109:18. Lev. 6:3. [6:10.]

\( \text{Chald. an altar.} \) Ezra 7:17.

Root \( \text{to offer.} \)

m. verbal from \( \text{dec. II. b.} \)
1. speech. Cant. 4:3. See \( \text{no. 2.}

2. a wilderness, an uncultivated and comparatively barren country, into which cattle are driven to feed, Germ. \( \text{Trift. (In Syr. idem. See \( \text{no. 1. to drive.)} \) Ps. 65:13. \( \text{the pastures of the wilderness drop (fattiness.} \) Jer. 9:9. 23:10.

3. an actual waste, a sandy desert. Is. 32:15. 35:1. 50:2.—\( \text{a desolate wilderness, Joel 2:3. 4:19.} \)

[3:19.] Joined with the article, \( \text{the desert, i.e. the desert of Arabia, Gen. 14:6. 16:7. Ex. 3:1. 13:18.} \)

Dent. 11:24. Different portions of this desert occur likewise under special names; see the proper names \( \text{etc.—\( \text{the plain or desert of Judah, Josh. 15:61. Judg. 1:16. Ps. 63:1.} \)

\( \text{pret. \( \text{also \( \text{fut. \( \text{1. i.q. Arab. \( \text{to stretch out, to extend. See Hithpa. and the deriv. \( \text{to measure, literally to stretch out the measuring line, Ezek. 40:5ff. 41:1ff. Applied likewise to measures of capacity, Ruth 3:15. Metaphorically Is. 65:7 I will measure their former conduct into their bosom, i.e. I will recompense it.} \)


Pi. \( \text{i.q. Kal. 2 Sam. 8:2.} \)

Po. \( \text{idem. Hab. 3:6 he measured the earth (with a glance). Others, following the Sept. and Chaldaic version, he made the earth to quake, as if from \( \text{in Arab. (med. Ye) to be moved.} \)

Hithpo. \( \text{to stretch one's self.} \) 1 K.17:21.

Deriv. \( \text{and \( \text{m. Job 7:4. prob. an escaping, fleeing away, from \( \text{comp. the fut.} \)

Gen. 31:40.) The whole passage} \)
may be rendered thus: when I lie down, I say, when shall I arise, and (when) shall the night be gone?

**הנה י** f. verbal from יָלָדַת, dec. X.

1. extension, great extent.—יָלָדַת a man of great stature, 1 Chr. 11: 23.—יָלָדַת men of stature, Is. 45: 24.—יָלָדַת a spacious house, Jer. 22: 14.

2. a measure, length measured out, Ex. 26: 2, 8.—יָלָדַת a measuring line, Zech. 2: 5. Metaphorically Ps. 39: 5.

3. i. q. יָלָדַת no. 2. a garment. Plur. יָלָדַת Ps. 133: 2.


**יָלַדַת** f. found only Is. 14: 4. according to the Jewish commentators, exactress of gold, (spoken of Babylon,) as if a denom. from יָלַדַת gold, and formed in the part. Hiph. fem. Others: extortion, as if from the Arab. נָלַדַת conj. I. IV. abduxit, abstulit.—Another reading is found in an edition of the Hebrew Bible published at Thessalonica in 1600, namely, יָלַדַת oppression, from יָלַדַת, which is also parallel with יָלַדַת Is. 3: 5. This last reading is preferred by Michaelis, Gesenius, and others.

**יָלַדַת** m. plur. with suff. יָלְדוּת, dec. VI. a. a garment. 2 Sam. 10: 4. 1 Chr. 19: 4. Root יָלַדַת.

**יָלַדַת** m. verbal from יָלָדַת, dec. IX. a. sickness, disease. Deut. 7: 15. 28: 60.

**יָלְדוּת** masc. plur. verbal from יָלָדַת, seductions. Lam. 2: 14.

I. **יָלַדַת** m. plur. יָלְדוּת, verbal from יָלָדַת.


II. **יָלַדַת** m. verbal from יָלָדַת, extension, extent. 2 Sam. 21: 20 Keri

**יָלִדָּה** f. Midian, proper name of an Arabian tribe, near Mount Sina, (Ex. 3: 1. 18: 5.) and on the east side of Canaan, near the Moabites, Amorites, and Amalekites, (Judg. 6: 7.—8: 28.) In some passages the names Midianite and Ishmaelite appear to be almost synonymous, as Gen. 37: 28. Judg. 7: 12; comp. 8: 22, 24.
1. a province, e.g. a district of the Persian empire. Est.1:1,22, 3:12,14.
2. a land, country. Dan.11:24 and into the fertile land, i.e. Palestine, he shall enter. Lam.1:1.
4. a place to tread upon, a footing. Deut. 2:5.

3. wherefore? (So the Lat. quid for cur?) Judg.8:1. Ps. 42:12.
4. not, (as in Chald. and Arab.) The negation arises from the reproachful inquiry. Cant. 8:4 שֶׁל וּשָׂדוֹן הִבְגַּלְבָּה O wake not, disturb not the lovely one; liter. why wake ye, why disturb ye the lovely one? Comp. 2:7. 3:5. where 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 שֶׁל.

The most frequent combinations of this word with prepositions are the following:

3. (Milé) and (Milra) the latter form usually before gutturals and the word יִפְדוּ, (1.) wherefore? Gen. 4:6. 12:18. Ps. 2:1. Without an interrogation, Dan. 10:20. With more intensity יִפְדוּ wherefore then? See יִפְדוּ (2.) lest, that not. Dan. 1:10. יִפְדוּ idem, Cant. 1:7. (Aram. יִפְדוּ, יִפְדוּ idem.)

4. יִפְדוּ since, because. 1 Chr. 15:13 2 Chr. 30:3. יִפְדוּ since at the beginning. (Comp. 5. יִפְדוּ how long? Ps. 74:9. 79:5. Num. 24:22. 6. יִפְדוּ wherefore? Num. 22:32. Jer. 9:11. Note. This word is pointed (1.) with Pathal before the letters נ, נ, נ, or before Makkeph and Dagesh euphonic. (2.) with Segol before נ, נ, and נ, with Kamets. (3.) with Kamets before נ and נ with and without Makkeph. (4.) Sometimes it is united both in pronunciation and orthography with the following word, as יִפְדוּ what is this? Ex. 4:2. יִפְדוּ what have you? Is. 3:15. Mal. 1:13.


יִפְדוּ found only in Hithpalp. יִפְדוּ to linger, tarry, delay. Gen. 19:16. 43:10. 2 Sam. 15:28.

23. 1 Sam. 5:9, 11 יִפְדוּ a deadly consternation.

יִפְדוּ m. verbal adj. from יִפְדוּ, dec. III. a. quick; hence, ready, apt, skilful, at any art or business. Prov. 22:29. Is. 16:5. Ps. 45:2. (Syr. יִפְדוּ idem; Arab. יִפְדוּ to be experienced, to be skilful.) יִפְדוּ i. q. יִפְדוּ to circumcise. (In Chald. more frequent. Compare the analogies, p.147.) Hence, by a figure common with the Arabians, to adulterate or dilute wine, Is. 1:22.


2. a walk, passage, ambulacrum. Ezek. 42:4.—But יִפְדוּ Zech. 3:7. denotes companions, and is the plur. part. Hiph. from יִפְדוּ to go, to accompany.

יִפְדוּ m. verbal from יִפְדוּ, 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.


יִפְדוּ plur. fem. found only Ps. 140:11. according to the Hebrew commentators, pits. (So in Talmud. But the etymology is unknown.) יִפְדוּ f. verbal from יִפְדוּ, dec. X. overthrow, destruction. Deut. 29:22. In some places it is used as an infin. (like יִפְדוּ) Is. 13:19 יִפְדוּ as when God destroyed Sodom. Jer. 50:40. Amos 4:11.

יִפְדוּ f. verbal from יִפְדוּ, a wooden frame, in which the feet, perhaps also the hands and head of prisoners were confined, shackles, stocks, pillory, nervus, cippus. Jer. 20:2, 3. 29:26. 2 Chr. 16:10 יִפְדוּ a house of stocks, a prison.

יִפְדוּ to hasten, to be in haste, in Kal only Ps. 16:4.

Pi. יִפְדוּ to hasten, to make haste; construed with a finite verb with and
without the copula, e.g. 1 Sam. 17: 48. Gen. 19: 22 ἐλήψατο ὁ ἄρσεν and deliver thyself. With an infin. with and without ὑστερον, 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 ἐπέτρεψεν ὁ ἄρσεν how then hast thou found it so quickly? Ex. 2: 18. The infin. ἀρσέν is likewise used as an adv. in haste, quickly, Judg. 2: 17. 23. Ps. 79: 8.


Niph. ἀρσέν to be too much hurried, to be over hasty, rash, inconsiderate. Job 5: 18 ἀρσέν ὁ διαλογισμὸς the counsel of the crafty is over hasty, i.e. is carried headlong. Hence part. ἀρσέν inconsiderate, Is. 32: 4. timid, fearful, 35: 4. impetuous, violent, Hab. 1: 6.

II. ἁρσέν to buy, purchase, namely, a wife, by a dowry or present to the father. Ex. 22: 15. See ἀρσέν. (Comp. ἁρσόν.)


ἀρσόν m. verbal from ἀρσέν, 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.)

ἁρσόν f. verbal from ἀρσέν, haste, celerity, quickness. Ps. 147: 15. Hence ἁρσόν Ecc. 4: 12. and ἁρσόν as an adv. hastily, quickly, Num. 17: 11. [16: 46.]

ἁρσόνια plur. fem. verbal from ἁρσόν, deceits. Is. 30: 10.

ἁρσόν an enclitic syllable, annexed to the prefixes ὁ, ὑστερον, ὑστερον to make them independent words, as ὁ τρόπος, ὁ ὑπάρχειν, the signification not being affected thereby. These lengthened forms are exclusively poetical.

Moab, in later times Moabitis, a people and country on the east side of the Dead Sea, extending to the brook Arnon. (As the name of a people, of the masc. gen. Jer. 48: 11, 13. as the name of a country, fem. Jer. 48: 4.)—ἀρσόν ὁ παρήλιον the plains of Moab, mentioned Deut. 34: 1, 8. Num. 22: 1. in which the Israelites encamped for a long time, were beyond the Arnon, over against Jericho, and are also called ἀρσόν Deut. 28: 69. [29: 1.] 32: 49. but did not pertain to the proper territory of Moab, which the Israelites are expressly said not to have entered, Judg. 11: 18. 2 Chr. 20: 10.—In Gen. 19: 30—38. the name is derived from ἀρσόν ex patre. The gentle noun is ἀρσόν, fem. ἄρσον or ἁρσόν, Ruth 4: 5. 2 Chr. 24: 26.

Moab the Aramean orthography for ἁρσόν over against. Neh. 12: 38. Comp. ἁρσόν.

κέρατον m. dec. II. b. i. q. κέρατον entrance. Ezek. 43: 11. and 2 Sam. 3: 25 Keri. In both passages, this form appears to have been adopted on account of its similarity with ἁρσόν, with which it is connected.


Niph. 1. to melt away or disappear, spoken of people, 1 Sam. 14: 16.


Po. ἁρσόν to let dissolve, to soften, to melt. Ps. 65: 11 ἁρσόν ἔκρηι thou softest it (the thirsty earth) with showers. Metaphorically Job 30: 22 ἁρσόν ἔκρηι thou melttest away my prosperity.


2. to melt or despond, (from fear.) Nah. 1: 5. Ps. 107: 26.

see ἁρσόν Po.

Moab, Moab, m. Prov. 7: 4. and Ruth 2: 1 Keri; verbal from ἁρσόν, familiarity, acquaintance; and as a concrete, a friend, an acquaintance.
Hiph. to destroy (a people). Ps. 118: 10, 11, 12.

Hithpal. הָלָם to be cut off, blunted, spoken of arrows. Ps. 58: 8 יָשָׁבָתָּהוּ בִּלְבָּקָרָהוּ they who are as it were blunted.

Deut. 1: 1. elsewhere וָאֵלְבַּגְוַה יִרְמָה a preposition.
1. before, coram. Ex. 18: 19 יָרוֹמָה before God.
2. over against, e.g. a city. Deut. 3: 29. 4: 46. 11: 30. Josh. 19: 46.—1 K. 7: 5 יָרוֹמָה אֲשֶׁר רֹתַּה window over against window.

It occurs equally often in combination, as (1.) יָרוֹמָה וָאֵלְבַּגְוַה over against, towards. Ex. 34: 3. Josh. 8: 33. 9: 1. (2.) יָרוֹמָה וָאֵלְבַּגְוַה before, in front. Ex. 26: 9 יָרוֹמָה וָאֵלְבַּגְוַה in front of the tent. 28: 25 יָרוֹמָה וָאֵלְבַּגְוַה to the front. 28: 37. 34: 3. (3.) יָרוֹמָה וָאֵלְבַּגְוַה (a.) יָרוֹמָהוּ coram, i. q. יָרוֹמָה 2 Sam. 5: 22. Mic. 2: 8 יָרוֹמָה וָאֵלְבַּגְוַה from over the utter garment. (b.) i. q. יָרוֹמָה over against. 1 K. 7: 38. Num. 22: 5.

Shechem 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.

V. to cut off. f. verbal from יָרָה, dec. XIII. a.

Ibr רָפָה f. verbal from רָרָה dec. X. circumcision. Ex. 4: 26.

Niph. m. dec. I. a stain, blemish. (In Syr. idem.)
fetters, (Jer. 33:16.)

the correction, (of a building, Prov. 8:29.) Hence, because they remain after the destruction of the building, ruins, Is. 58:12.

a covered walk, (2 K. 16:18 Keri.) In the Kethib וּבֵיתָהּ.

f. verbal from וּבֵיתָהּ, dec. II. b.

a station of the Israelites in the desert. (Ps. 107:14. 116:16.)

m. verbal from וּבֵיתָהּ, dec. II. b.

a station of the Israelites in the desert. (Ps. 107:14. 116:16.)

m. verbal from וּבֵיתָהּ, dec. II. b.

as 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 warning or instructive example, Ezek. 5:15. comp. the verb 23:48.


chastisement, punishment. Job 5:17:21 the chastisement of the Almighty. (Prov. 22:15) the rod of chastisement. 23:15 he takes the rod; 26:18 he loosens the chastisement, i. e. the violence, of kings.

m. verbal from וּבֵיתָהּ, dec. 1. an appointed or definite time. Gen. 17:21) about this time in the coming year. Jer. 8:7 the stork knows her times of passage. Gen. 1:14 they are signs and for times, i. e. signs of times. Hab. 2:3 the vision refers to a somewhat remote time. Dan. 8:19. 11:27, 35. Especially (1.) a year, in the indefinite language of prophecy. Dan. 12:7. comp. 7:25. (2.) a festival.—His festival of Jehovah, Lev. 23:2, 4, 37, 44. —a festival, Nos. 9:5. 12:10. Hence, a festival sacrifice, victim, 2 Chr. 30:22. (comp. יָד no. 2.)

a meeting, (comp. יָד no. 2.) Job 30:23. Is. 33:20. Num. 16:2:8 יָד יָד, those invited to the meeting; otherwise יָד יָד. —Is. 14:13 the mount of meeting (of the gods, the Mount of the gods, prob. with reference to some fabulous mountain in the remotest north. (So Caucasus is called the abode of the gods, Spanhem. ad Callim. Hymn. in Del. v. 70.)—and יָד the tent of meeting, the tabernacle of the congregation so called. According to Ex. 25:22. Num. 17:19. it was the tent where God met with Moses, hence a tabernacle of conference, place of an oracle; but perhaps also the tent for meetings of the people on festival occasions. Comp. no. 3. The Germ. Stiftshütte is a translation of the Greek στήθος μαοντφυον, or the Lat. tabernaculum testitoni, as if וּבֵיתָהּ were derived from וּבֵיתָהּ the tent of the law. Num. 9:15.

placed appointed of meeting. Josh. 8:40. —a place of meeting with God, i. e. the temple, Lam. 2:6. Ps. 74:4. So in the plur. Ps. 74:8. of the walls of the temple, or as a pluralis excellentiae; or, (if the psalm pertains to the time of the Maccabees,) of the Jewish synagogues.

a concerted sign, signal. Judg. 20:38.

verbal from וּבֵיתָהּ, dec. VII. a.

a slipping, liter. that which slips; (comp. verb destruction.) Job 12:5.
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the prophet performs an action, and asserts that it is ominous or emblematic of something future, Ezek. 12:6,11. 24:24,27.

מֹלֵךְ (kindred with בַּעֲלָה and בְּעָלָה) to oppress. Part. בֵּית an oppressor, Is. 16:4. Deriv. בֵּית.

דָּרוּשׁ see דָּרוּשׁ chaff.

דָּרֵיה m. verbal from אָדַר, 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.—בַּעֲלָה a place where water rises, a spring, Is. 41:18. בַּעֲלָה the place where the sun rises, the east, Ps. 75:7. 65:9. בַּעֲלָה יְהוָה יְהוָה יְהוָה "thou makest the going forth of the morning and of the evening to rejoice. (The word בַּעֲלָה 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.—בַּעֲלָה that which comes out of the lips, Num. 30:13. Deut. 23:24.


תִּנְשָׁע fem. of בַּעֲלָה, dec. X.

1. origin, descent. Mic. 5:1.

2. plur. נָשָׁע a priyv, sink, loca in quae efferter sterces; see נָשָׁע, idem. 2 K. 10:27 Keri.

מָצוֹק m. verbal from אָדַר, the pouring out or casting of metals. 1 K. 7:37.

2. something cast or solid. Job 37:10.

מָצוֹק m. verbal from אָדַר of אָדַר, straitness, oppression. Job 36:16.

דָּרֵיה f. verbal from אָדַר, dec. X. a tunnel, funnel, infundibulum. Zech. 4:2.

דָּרֵיה found only in Hiph. אָדַר to imitate, to mock, deride. Ps. 73:8. (Aram. Pa. אָדַר, idem.)

דָּרוּשׁ m. verbal from אָדַר, dec. VII. b.


2. materials for burning, brush, dry wood. Ps. 102:4.

דָּרוּשׁ f. verbal from אָדַר, the place
on the altar where the victim was burnt, perhaps the pile of wood. Lev. 6:2.

בְּשֵׁל רַג מ. verbal from רג, dec. VII. b.

1. a snare, a springe; e. g. for animals, birds, Job 40:24. Am. 3:5 (ג appears here to denote snares lying on the ground.) מִּשְׁרְבָּ֣י snares of death, Ps. 18:16.


רָוַי in Kal not used.


2. used absolutely, to undergo change, to suffer alteration. Ps. 15:4: he swears יָרַב and changes not, i.e. breaks not his oath. 46:3 יָרַב us we will not fear, though the earth change: (comp. 102:27.) — In Jer. 2:11, we find יָרַב for יָרַב יָרַב.

Niph. יָרַב (as if from יָרַב), to be altered. Jer. 48:11.

Deriv. יָרַבְשׁ.

לְרֵ֑ב m. verbal from לָרֵ֑ב, dec. II. b.


2. the object of fear or reverence. Is. 8:12, 13. Ps. 76:12.


לְרֵ֑ב m. Is. 41:15. Plur. יָרֵ֑ב 2 Sam. 24:22. and יָרֵ֑ב (after the Chaldaic form) 1 Chr. 21:23. prim. dec. VIII. f.

סְדָרֵ֑ב a threshing sledge or dray, træcha, 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.

טְרַלוֹ. (Arab. הָטִ֖ל) by a commutation of ו and י.

רְכֻ֔ב m. verbal from רכ, dec. II. b.

1. a descent, declivity. Josh. 7:5. 10:11.

2. I K. 7:29 הָטִ֖ל work hanging down, festoons.

I. רֶכֶ֑ב m. verbal from רכ, no. I.

1. an archer. See רכ, no. I. Hiph. no. 1.

2. the early rain. See רכ, no. I. Hiph. no. 2.

II. רֵכֲ֔ב m. verbal from רכ, no. II.

2. a teacher. Is. 9:14. Hence I.q. רכ, wise, spoken of God, Job 36:22. Others adopt the rendering of the Sept. דְּרוֹמֵם, comp. the Aram. דֵּרוֹמֵם a lord; but would not this be written in Hebrew רכ? Others make it I.q. רכ, no. 2. the object of fear, the dreadful one. (Comp. Ps. 9:21.)

As a proper name רכ, Gen. 12:6. and רכ Deut. 11:30. the turpentine-trees of Moreh, in the neighbourhood of Shechem; and רכ the hill of Moreh, in the valley of Jezreel, Judg. 7:1.

I. רֶכֲ֔ב m. a razor. Judg. 13:5. 16:7. 1 Sam. 1:11. (Root prop. רכ Arab. ubera stringit, plagis perstringit, whence novacula stringens. According to others, i.q. רכ, timor, the razor being so called from the danger in using it.)

II. רֶכֲ֔ב Ps. 9:21 Kethib, i.q. רכ fear, terror, which is the reading of the Keri.

רָוַ֑ב see יָרַב.

רָוַ֑ב see יָרַב.

לְרֵ֑ב m. const. יָרַב, verbal from יָרַב.

לְרֵ֑ב see יָרַב (with Kamets impure,) a possession.

Obad. 17. Is. 14:23. Job 17:11 יָרֵ֑ב the possessions, i.e. the fondest hopes, of my heart.
Mic. 1:14. a place in the neighbourhood of Eleutheropolis, the birth-place of the prophet Micah. The gentle noun is יִשְׁרוּל, Mic. 1:1. Jer. 26:18.

2. causat. to put away, to remove. Zech. 3:9.

2. causat. as in Kal no. 2. to remove, withdraw. Mic. 2:3, 4.

II. שִּׁלֹם i. q. יִשְׁלַם to feel, touch. Gen. 27:21.

שִּׁלָּה m. verbal from יִשְׁלַם, dec. II. b.
1. a seat, stool, 1 Sam. 20:18, 25.
2. a company or circle of persons sitting together, consensus. Ps. 1:1. 107:32.
3. a habitation. Gen. 27:39.—יִשְׁלֶלָה 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 יִשְׁלָל־ם all that dwell in the house of Ziba.

שָׁלַם fem. plur. dec. VII. a.

bands, fetters. Job 38:31. (Arab. شَلَأ "el oh to hold, to hold fast.)

שְׁלַעֲמָה plur. fem. verbal from יִשְׁלַם, deliverance, salvation. Ps. 68:21.

שִּׁלֹם, pret. יִשְׁלֹם, יִשְׁלָם.

1. to die. 1 Sam. 25:37 יִשְׁלַם יִשְׁלָם then died his heart within him. Comp. יִשְׁלַם. Gen. 45:27. Judg. 15:19. Part. יִשְׁלָם 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. יִשְׁלַם Ps. 78:47. and Bocchart Hieroz. P. 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 יִשְׁלָם.

Pil. יִשְׁלָם and Hiph. יִשְׁלָם to kill, slay. (More frequently in Hiph.) 1 Sam. 14:13. 2 Sam. 1:16. Judg. 16:30. Part. יִשְׁלִומִים the destroyers, prob. the angels of death, Job 33:22.

Hoph. יִשְׁלָם to be killed. Deut. 21:22. 1 Sam. 19:11.

Deriv. out of course יִשְׁלָם, יִשְׁלָם.

שַׁלָּמָה m. with n paragogic יִשְׁלָם Ps. 116:15. const. יִשְׁלָם, plur. יִשְׁלַמְתָּנוּ Ezek. 28:10. verbal from יִשְׁלָם, dec. VI. e.

1. death.—יִשְׁלָם יִשְׁלָם deadly weapons, Ps. 7:14. יִשְׁלָם יִשְׁלָם to sleep the sleep of death, Ps. 13:4. יִשְׁלָם יִשְׁלָם 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. יִשְׁלָם יִשְׁלָם the gates of hades, Ps. 9:14. יִשְׁלָם יִשְׁלָם the chambers of hades. Prov. 7:27.


שַׁלָּם m. verbal from יִשָּׂלָם, dec. II. b.

1. pre-eminence. Ecc. 3:19.

שָׂלָם fem. plur. יִשָּׂלָם, verbal from יִשָּׂלָם, dec. VII. d. an altar.

—לְשַׁלָּם upon the altar, Lev. 1:9, 13, 15. 2 Chr. 29:22.—לְשַׁלָּם the altar of burnt-offering, Ex. 30:28. also called יִשְׁלָם יִשָּׂלָם the brazen altar, in front of the temple or tabernacle, in the open air, Ex. 39:39.—לְשַׁלָּם יִשָּׂלָם the altar of incense, also called the golden
altar, in the sanctuary, Ex. 30:27. 1 K. 7:48.

חָרוֹן m. mixed wine, spiced wine. Cant. 7:3. (Root הָרָה, in Arab. and Aram. to mix.) Comp. הָרָהָה.

רַחֲמֵים adj. dec. IX. b. found only Deut. 32:24 רַחֲמֵק יִרְאוּ exhausted or consumed by hunger. Comp. the kindred roots רָהֵמָה, רָחָם, Arab. רָהַמְךָ to such.

רַחֲמֵים m. plur. רַחֲמֵים, dec. VI. a. q. רָחָם a corner. Once Ps. 144:13.

רִוְתִי f. dec. X. a door-post. Ex. 12:7. 21:6. Deut. 6:9. Root perhaps רָוָה to move, because the door-post is that on which the door turns or is moved.

רֵזֵב m. verbal from לִזְבָּה, food. Gen. 45:23.

רֵזֵב Chald. idem. Dan. 4:9. [4:12.]


II. רַוְתִי m. a snare, insinua. Obad. 7. So Sept. Vulg. Chald. Syr. Root לִזְבָּה no. II. see in Arab. לִזְבָּה to lie, to deceive. According to others, liter. a net, from לִזְבָּה in Aram. to stretch out.


רָעָתִים fem. plur. 2 K. 23:5. the constellations of the zodiac. (In Chald. and Rabbin. idem, also a lucky star. In Arab. מִזְנֵים a house, dwelling. The Arabians call the zodiac the circle of palaces, i.e. the twelve palaces in which the sun dwells.) See מִזְנֵים.

רָבִּי m. a flesh-hook, a flesh-fork. 1 Sam. 2:13, 14. The etymology is uncertain.

רְבֵֽוּעָה f. found only in the plur. רְבֵֽוּעָה dec. XI. b. idem. Ex. 27:3. 38:3.

רְבֵֽוּעָה f. verbal from רֵוָה, dec. X.


רְוֹדוֹ מ. verbal from לִדוֹ no. II. dec. I. a song. Only in the superscriptions of the Psalms, e.g. Ps. iii. iv. v. vi. viii. ix. etc.


רְעוֹב adv. a little, in small quantity or number. Is. 10:25. 29:17. 24:6. (Root לִזְבָּה Chald. to be small or few; comp. in Heb. לִדוֹ.)

רְעָתִים plur. Job 37:9. in opposition to לִזְבָּה the south, hence prob. the north, or some northern star. Vulg. Arcturus, Sept. אַרְקְטִיוֹרְס (perhaps אַרְקְטָן, אַרְקְטִיוֹס) Chald. fenestra τον Mesarim. According to Kimchi: (venti) dispersentes, i.e. north winds. According to others, i.q. רְעוֹב 38:32.

רָֽעָבִים plur. fem. Job 38:32. prob. i.q. רְעוֹב (see the letter 5) the constellations of the zodiac. Sept. παλαιόται. Chald. לִדוֹ. Vulg. lucifer. Others: northern crown; (comp. רְעָב.)

רְעָב m. verbal from לִדוֹ, a winnowing fan or shovel. Is. 30:24. Jer. 15:7.

רְעָב m. verbal from לִדוֹ, dec. II. b. the sun-rising, the east. Ps. 103:12. Towards the east is expressed by רְעָב Neh. 12:37. by לִדוֹת, Deut. 4:47. by לִדוֹת, Ex. 27:13. and by לִדוֹת, Deut. 4:41.—רְעָב on the east of Jericho, Josh. 4:19.
m. verbal from רע, a sown field, standing corn. Is. 19:7.

m. plur. וּנְבָיִן and וְנְבָיִן, verbal from רע, dec. II. b. liter. a vessel used for sprinkling; hence a large dish, Num. 7:13, 19ff. a basin, Ex. 38:3. Num. 4:14. a drinking vessel, Am. 6:6.

וֹנְבָיִן m. adj. (Root וֹנְבָיִן 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 רע. Is. 5:17.

וֹנְבָיִן m. verbal from the same root, marrow. Job 21:24. (Arab. and Aram. idem.)

וֹנְבֶּתְהוּ t. q. Aram. וֹנְבֶּתְהוּ to smite together, to clap. Ps. 98:8 רְבָיִן שְׁמֹאֲלָהוּ let the streams clap their hands, i.e. rejoice. Is. 55:12.

Pl. idem, with ו. Ezek. 25:6.

וֹנְבֶּתֹהוּ Chald. to smite. Dan. 2:34, 35. Part. וֹנְבֶּתֹהַ פַּלְפַל וֹנְבֶּתֹהוּ Dan. 5:19, better וֹנְבֶּתֹהוּ part. Aph. of וֹנְבֶּתֹהוּ to keep alive.

Ps. וֹנְבֶּתֹהוּ 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.

וֹנְבָּהַמָּה m. verbal from וֹנְבָּהָמָה, a hiding-place, a lurking-place. Is. 32:5.

וֹנְבָּהַמָּה masc. plur. verbal from וֹנְבָּהַמָּה dec. I. idem. 1 Sam. 23:23.

וֹנְבֶּתִי f. verbal from וֹנְבֶּתִי 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.

וֹנְבֶּתִי fem. plur. verbal from וֹנְבֶּתִי.

1. beams, so called from their binding the parts of the house together. 2 Chr. 34:11.

2. iron hooks. 1 Chr. 22:3.

וֹנְבֶּתִי f. (a contraction of וֹנְבֶּתִי, as וֹנְבֶּתִי of וֹנְבֶּתִי) a frying or baking pan. Lev. 2:5. Ezek. 4:3. See וֹנְבֶּתִי.

הָנָגִית f. verbal from וֹנְבֶּתִי, a girdle. Is. 3:24.

1. הָנָגִית 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. וֹנְבִּי Neh. 13:14. Jer. 18:23.—Prov. 31:3 יְָוְָנְבִּי יְָנְבִּי יְָוְָנְבִּי יְָונְבִּי 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 וֹנְבִּי were the fem. plur. of an adj. וֹנְבִּי. Others derive the same signification from a change in the vowel-points, וֹנְבִּי וֹנְבִּי. (a geographical line,) to reach to, pertinere ad; construed with ו. Deut. 34:11. Deriv. וֹנְבִּי.

הָנָגִית i. q. וֹנְבִּי to strike, (as a geographical line,) to reach to, pertinere ad; construed with ו. Deut. 34:11. Deriv. וֹנְבִּי.

הָנָגִית f. verbal from וֹנְבִּי, a compass, an instrument for drawing circles. Is. 44:13.

ףָנָהָמָה m. dec. III. a. the sea-coast. Once Ps. 107:30. (In Chald. idem, also a country. Arab. חָנָה border, side, country. The ancient versions render it, haven.)

ףָנָהָמָה m. verbal from וֹנְבִּי, dec. III. a. a circular dance, a dance. Ps. 30:12, 149:3. 150:4. See the verb, Kal no. 3. and Pilel no. 1.

**תַּרְאָה** f. verbal from יָרָה, a window. 1 K. 7:4, 5.

**תַּרְאָה** m. verbal from יָרָה no. II. dec. VI. a sight, vision. Ezek. 26:9 יָרָה יִרְאָה Chald. percussio tormentorum suorum, which rendering makes יָרָה or יָרָה the name for an engine used in sieges. Others make the whole phrase, (percussio rei oppositae,) to denote a battering-ram.

**תַּרְאָה** f. verbal from יָרָה, dec. X.

1. the preservation of life. Gen. 45:5.

3. prob. a sign, mark, indication. Lev. 13:10 יִרְאָה יִרְאָה an indication of raw flesh. Verse 24 יִרְאָה יִרְאָה and there shall be a mark of burning.

**תַּרְאָה** m. dec. I. (prob. kindred with יָרָה to sell, and יָרָה to buy.

2. without price, i. q. יָרָה Ye. 13:55:1.

**תַּרְאָה** m. verbal from יָרָה no. I. dec. IX. a sickness, disease. Prov. 18:14. 2 Chron. 21:15.

**תַּרְאָה** f. verbal from יָרָה no. I. idem. Ex. 15:26.

**תַּרְאָה** f. see יָרָה.

**תַּרְאָה** m. a gentile noun, a Meholathite, an inhabitant of Abel-meholah, q. v. 1 Sam. 18:19. 2 Sam. 21:8.

**תַּרְאָה** f. verbal from יָרָה, dec. X. a hole, cave. Is. 2:19.

masc. plur. verbal from יָרָה, sicknesses. 2 Chr. 24:25.

m. dec. II. b. a knife, a knife for slaying victims. Ezra 1:9. Syr. סֵכָּה, Rabbin. יָרָה idem.)

**תַּרְאָה** plur. fem. dec. II. b. Judg. 16:13, 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 יָרָה.)


**תַּרְאָה** f. with suff. יָרְאָה, plur. יָרְאָה verbal from יָרָה, dec. XIII. f.

1. smoothness, hence a slipping away, an escaping. So in the proper name יָרְאָה Sela-hammahlekoth, 1 Sam. 23:28.

2. a division, class; spoken particularly of the division of the Levites and priests into 24 courses, (יִרְמָיו, יִלְּבָהוּ,) 1 Chr. 27:1 f. 2 Chr. 8:14. 31:2. 35:4.

**תַּרְאָה** Ps. 53:1. 88:1. prob. i. q. Ethiop. mahlehet, מַלֵּהַת. Others: a pipe, i. q. יָרְאָה.

**תַּרְאָה** plur. fem. found only Ps. 55:22 יָרְאָה יָרְאָה, according to this punctuation; smooth are the milky words of his mouth; as if המֶלַח were a denom. from יָרְאָה. But it would better suit the parallelism, to read with Kimchi and others יָרְאָה יָרְאָה his mouth is smoother than cream or butter.

**תַּרְאָה** m. plur. יָרְאָה, verbal from יָרָה, dec. VIII. a.

1. desire, object of desire. יָרָה יָרְאָה what thine eyes desire. 1 K. 20:6.
2. pleasantness, agreeableness, loveliness. Cant. 5:16. Hos. 9:16 יָרְאָה יָרְאָה the beloved of their womb, i. e. their most beloved offspring.

Job 1: what see Ps. / of generally, Judah. 4:16. 32:8. or Gen. from nines with whence it would be exactly synonymous with דבש in verse 25.

ורט f. verbal from יתנ, any thing leavened. Ex. 12:19, 20.

יחל m. (fem. Gen. 32: 9) verbal from יתנ, dec. IX. a.


Dual קַרְכֵּן Cant. 7: 1. [6: 13.]

Plur. יָרִית Num. 13: 19. and יָרִית the courts in which the priests of Jehovah lodged, 2 Chr. 31: 2.

לֹאֹן (the camp of Dan) a place near Kirjath-jeaarim in the tribe of Judah. Judg. 18: 12.

ירש (two hosts of angels; see Gen. 32: 2.) proper name of a city beyond Jordan, in the tribe of Gad, near the tribe of Manasshe, assigned to the Levites. Josh. 13: 26, 30, 21: 36, 2 Sam. 2: 18, 12, 29. 17: 24, 27. 1 K. 2: 8, 4. 14.

ירש m. verbal from יתנ, strangling, also death generally, parallel with יתנ. Job 7: 15.


םְמָלֶךּ m. verbal from יתנ, a basket or muzzle for the mouth. Ps. 39: 2.


נֶשֶׁט 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 36: 12 by his wisdom he smiteth the haughtiness (of the sea).

שָׁמֲט m. the place smitten, stroke. Is. 30: 26.


נֶשֶׁט f. verbal from יתנ, dec. IX. a. the half. Num. 31: 36, 43.

נֶשֶׁט f. verbal from יתנ, dec. I.

1. the half; Ex. 30: 13.

2. the middle. Neh. 8: 3.


נֶשֶׁט m. verbal from יתנ, dec. II. b. what is searched into, the inmost part, i. q. יתנ, no. 2. Ps. 95: 4.

נֶשֶׁט subst. and adv.

1. to-morrow, on the morrow.—יתנ idem, Num. 11: 18.—יתנ יתנ to-morrow about this time, 1 K. 19: 2. or more fully, יתנ יתנ about this time to-morrow (or) the day after to-morrow, 1 Sam. 20: 12.


נֶשֶׁט f. a sink, privy. 2 K. 10: 27 Kethib. See יתנ.

נֶשֶׁט and יתנ f. 1 Sam. 13: 20. the names of two different cutting instruments, one of which is prob. a ploughshare, (from יתנ no. 3.) but the other, some cutting tool, (from יתנ no. 1.)
The plur. יָמִים verse 21. appears to embrace both the above mentioned instruments, at least it stands in the place of both.

ירָדֵהוֹ f. const. יָמִים, the morrow, the following day; comp. יָמִים. Joined with יָמִים Num. 11:32. but elsewhere without it.—ירָדֵהוֹ on the morrow, Jon. 4:7. יָמִים idem, Gen. 19:34. Ex. 9:6.—With a genitive following, like the French lendemain, Lev. 23:11. 15:16 יָמִים on the day after the sabbath. Num. 33:3. 1 Sam. 20:27. יָמִים 1 Sam. 30:17. perhaps with an adversarial termination, like יָמִים.

ירָדֵהוֹ m. verbal from יָמִים, a place stripped or made bare, a streak. Gen. 30:37.

ירָדֵהוֹ and יָמִים f. plur. יָמִים, const. יָמִים, verbal from יָמִים. 1. view, design. 2 Sam. 14:14. 2. project, plan, device. Job 5:12. Prov. 12:5. Particularly an evil device, with and without the addition of יָמִים, Est. 8:3. 5. 9:25. Ezek. 38:10. 3. cunning or mechanical work. Ex. 31:4. 35:33, 35.

ירָדֵהוֹ m. verbal from יָמִים, dec. VIII. a. darkness. Is. 29:15. Ps. 88:19 יָמִים mine acquaintance are (in) darkness, i.e. invisible to me. Plur. יָמִים dark places, Ps. 88:7. 74:20 יָמִים the lurking-places of the country. Particularly haides, Ps. 143:3.


ירָדֵהוֹ f. verbal from יָמִים, a breaking through or in, as of a thief. Ex. 22:1. Jer. 2:34.

ירָדֵהוֹ 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 י. Dan. 4:21, 25. [4:24, 28.] Note this verb is etymologically connected with the Heb. יָמִים, but differs from it in signification.

ירָדֵהוֹ m. a besom, broom; see יָמִים.

ירָדֵהוֹ m. from יָמִים, a slaughter, overthrow. Is. 14:21.

ירָדֵהוֹ m. (fem. Mic. 6:9.) Plur. יָדָהוֹ, once יש יָדָהוֹ Hab. 3:15. verbal from יָמִים to stretch out, in Niph. to extend itself; comp. יָמִים from יָמִים; dec. IX. a. 1. a bough, branch. Ezek. 19:11 ff. 2. a staff, stick, rod. Ex. 4:2.—ירָדֵהוֹ to break the staff of bread, i.e. to cause a famine, since bread is said by the Hebrews to support the heart, (comp. יָמִים) Lev. 26:26. Ps. 105:16. Ezek. 4:16. 5:16. 14:12.—Particularly a rod of correction, Is. 9:3 יָדָהוֹ the rod for his back. 10:5, 24. Nah. 1:13. Ezek. 7:10. Hence punishment, Mic. 6:9.

3. a tribe of the Israelites, (comp. יָדָהוֹ;) e.g. יָדָהוֹ the tribe of Levi, Num. 1:49. also יָדָהוֹ יָדָהוֹ the tribe of the children of Manasseh, Josh. 13:29.—ירָדֵהוֹ the heads of the tribes, 1 K. 8:1.

4. perhaps an arrow, javelin, (like Lat. hasta.) Hab. 3:9, 14.

5. an inclining or sinking downwards, a low or deep place. Hence, with He local, יָדָהוֹ an adv. down, downwards, beneath, Deut. 28:43. Prov. 15:24. With prepositions, (1.) יָדָהוֹ (a.) downwards. Ecc. 3:21. (b.) beneath, below. 2 K. 19:30. (c.) under, below. 1 Chr.
As generally, the Est. X.XIMI, 3:7. Particularly Ezek. 23:23.

meats. 4.

6. and Xlli'm. 27

Ex. 23:23. iron.

bier. 2 Sam. 3:31.

plur. mi-, verbal from the Hophal of יָשָׁן, 1. a stretching out. Is. 8:8. 2. a bending or perversion of justice. Ezek. 9:9.

m. verbal from יָשָׁן, something spun, Ex. 35:25.

m. a forged or wrought bar of iron. Once Job 40:18. Root יָשָׁן Arab. to work, to forge, particularly iron.

מַשְׁתִּין, plur. מַשְׂתִּין, verbal from יָשָׁן, dec. I.a and c.

1. a place where any thing is buried. Particularly a subterranean granary, Jer. 41:8.


מַשְׁתִּין m. verbal from יָשָׁן, dec. I. and II. a planting. Ezek. 17:7. 34:29.


מַשְׂתִּין f. verbal from יָשָׁן, dec. XIII. m. Ruth 3:15. Plur. מַשְׂתִּין Is. 3:22. a wide garment for women.


מַשְׁתִּין f. verbal from יָשָׁן.

1. a prison. Neh. 3:25. 12:39. 2. aim, mark, object, scopus, (from יָשָׁן Arab. to see, like סָקָס from סּוּרָס.) 1 Sam. 20:20. Job 16:12. Also with the Aramean orthography יָשָׁן, Lam. 3:12.

נָה an interrogative pronoun.

1. who?—As a genitive, יָשָׁן whose daughter? Gen. 24:23.—Judg. 21:8 יָשָׁן יָשָׁן יָשָׁן יָשָׁן יָשָׁן יָשָׁן what one among the tribes of Israel? comp. 2 Sam. 3:23. Rarely in reference to things, like יָשָׁן, Gen. 33:8. Judg. 9:28 יָשָׁן יָשָׁן יָשָׁן יָשָׁן יָשָׁן יָשָׁן and what is Shechem that we should serve him? 13:17.—Also without an interrogation, e.g. Gen. 43:22. hence whoever, Judg. 7:3 יָשָׁן יָשָׁן יָשָׁן יָשָׁן יָשָׁן יָשָׁן whoever is fearful and afraid. Is. 54:15. With יָשָׁן following, Ex. 32:33. 2 Sam. 20:11.


הַמָּשָׁתִין proper name of a city in the tribe of Reuben, situated in a plain of the same name, Num. 21:30. Josh. 13:9, 16. 1 Chr. 19:7. According to Is. 15:2, it belonged afterwards to Moab. Otherwise written מַשָּה, 1 Mac. 9:36. and מַשָּה, מַשָּה, Josephi Antiq. xiii. 1. 17. 23. xiv. 2.

מַשָּה m. verbal from יָשָׁן, dec. II. b: the best of any thing. 1 Sam. 15:9, 15 מַשָּה נֵבָא הָעָדִים the best sheep. Ex. 22:5 מַשָּה מַשָּה יִשְׂמַע יִשְׂמַע the best of his own field, and the best of his own vineyard. Gen. 47:6 מַשָּה מַשָּה יִשְׂמַע the best part of the land. Verse 11.

מַשָּה (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.

מִכָּה Micah, proper name of a
prophet. It is a contraction of וַיִּהְיֶה (who is as Jehovah.) Mic.1:1.

1. masc. 2 Sam. 17:20 יָּרָּק a small brook. Root יָּרַךְ, 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.

יָּרַךְ masc. plur. prim. irreg. const. יָּרַךְ, also יָּרָּק, with suff. יָּרָּק.

1. water or waters. (The singular in Arabic is אֶֽרֶץ water.—הָֽרִֽיּוֹן 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 יָּרַךְ to the water.—Water in which one sinks or is overwhelmed is used to represent adversity, Ps. 18:17.

2. i. q. יֵרָץ seed. Is. 48:1. (Arab. יֵרָץ semen.) Better waters or fountain; see Gesenius on Is. 48:1.

ירַץ m. dec. i. sort, kind, species. Gen.1:11 יֵרַץ fruit after its kind. Verses 12, 24. Lev. 11:15.

ירַץ a nurse, see the Hiph. of יֵרַץ.

יֵרַץ 2 K. 16:18 Kethib, i. q. יֵרַץ, q. v.


ירַץ Josh. 13:18. A Levitical city in the tribe of Reuben beyond Jordan, subsequently belonging to the Moabites. In the Kethib of Jer. 48:21, it is written יֵרַץ.

ירַץ m. dec. i. a pressing, wringing, churning. Prov. 30:33. See יֵרַץ.

ירַץ m. verbal from יֵרַץ.


2. right, righteousness. Ps. 45:7. As an adv. righteousness. Ps. 67:5.

ירַץ plur. masc. verbal from יֵרַץ. dec. i.


2. uprightness, sincerity; and as an adv. sincerely, Cant. 1:4.

3. righteousness, as of a judge. Ps. 99:4. יֵרַץ Ps. 9:9. and יֵרַץ Ps. 58:2. with righteousness, righteousness. Right, justice, generally, Prov. 1:3. 8:
6. Ps. 17:2.


ירַץ m. found only in the plur.

i. q. יֵרַץ no. II. dec. II. b.


ירַץ יֵרַץ and יֵרַץ m. plur. יֵרַץ and יֵרַץ, verbal from יֵרַץ. dec. i.


2. metaphorically, sorrow, grief. Ex. 3:7. Lam. 1:12, 18.

ירַץ abundance, see יֵרַץ.

ירַץ m. dec. II. b. a grate, a lattice-work. Ex. 27:4. 38:4. 5, 30. See יֵרַץ.

ירַץ m. 2 K. 8:15. something woven, a mattress, here perhaps הָּרַץ הָּרַץ, a fly net. See יֵרַץ.

ירַץ f. plur. יֵרַץ and יֵרַץ, verbal from יֵרַץ. dec. X.

1. a smiting. Deut. 25:3. 2 Chr. 2:9 יֵרַץ רַדְעָה usually rendered as if i. q. יֵרַץ רַדְעָה wheat beaten or threshed out, perhaps a corruption of יֵרַץ, 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 overthrow, slaughter; in battle, Josh. 10:10, 20. Judg. 11:33. 15:8. or more immediately from God, 1 Sam. 6:19.

found only 2 Chr. 4:21 נַחַלְתָּם perfectiones aurii, i.e. perfect or pure gold. Comp. נָחַלְתָּם adv. entirely.

perfect m. verbal from וָהַלְתָּם, dec. II. b. perfection. Ps. 50:2.

lit. ornaments, hence costly garments. Ezek. 27:24. comp. particularly הָלַתָּם.

food. Once 1 K. 5:25, [5: 11.] a contraction of נָחַלְתָּם, or else of the Syriac form נָחַלְתָּם, from the root נָחַלְתָּם.

treasures. Once Dan. 11:43. Root פָּרָה, in Syr. and Chald. to conceal, to be concealed.

Ezra 2:27. נָחַלְתָּם 1 Sam. 13: 2, 5: נָחַלְתָּם Neh. 11:31. (as an appellative, concealed, a treasure, see פָּרָה) 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 מקְדַסְתָּם, in Josephus מקְדַסְתּ. Antiq. vi. 6. xiii. 2.

m. Is. 51:20. and נָחַלְתָּם Ps. 141:10. a net, snare. It is i. q. נָחַלְתָּם, נָחַלְתָּם (q. v.) by a commutation of נ and ה.

f. Hab. 1:15, 16. and נָחַלְתָּם Is. 19:8. a net, drag.

see נָחַלְתָּם.

found only in the dual or plur. const. נָחַלְתָּם breeches (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.

m. (perhaps from וָהַלְתָּם, like נָחַלְתָּם from וָהַלְתָּם, dec. VI. h. a tribute. Num. 31:28, 37—41. (Aram. and Arab.)

census, vegetal.) Hence

f. denom. from נָחַלְתָּם, dec. X.

1. number. Ex. 12:4.
2. amount, price. Lev. 27:23.

m. verbal from וָהַלְתָּם, dec. IX.

prob. a sword, weapon. Hence ἄρμοι instruments of cruelty (are) their swords. Jerome: arma eorum. The root in that case is supposed to be ἄρμος. i. q. Arabic. jabi conj. II. prostravit; comp. מִזְבָּח to dig, to bore through. Others make it synonymous with רָכַךְ (in Ezek.) a dwelling. Hence weapons of violence (are in) their dwellings. Others explain it plans, purposes, from the Ethiop. ἀρμος consolation ecepit; or craft, deceit, from the Arabic verb which signifies to deceive.

ii. m. verbal from חומש, dec. I. 1. a stumbling block or stone. Lev. 19:14. Is. 8:14 חומש is a stone of stumbling. 57:14. Metaphorically Ezek. 3:20 וַיִּשַׁל לְהוֹדִין רָכַךְ וְאֵלֶּה וְאֵלֶּהוֹן 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. 18:30. 44:12. Ps. 119:165. (2.) a seduction or cause of sin. (Comp. the verb, Mal. 2:8.) Ezek. 7:19. 14:3 וַיִּשְׁלַל לְהוֹדִין their seduction to sin, i. e. their idols. (3.) offence of heart, scruple of conscience. 1 Sam. 25:31.

iii. m. verbal from חומש, dec. X. 1. ruin (of a state). Is. 3:6. 2. a cause of stumbling, a seduction to sin. In the plur. spoken of idols, Zeph. 1:3.

םֵית f. verbal from יָשָׁה, dec. I. 1. a writing. Ex. 32:16. Deut. 10:4. 2. a letter. 2 Chr. 21:12. 3. a song. Is. 38:9, where it occurs as a title. Comp. יָשָׁה.

םִית f. verbal from יָשָׁה, dec. X. a breaking in pieces. Is. 30:14.

םִית m. in the superscriptions of Psalms xvi. lvii. lviii. lx. ix. most prob. i. q. יָשָׁה Is. 38:9. (by a commutation of י ו see p. 63,) a writing, by way of eminence a song. Others derive it from יָשָׁה gold, hence a golden piece, carmen aureum, a commendatory title; but יָשָׁה is barely a
poetical name for gold, and there appears no special reason in these psalms for this designation.

1. **a mortar.** Prov. 27:22.


3. Zeph. 1:11, probably the name of a place in or near Jerusalem.

The earth is full of wickedness. Judg. 16:27 ἐστιν τὸ γῆς κακόν and the house was full of men and women. Job 32:18 τὴν γῆς κακόν γὰρ for I am full of words. 2 K. 6:17. Ps. 10:7. 26:10. 33:5. 48:11. 65:10. 104:24. Is. 11:9. 14:21. 27:6. Jer. 23:10. 46:12. 51:5. Ezek. 9:9. with ἐπὶ, Hab. 2:14. with ἐπὶ perhaps Is. 2:5. Used also (1.) of time, to be fulfilled or completed. Gen. 25:24 ἐπὶ τὸν ἄνθρωπον and her time was fulfilled that she should be delivered. 29:21 ἐπὶ τὸν ἄνθρωπον for my time is completed. 50:3 ἐπὶ ἄνθρωπος ἐπὶ ἄνθρωπος for so long 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 ἐπὶ ἄνθρωπος my desire respecting them shall be satisfied, liter. my soul shall be full of them. The suffix ἐπὶ 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.) Constrained with an accus. of the place filled, Gen. 1:22 ἐπὶ τὸν αἰώνα ἐπὶ τὸν ἀνώτατον fill the waters in the seas. Verse 28. 9:1. Ex. 40:34 ἐπὶ τὸν αἰώνα ἐπὶ τὸν ἀνώτατον 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, ἐπὶ τὸν αἰώνα ἐπὶ τὸν ἀνώτατον whom his heart has filled, i.e. who has dared, to do thus. Comp. Ecc. 8:11.

(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 ἐπὶ τὸν αἰώνα ἐπὶ τὸν ἀνώτατον for they fill the land with wickedness. 30:11 ἐπὶ τὸν αἰώνα ἐπὶ τὸν ἀνώτατον and they fill the land with the slain. 28:16. Jer. 16:18 τὴν γῆς κακόν and they fill mine inheritance with their abominations. Rarely with ἐπὶ before the thing filling, Ex. 16:32 ἐπὶ τὸν αἰώνα fill an omer with it. Comp. Lev. 9:17.

Note. In Ezek. 28:16, ἐπὶ stands for ἐπὶ. In Job 32:18, ἐπὶ for ἐπὶ. The infin. is ἐπὶ and ἐπὶ.

Niph. 1. **to be filled, to be full:** construed with an accus. of the thing, as in Kal. Gen. 6:11 ἐπὶ τὸν αἰώνα and the earth was full of wickedness. Ex. 1:7 ἐπὶ τὸν αἰώνα and the land was full of them. 1 K. 7:14 τὴν γῆς κακόν and he was filled with skill and understanding. 2 K. 3:17. Constrained with ἐπὶ, 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 ἐπὶ τὸν αἰώνα before his time he (scil. ἐπὶ his soul) perishes; i. q. ἐπὶ 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. ἐπὶ, rarely ἐπὶ (Jer. 51:34.) ininf. ἐπὶ and ἐπὶ, fut. ἐπὶ, once ἐπὶ (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. 35:35 ἐπὶ τὸν αἰώνα he filled them with a wise heart. Job 3:15 ἐπὶ τὸν αἰώνα ἐπὶ τὸν ἀνώτατον 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 ἐπὶ of the thing filling, Ps. 127:5 happy is the man ἐπὶ τὸν αἰώνα ἐπὶ τὸν ἀνώτατον who fills his quiver with them. Jer. 51:34. Lev. 9:17. The following metaphorical sig-
nifications and phrases are worthy of notice:

2. to fulfill, complete, or pass a certain time. Gen. 29:27 וְיָבֵא מַעָּלָה, fulfill her week. Verse 28. Job 39:2 וַיַּלְכוּ מָצִים יִשְׂרָאֵל, and they bring forth the month, and they fulfill, i.e. go with young. Also causat. to cause to pass or be completed, Dan. 9:2 וַיַּלְכוּ מָצִים יִשְׂרָאֵל, to make seventy years to pass over the desolations of Jerusalem. Comp. 2 Chr. 36:21.


4. to fulfill a petition, Ps. 20:6. a promise, 1 K. 8:13 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 וַיָּבֵא מַעָּלָה, to fulfill 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. 18:27 and David brought their foreskins, דְּבָנֵי פִּקְעֵד, and they gave them in full number to the king. —1 K. 1:14 and I will come after thee וַיֵּתָן כַּחַל, and make thy words complete, i.e. add what is wanting, supplebo verba tua.


7. וַיָּבֵא מַעָּלָה, 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. וַיָּבֵא מַעָּלָה, to set or enclose precious stones. Ex. 28:17. 31:5. 35:33. Pual, Cant. 5:14.

9. וַיָּבֵא מַעָּלָה, 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 רְבֹשׁ מִלְחָה לִתֵּן לְלַעֲבֵל, to bend the bow, Zech. 9:13. So in the Syriac version, لَعَبَة Ps. 11:2. for the Heb. וּבְחָלַה; and in Arab. סְמֻכָּה conj. IV. valde transit arcum.


Pu. see Piel no. 8.

Hithpa. to assemble or come together in full number, construed with וְ, against any one. Job 16:10. Arabic סַמּוּכָּה conj. VI. concordántur et ranamínes fuerunt aliquí in re, construed with וְ. Comp. סַמּוּכָּה; and the Arab. סַמּוּכָּה, cactus.

וַיָּבֵא מַעָּלָה Chald. to fill. Dan. 2:35.

Ithpe. to be filled. Dan. 3:19.

וַיָּבֵא מַעָּפָה, fem. רְבֹשׁ מִלְחָה, verbal adj. from מִלָּחָה, dec. V. e. and X.

1. intrans. full.—וַיָּבֵא מַעָּפָה full price, Gen. 28:9. Generally construed with an accus. Deut. 6:11 וַיְבַעְשָׁהוּ לְעָבֶד יָהַ֫ב, houses full of every good thing. 34:9. More rarely with a genitive, Jer. 6:11 וַיְבַעְשֵׁהוּ בְּשִׁירֵי יָהַ֫ב, stricken in years, plenus dieum, Is. 1:21. As a neuter adjective it stands (1) for the subst. fulness, Ps. 73:10 וַיָּבֵא מַעָּפָה waters of fulness, i.e. full streams. (2) for the adv. plene; and hence plena voce, Jer. 12:6. pleno numero, Nah. 1:10.

1. business. (The root נָדַע to send has here the kindred signification to order, to execute.) Gen. 39:11. Ex. 20: 9, 10.


7. יִנְדֵּב m. verbal from יָנַד, dec. I. a garment, i. q. יָנָד. 2 K. 10: 22.


9. כָּנָד f. plur. כָּנָד and כָּנָד, verbal from כָּנָד, dec. X.

1. a word, speech, (synonymous with יָנַד,) 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 יָנָד and I am to them for a by-word.

2. a thing, like יָנָד. Job 32: 11.


2. a thing. Dan. 2: 8, 15, 17.

דָּנָד, see נָדַה.
solemn covenant, because salt is sacred, and the contracting parties in a covenant partake of it.—יהלום יribbon a pillar of salt, Gen. 19:26.

II. הרבל or הרבל found only in the plur. הרבל torn garments, rags, panni. Jer. 38:11, 12. Root "ני in Arab. and Ethiop. to pull, to tear.


חאלד m. (with Kamets impure,) denom. from חלך i. q. חלח the salt sea, dec. I. a mariner. Ezek. 27:9, 26, 29. Jon. 1:5.


חאלד f. once חאלד (1 Sam. 13:22) with suff. חאלד, plur. חאלדים, verbal from חלד, dec. XI. f.

1. war.—חאלד ילח to carry on war, construed with רל (רל) and with רל, with any one. Gen. 14:2. Deut. 20:12, 20.—חאלד ילח there was war with any one, 2 Sam. 21:15, 20. חאלד ילח a man of war, a warrior, Num. 31:27. also, an enemy in war, 1 Chr. 18:10.


חאלד in Kal not used. Liter. to be smooth, slippery; hence to slip away, to escape.

Pi. חלד and חלד 1. to let escape (from danger), to deliver. Job 6:23. 29:12. חלד ילח to save one's life, 1 Sam. 19:11. 2 Sam. 19:6.

2. ova parare. Is. 34:15. See Hiph. no. 2.

Hiph. 1. to deliver. Once Is. 31:5.


Niph. 1. to be delivered. Ps. 22:6.
More frequently reflex. to deliver one's self, to escape. Gen. 19:19. 1 Sam. 30:17.

2. to hasten, to go quickly, (without the idea of flight.) 1 Sam. 20:29 נָשְׁבַּת let me, I pray thee, go quickly.

Hithp. i.q. Niph. Job 19:20 נָשְׁבַל (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.

מָשְׁבַל m. mortar, cement. Jer. 43:9.

This word is found in some Occidental languages, as in Greek μαλακς, soft wax, pitch, to spread over the bottoms of vessels; in Ital. malta, mud, clay. Root בָּשַׁל Syr. בָּשַׁל to spread over.


בָּשַׁל, fut. בָּשַׁל 1. to be king, to reign; construed with民主党 or נָשָּׁב. Josh. 13:12, 21. Judg. 4:2. 1 Sam. 12:14.

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. בָּשַׁל to be made king. Dan. 9:1.

Niph. to consult, to take counsel. Neh. 5:7. In Syr. the predominant meaning. Compare the Latin consulere and consult.

Deriv. out of course מָשְׁבַל, מָשְׁבַל, מָשְׁבַל.

מָשְׁבַל m. with suff. בָּשַׁל, plur. בָּשַׁל, once בָּשַׁל (Prov. 31:3.) and once with Aleph as a mater lectionis בָּשַׁל 2 Sam. 11:1.) verbal from בָּשַׁל, dec. VI, a. a king.—בָּשַׁל הַמֶּלֶךְ מֶלֶךְ 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. בּוּשֵׁל, Hom. II. γ. 351. π. 233.

מָשְׁבַל m. Chald. emph. בָּשַׁל, בָּשַׁל, plur. בָּשַׁל, also בָּשַׁל Ezra 4:13. a king, as in Heb.—בָּשַׁל מֶלֶךְ the king of kings, Dan. 2:36, 37. Ezra 7:12. a title of the Persian and other Asiatic monarchs; in Pers. Shahinshah. See Brissonius De regio Persarum Principatu, § 3.—In Dan. 7:17, מֶלֶךְ stands for kingdoms.

מָשְׁבַל m. Chald. with suff. בָּשַׁל, advice, counsel. Dan. 4:24. [4:27.]

מָשְׁבַל always joined with the article מָשְׁבַל, (the king,) Molech, proper name of an idol of the Ammonites, to which also the Hebrews sometimes offered human sacrifices in the valley of Hinnom. Lev. 18:21. 20:2ff. 1 K. 11:7. 2 K. 23:10. Aqu. Symm. Theod. Vulg. מָשְׁבַל, Molech. His brazen image, the Rabbins 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 Carpzov Apparat. Antiqu. Sac. Cod. p. 87. 404.

בָּשַׁל f. verbal from בָּשַׁל, dec. XIII. f. a net, snare, for taking animals. Job 18:10.

בָּשַׁל fem. of בָּשַׁל, dec. XII. a. a queen. Est. 1:9ff. 7:1ff. Plur. נָשָּׁב, נָשָּׁב, queens, sultanas of princely blood, different from נָשָּׁב, Cant. 6:8, 9.

בָּשַׁל Chald. idem. Dan. 5:12.

בָּשַׁל f. Chald. const. נָשָּׁב, emph.

2. a kingdom. Dan. 2:39, 41, 44. Plur. נָשָּׁב Dan. 2:44. 7:23.

בָּשַׁל f. denom. from בָּשַׁל.

1. royally, royal dignity, or authority, reign, used almost exclusively in the
Judg. 3:31 c.

Hence i,., 1.

heaven, which the idolatrous long word Salem, of Jehovah, rovozen, and Esther put on the royal garments.

2. a kingdom.—יהוֹ השם תַּמָּלֹת הַמַּעֲלֹת kingdom of Judah, 2 Chr. 11:17. יְהוֹ שָׁמַיָּתִים תַּמָּלֹת the kingdom of the Chaldeans, Dan. 9:1. Plur. תַּמָּלֹת Dan. 8:22.


Molech i. q. Molech, an idol of the Ammonites and Moabites. Jer. 49:1, 3. Zeph. 1:5. (In Am. 1:15, the word is an apppellative, and does not belong here.) As the proper name of a person, 1 Chr. 8:9.


Mammon f. found only Jer. 7:18. 4:17, 18, 19, 25 מַמְּמִים, an object of idolatrous worship to the Israelitish women. According to the Sept. in Jer. xlv. and the Vulg. in all the passages, i. q. מַמְּמִים the queen of heaven, perhaps Astarte, the moon. Another explanation is followed by many MSS. which read in full מַמְּמִים, 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 caeli. Syr. cultus caeli.

מַלֵּךְ as in Aram. to speak. In Kal only Prov. 6:13.

Pi. idem. Job 8:2. Ps. 106:2 מַלָּכָה who can speak the mighty deeds of Jehovah?

Deriv. מַלָּכָה.—For the forms מָלָכָה and מָלָכָה, see מִלָּכָה and מִלָּכָה.

Chald. found only in Ps. מַלָּכָה to speak. Dan. 7:8, 11, 20, 25.

מַלָּכָה m. dec. II. b. Judg. 3:31 מַלָּכָה an ox-goad, for driving oxen.

Root מַלָּכָה i. q. מָלָכָה to strike, smite.

מָלָכָה to be smooth. Comp. the kindred root מָלָכָה. Used only metaphorically, to be pleasant, Ps. 119:103.

with the article מַלָּכָה, Dan. 1:11, 16. a steward, evangelos, in the Babylonian court. It is usually considered a proper name; but the prefixing of the article, and its etymological meaning, (comp. Pers. מַלָּכָה prefexctus palatii seu thesauri,) are in favour of its being an apppellative.


מַלָּכָה m. verbal from מַלָּכָה, dec. I.

1. prey, booty, spoil; but strictly only of living animals. Hence Num. 31:13 מַלָּכָה captivos et prexdam et exuvias. In verses 11, 27, 32, it includes the captives (מַלָּכָה.) Is. 49:24, 25.

2. מַלָּכָה the jaws, fæces. Ps. 22:16.

מַלָּכָה m. verbal from מַלָּכָה, 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. מַלָּכָה and מַלָּכָה the early rain.

מַלָּכָה masc. dual, verbal from מַלָּכָה.

1. pincers, tongs. Is. 6:6.

2. snuffers, 1 K. 7:49. 2 Chr. 4:21.

מַלָּכָה masc. dual, dec. I. i. q. מַלָּכָה no. 2. Ex. 25:38. 37:23.

מַלָּבָה f. a chamber in which clothes are kept, a wardrobe. 2 K. 10:22. (In Ethiop. מַלָּבָה vestis byssinæa.)

מַלָּבָה plur. fem. dec. X. eye-teeth, dentes canini. Ps. 58:7. See מַלָּבָה.

מַלָּבָה f. (with Dagesh euphonic,) dec. X. Joel 1:17. a storehouse, gra-
nary, corn-loft. Derived either from עָרָבָּה Arab. vendidit, or directly from the subst. עָרָבָּה a storehouse, by prefixing עָרָבָּה like מִשְׁלֹּשׁ a pile of wood; מִשְׁלֹּשׁ, מִשְׁלֹּשׁ, etc.

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The documents provided contain a mix of Hebrew and English, discussing various words and their meanings. The text appears to be a reference work or commentary on Hebrew etymology, covering terms such as "the turpentine trees of Mamre," "dominion," "the royal residence," and "mixed wine." The text references various biblical passages and uses Hebrew terminology to explain these concepts. The focus is on understanding the etymology and usage of certain Hebrew words, often relating them to their meanings in the context of different verses and their implications in the Hebrew language and culture.

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The contents emphasize the study of Hebrew words and their historical contexts, noting their usage in various religious texts and their definitions. The text highlights the etymology of words like "the royal city," "the turpentine trees," "Mixed Wine," "spiced wine," and "affliction." The references to passages such as Leviticus, Ezekiel, Genesis, and Leviticus provide a historical and religious backdrop to the analysis of these terms.

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Overall, the document is a comprehensive etymological study, providing insights into the usage and historical context of various Hebrew words, which is particularly relevant for scholars and students of Hebrew and biblical studies.
Manna in Faber and Reiske Opusc. med. Arab. p. 121. (According to Ex. 16:14, 31, it derives its name from נו what? which word, however, occurs only in Chaldaic.)

ננה, before Makkeph ננה, Chald.


מ ism. plur. ננה, a string. Ps. 150:4.

Syr. מנה. Here perhaps also Ps. 45:9 ונה (as an uncommon plural form for ננה, although the existence of such a form is not fully demonstrated.)

נה and ננה, before gutturals נ, more rarely ו, with suff.י (in poetry ננה, ונה:) ינה, ינה; ינה, (in poetry ינה, ונה:) ינה; ינה; ינה; a prefix prepo.

1. from. (Most probably originally a noun from ננה in Arab, to divide, allot, (comp. ננה) and signifying a part; whence perhaps in Ps. 68:24 הביא ננהל את ננהל liter. the tongue of thy dogs, from the enemies is its portion. Hence ינה liter. a parte med, i.e. a me.)—

ןנה from the womb, from one's birth, Judg. 16:17. ננה on this side of thee, 1 Sam. 20:21. ננה on that side of thee, verse 22.—ןנה ...ןנה ...ןנה from ....to, as well as also, after a negation, neither....nor, Gen. 14:23 ונה ונה neither a thread nor a shoelatchet, 31:24. Ex. 22:3. Deut. 29:10.—Before ו, we must often supply the word some, Lev. 5:9 ונה some of the blood. Ex. 17:5 ונה ננה some of the elders of Israel. Dan. 11:5.

2. of, out of. Ps. 45:14 וננה סחפים of cloth wrought with gold.

3. at, in, on, by, in specifications of time and place.—Ve by the side of, Deut. 31:26, וננה at the end of, Deut. 15:1. ינה in the year of jubilee, Lev. 27:17. ונה סחפים after three months, Gen. 38:24. ונה וננה above, Deut. 5:8. and וננה beneath, 1 K. 8:23. More

frequently followed by י as ובנה above, Dan. 12:6. ונה without, Lev. 9:11.

4. on account of, concerning, de. Lev. 6:11 [6:18] ונה the offerings of Jehovah, Deut. 7:7 ונה on account of your multitude.


7. before, in presence of. וננה to fear before any one. Often synonymous with ונה, Nah. 1:5 וננה we could not but mountains tremble before him. Num. 32:22 ונה innocent before Jehovah and before Israel. Gen. 3:14 be accursed in presence of all cattle and all the beasts of the field. 4:11 be accursed before the earth, i.e. let the world regard thee as accursed.

8. more than, prae. Judg. 2:19 ונה more than they sinned more than their fathers. Jer. 5:3. Hence it is used in comparisons, to express the comparative degree, as ינה ונה better than gold. Sometimes the tertium comparationis is omitted, as Job 11:17 ינה וננה more (clear) than the noon-day rises thy life. Ps. 62:10.


11. before an infin. (1.) because. ונה 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 yנה so that he could not see. Ex. 14:5 ונה that they should not serve us. 1 Sam. 8:7. Is. 24:10. The infin. ונה is sometimes to be supplied, as 1 Sam. 15:23 he has rejected the ינה from being king, i.e. that thou be no longer king. 1 K. 15:13. Jer. 2:25. 48:2 וננה let us cut it off from being a nation.

12. before a future, as a conj. that
not, last. Deut. 33:11 2 Sam. 9:1 Sept. μη ἀνατιναίαν. Vulg. non consurgent.

The following combinations are worthy of notice: (1.) רֵעַ and רֵעָה from behind. 2 Sam. 7:8 רֵעַ רֵעָה from behind, i.e. from following, the sheep. (2.) רֵעַ from the side of any one, from any one. 1 Sam. 17:30. 1 K. 3:20. (3.) רֵעַ i.q. רֵעָה from the side of, also simply from. Job 2:10. Ex. 27:21 let this be an eternal statute רֵעַ רֵעָה on the part of the children of Israel. (4.) רֵעַ from between, out of; see רֵעַ. (5.) רֵעָה idem; see רֵעַ. (6.) רֵעָה from over against. (7.) רֵעָה from above, from upon; see רֵעָה. (8.) רֵעָה from with; see רֵעָה. So in Chald. רֵעָה רֵעָה.

Note. The force of רֵעָה is sometimes, though more rarely, entirely lost; as רֵעָה after; רֵעָה with; רֵעָה beside, Jer. 36:21. As synonymous with רֵעָה we find רֵעָה, רֵעָה, Judg. 19:30. Ex. 9:18.

לֵעָד Chald. idem.—לֵעָד because, since, Dan. 3:22. לֵעָד לֵעָד certain, truly, Dan. 2:8, 47. With suff. לֵעָד לֵעָד, לֵעָד.

לֵעָד יִדְרַפֵּשׁ see בֵּית.

לֵעָד בּ אלהים f. verbal from רֵעָה, dec. X. a satire, i.q. רֵעָה. Lam. 3:63.


לֵעָד יִדְרַפֵּשׁ m. Chald. i.q. Heb. רֵעָה (by a resolution of the Dagesh forte into Nun.) Root רֵעָה to know, fut. רֵעָה.


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 רֵעָה. Dan. 1:5. Job 7:3. Ps. 61:8 רֵעָה רֵעָה appoint 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.

לֵעָד or נָמַג Chald. to count, number. Dan. 5:26. Part. pass. נָמַג numbered, verses 25, 26.


לֵעָד m. dec. IX. b. (Arab. א aloud, Syr. [#1347;] 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 or. In the first case we have one maneh of 60 shekels; in the latter 3 different manehs of 20, 25, and 15 shekels.

לֵעָד verbal from רֵעָה, dec. X. and XI. a.

1. a part, portion. Ex. 29:26. Lev. 7:33. Particularly of food. 1 Sam. 1:4. נָמַג נָמַג to send portions, from a banquet, Neh. 8:10, 12.

2. i.q. נָמַג lot, destiny. Jer. 13:25.

לֵעָד found only in the plur. נָמַג times, Lat. vices. Gen. 31:7, 41. Liter. parts, (from רֵעָה to number;) comp. נָמַג no. 7.

לֵעָד m. verbal from רֵעָה, dec. II. b. a driving of a chariot. 2 K. 9:20.

לֵעָד יִדְרַפֵּשׁ f. dec. X. a hole, cavern. Judg. 6:2. Root רֵעָה in Arab. to dig.

לֵעָד m. verbal from רֵעָה, dec. III. a. Ps. 44:15 רֵעָה רֵעָה a shaking of the head, i.e. an object at which the head is shaken.
Mosaic ritual a meal or a drink offering, such as was brought with the animal sacrifice, Lev. 2:1, 4. 5:6. 6:7 ff. 7:9. Hence יְבֵן יְבֵן sacrifice and offering, Ps. 40:7.


גַּלְפָּא Is. 65:11. name of an idol, perhaps the god of destiny, from יִלְפָּא (like יִלְפָּא) Comp. מַנַּא Manah, one of the three daughters of God in the mythology of the Arabians before the time of Mohammed.

גַּלְפָּא 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 יִלְפָּש (q.v.) Bochart (Phalect, lib. i. cap. 3. p. 19, 20.) compares Muwak, a district of Armenia, Joseph Antiq. i. 3. 6.


גַּלְפָּה see גָּלַא.


גַּלְפָּה a place in the territory of the Ammonites. Judg. 11:33. Wheat was brought from this place to the market of Tyre, Ezek. 27:17.

גַּלְפָּה dec. IX. a. prob. a possession, prosperous condition. With suff. יֵלְפָּה Job 15:29. Root יֵלְפָּה Is. 33:1. to finish, make an end, i. q. Arab. נָל (med Ye,) whence נָל, נָל power, substance, possession.

גַּלְפָּה to hold back, stop, check. Ezek. 31:15 יָלְפָּה יָלְפָּה and I will check its streams. Construed (1.) with יַלָּה, to restrain or preserve from any thing. 1 Sam. 25:26, 34 יָלְפָּה יָלְפָּה יָלְפָּה יָלְפָּה who has
restrained me from doing evil to thee. Jer. 2:25 "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 γονον of the person, to withhold from any one, to deny or refuse him. Gen. 30:2 "who hath withheld from thee the fruit of thy womb." 2 Sam. 13:13. 1 K. 20:7. Job 22:7. More rarely with γονον of the person, Ps. 84:12. or with an accus. of the person and γονον of the thing, Num. 24:11. Ecc. 2:10.

Niph. to be kept back, stopped. Jer. 3:3.

2. reflex. to hold one's self back, to forbear. Num. 22:16.

3. to be withheld or denied, construed with γονον. Job 38:15.

תּוּנָּה masc. verbal from מַנָּה, dec. I. a bar. Cant. 5:5. Neh. 3:3.

תּוּנָּה masc. verbal from מַנָּה, dec. II. b. idem. Deut. 33:25.

תּוּנָּה masc. plur. dec. VIII. dainties, delicacies. Ps. 141:4. Root מַנָּה, in Arab. spoken also of rich food.

תּוּנָּה masc. plur. 2 Sam. 6:5. name of a musical instrument, according to the Vulg. sistra; liter. part. Pi. from מַנָּה to be shaken, agitated.

תּוּנָּה found only in the plur. מַנָּה, dishes for receiving the blood of victims. Ex. 25:29. 37:16. Num. 4:7. (Syr. idem, from the root מַנָּה in Pa. to pour out, libare.)

תּוּנָּה f. a nurse. See the Hiph. of מַנָּה, dec. XII. a. (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. 48:1ff. The territory of this tribe lay one half on the coast, and one half on the west of Jordan, Josh. 17:8ff. The patronymic noun is מַנָּה, Num. 4:43.

תּוּנָּה f. for מַנָּה, (from מַנָּה) irreg. plur. מַנָּה Neh. 12:44, and מַנָּה 12:47. 13:10. (with Kamets impure) a part, portion. Ps. 63:11 מַנָּה מַנָּה מַנָּה a portion or prey for foxes shall they be, pars volupium erunt. Ps. 11:6 מַנָּה מַנָּה this shall be the portion of their cup, 16:5. Particularly a portion of food, see the passages in Nehemiah.


תּוּנָּה m. verbal from מַנָּה, dec. VIII. f.

1. subst. a circle of persons sitting together, a divan, consessus. Cant. 1:12. comp. the root מַנָּה 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 מַנָּה מַנָּה round about Jerusalem. מַנָּה idem, Job 37:12.

תּוּנָּה m. verbal from מַנָּה, strictly part. Hiph.


2. a place of confinement, a prison, liter. that which encloses. Ps. 142:8.

תּוּנָּה f. plur. מַנָּה, verbal from מַנָּה, dec. XII. 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.

foundation of a building. Comp. Syr.

a colonnade, porch, porticus, denom. from רַחְלָה a row. Once Judg. 3:23.

i. q. רַחֲלָה to dissolve. (In Chald.

Syr. לִשָּׁמַע to dissolve, rot, decay.)

Hiph. I. to cause to dissolve or run down. Ps. 6:7 רַחֲלָה וּרְמָה רַחֲלָה I make my bed to run down with tears. 147:18. Fut. apoc. רַחֲלָה 39:12.

2. metaphorically with מִלְיוֹ to cause the heart to melt, to throw into consternation. Plur. רַחֲלֵים for רַחֲלָה Josh. 14:8.

const. רַחֲלָה, dec. X. enough, sufficient. (Syr. לִשָּׁמַע, Chald. רִשָּׁמַע.)

Deut. 16:10 רַחֲלֵים רַחֲלָה as much as thy hand can give.

f. verbal from רַחֲלָה, 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 רַחֲלָה Ex. 17:7. Deut. 6:16. 9:22, 33:8.

3. a suffering or trial from God, i.e. מַעֲשֶׂה in N. T. Job 9:23.

m. a covering, veil. Ex. 34:33, 34, 35. Root רַחֲלָה not used. Arab.

רַחֲלוֹן a covering for a camel.

f. i. q. רַחֲלוֹן a thorn hedge, a quick hedge. Mic. 7:4. Root וֹרָה to hedge, to hedge about.

m. verbal from רַחֲלוֹן, a keeping off. 2 K. 11:6.

m. dec. II. b. traffic, commerce. 1 K. 10:15. Root מִשָּׁה to traffic.

f. to mix, i. q. מִשָּׁה, misceo.

Jehovah has poured out in the midst of them a spirit of godliness, 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.

m. verbal from מִשָּׁה, mixed wine, spiced wine. Ps. 75:9.

m. const. מִשָּׁה, verbal from מִשָּׁה, dec. IV. a. a covering. 2 Sam. 17:19. particularly the curtain before the door of the tabernacle of the congregation, Ex. 26:36ff, 39:38. 40:5. and before the gate of the court, 33:17. 39:40. More fully מִשָּׁה יִתְנַשֶּׁה the veil of the covering, 33:12. 39:34. 40:21.—Is. 22:8 יִתְנַשֶּׁה יִתְנַשֶּׁה יִתְנַשֶּׁה and he removed the covering of Judah, i.e. he exposed them to every reproach.

f. verbal from מִשָּׁה, dec. X. a covering. Ezek. 28:13.

I. מִשְׁפָּה f. verbal from מִשָּׁה no. I. dec. X.

1. a casting or pouring out of metal. וּמִשְׁפָּה מִשְׁפָּה מִשְׁפָּה a molten calf, Ex. 32:4, 8. מִשְׁפָּה מִשְׁפָּה מִשְׁפָּה molten gods, Ex. 34:17.


3. a covenant, a making of peace, מִשְׁפָּה, Is. 30:1.

II. מִשְׁפָּה f. verbal from מִשָּׁה no. II. a covering. Is. 25:7.

m. poor, unfortunate. Ecc. 4:13. 9:15, 16. It is a quadrilateral and the o 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.)

f. denom. from מִשָּׁה, poverty, want. Deut. 8:9. See מִשָּׁה.

plur. fem. stores, magazines, by transposition for מִשָּׁה, from
Note. Several forms of the root הָשָׁם borrow their signification from הָשָׁם. See הָשָׁם no. II.

הָשָׁם m. a dart. Job 41:18. [41: 26.] (Arab. הָשָׁם sagitta, telum.)

הָשָׁם m. verbal from הָשָׁם, dec. II. c.
1. a removing, breaking up, marching, departing, (of a Nomadic people,) strictly the Aram. infin. Deut. 10:11
2. a. nailing, (of a Nomadic people,) numerically 14
2. a. station, encampment. Ex. 17:1 דֹּהֶלֶת after their encampments. Num. 10:6, 12.
3. a quarry. 1 K. 6:7 דֹּהֶלֶת הָשָׁם an unhewn stone from the quarry. Sept. דֹּהֶלֶת אֶפְרָס הָשָׁם אָגֶזָּה.

הָשָׁם m. verbal from הָשָׁם, a support, balustrade. 1 K. 10:12.

הָשָׁם m. const. הָשָׁם, with suff. הָשָׁם, verbal from הָשָׁם, dec. VII. d. a lamentation. Gen. 50:10. Amos 5:16, 17.

הָשָׁם m. fodder, provender, for cattle. Gen. 24: 25, 32, 42: 47. 43: 24, Root in Chaldee הָשָׁם Pe, and Aph. cibavit.

הָשָׁם f. i. q. הָשָׁם the scab. Lev. 13: 6, 7, 8.


הָשָׁם m. verbal from הָשָׁם, dec. II. b.
1. number. As an accus. used adverbially, in or by number, after the number, Ex. 16:16 יָשָׁם יָשָׁם after the number of your persons. Job 1: 5.
2. Sam. 21: 20 הָשָׁם יָשָׁם twenty four in number.—רֵינָם יָשָׁם Gen. 41: 49. יָשָׁם יָשָׁם 1 Chr. 22: 4. and יָשָׁם יָשָׁם Job 5: 9. 9: 10. without number, innumerable. The opposite of these phrases is יָשָׁם innumerable, i.e. a few; e.g. יָשָׁם

הָשָׁם to heap up, comp. הָשָׁם. Ex. 1: 11. 1 K. 9: 19. 2 Chr. 8: 4.

הָשָׁם f. threads of yarn, a web; perhaps more particularly the warp or woof. Judg. 16:13, 14. Root הָשָׁם, in the signification here of the Arab. הָשָׁם to weave.

הָשָׁם f. verbal from הָשָׁם, dec. X.
2. a flight of steps, a stair-case, i. q. הָשָׁם 2 Chr. 9: 11.

הָשָׁם m. verbal from הָשָׁם, a way, path. Is. 35: 8.

הָשָׁם masc. plur. Is. 41: 7. מָשָׁם 1 Chr. 22: 3, and מָשָׁם 2 Chr. 3: 9. Jer. 10: 4. nails, pegs. (Chaldee הָשָׁם to nail, to fasten with nails; Arab. מָשָׁם a nail.)

הָשָׁם to dissolve, melt, faint. In Kal only Is. 10: 18. Kindred with הָשָׁם.
Niph. הָשָׁם, in pause הָשָׁם, fut. הָשָׁם, infin. הָשָׁם.

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 scabby or mangy cattle, 1 Sam. 15: 9. of a sick person, Is. 10: 18.
2. used figuratively with הָשָׁם to faint or fail, (from fear or alarm.) Deut. 20: 8. Josh. 2: 11. 5: 1. The figure is sometimes continued, as Josh. 7: 5 the heart of the people melted מָשָׁם וַיִּרְא and became as water. More rarely to faint or waste away, (from sorrow or pain,) Ps. 22: 15. Comp. Ovid. Ex Ponto, r. 2. 57. Also without הָשָׁם in both these acceptations, 2 Sam. 17: 10 and also the valiant man מָשָׁם וַיִּרְא 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. הָשָׁם, הָשָׁם.
1. a ford or passage of a river. — the fords of Jordan, Judg. 3:28. 12:5, 6.
2. a narrow pass. Is. 10:29. 1 Sam. 14:4.

םינפוג m. plur. ס and מ, verbal from רֹקָּה to roll, or denom. from רוק a waggon; 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 רדך.) Ps. 23:3.

חַדַּל f. (denom. from רֹקָּה, a waggon) a bulwark or fortification formed by the carriages of an army. 1 Sam. 17:20. 26:5, 7.

The ancient grammarians regarded it as an uncommon form of the participle Kal, for רוק. It may be the participle Pual for רוק`; or perhaps it should be read רוקה.

חַפְּשָׁה l. masc. plur. bands, by transposition for רוק, from רֹקָּה to bind, tie. Job 38:31 רוק the bands of the Pleiades; see רוק.

חָפָּה m. verbal from רוק, a mattock, weeding-hook, hoe, sarculum. Is. 7:25.

חָפָּה f. dec. XI. a. a small stone, a gravel stone. Is. 49:19 רוק according to the ancient versions, ut lapilli ejus. (In Chald. and Talmud. רוק obolus, nummulus, a kindred idea.)

חָפָּה m. dec. IX. b. found only in the plur. רוק. (The singular is found in Arabic.)
1. bowels.—חָפָּה וַחֲדָל prodire e visceribus alienus, to be descended from
any one, Gen. 15:4. (comp. 25:23.) 2 Sam. 7:12. 16:11.


3. in a metaphorical sense, the inward parts, the heart. Job 30:27 וַיַּחְמְלָנִי my heart boiled. Lam. 1:10. Is. 16:11. Ps. 40:9 יָטִיב my heart is in thy law is in my heart.

4. the belly, body. Cant. 5:14. Comp. the Chald.


תֶּפֶסַח m. i. q. יִתְפַּסָּח a cake. 1 K. 17:12. comp. verse 13. — Ps. 35:16 יַחְמָלֵנִי. liter. sanhionnes placenta, mockers at feasts, i. e. parasites who support themselves by their wit. In Talmud: יִתְפַּסָּח sermo placenta, the talk of a parasite. See יִתְפָּסֶה no. 2.


תָּפָּסָה plur. יִתְפָּסָה 1 Chr. 4:41. verbal from יַחְמָל, dec. III. a. and f.


2. a place of refuge. Ps. 90:1.


4. name of a people mentioned in connexion with the Amalekites, Sidonians, Philistines, etc. Judg. 10:12. Plur. יִתְפָּסֵה 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. Mardin, i. e. an Arabian people on the Red Sea, whose chief city is Kedar.


תַּפָּסְסָה m. verbal from יִתְפָּסָה no. II. dec. III. c. darkness. Is. 8:22.

תַּפָּסְסָה m. dec. III. a. plur. יְתָפָּסְסָה pu-denda. Hab. 2:15. Root יָתַּר Arab. יַחְמָל to be bare, naked.

תָּפָּסֵה see תָּפָּסָה.

תָּפָּסָה to be little, small, few in number. Lev. 25:16 וּתְפָּסָה according as the years are few. Ex. 12:4. Neh. 9:32. Also to become few, Ps. 107:39.

Pl. יִתְפָּסָה intras. as in Kal. Ecc. 12:3. Hiph. יִתְפָּסָה 1. to make small or few, to diminish. Lev. 25:16. Num. 26:24. 33:54. (See no. 2.) Jer. 20:24 יִתְפָּסָה 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 יָתְפָּסֶה יִתְפָּסֶה he who gathered little, gathered ten homers. Ex. 16:17, 18. 2 K. 4:3 borrow for thee empty vessels יָתְפָּסֶה, scil. יָתְפָּסֶה, and not a few.

2. to give little or less. Num. 35:8. Ex. 30:15 יִתְפָּסָה וּתָּפָּסָה and the poor man shall not give less.

תָּפָּסָה, less frequently יָתְפָּסָה, dec. VIII. h.

1. as an adj. a little, a few, paucis. Num. 26:54 יָתְפָּסָה to the few. Plur. יָתְפָּסָה few, Ps. 109:8. Ecc. 5:1.

2. more frequently as an adv. a little,
the word with  
Arab. *a'mpla vestis, from *tenuis, subtilis ftuit. But if  is the root, its significations probably were 1. to cover; 2. to act under cover, to deceive. Comp.  to deceive,  a garment;  to cover, deceive.)

m. with suff.uffix, plur. suffix, const. suffix; and suffix, const. suffix; i. q. a spring, fountain. Gen. 7:11. 8:2. Ps. 84:7 and they pass through a valley of weeping,  they make it a well. Ps. 87:7  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. "

Pu. to press, squeeze, crush. Lev. 22:24 with broken testicles, castrated. 1 Sam. 26:7  his spear was pressed into the ground.

Pu. to be pressed, in an immodest manner, spoken of the breasts of females. Ezek. 23:3.

m. joined with , to sin against Jehovah, especially to apostatize from him. Deut. 32:51. Most frequently in the phrase  to transgress against Jehovah, 1 Chr. 5:25. 10:13. 2 Chr. 12:2.


m. a contraction of  

m. verbal from , a sin, transgression, always in the phrase . See the verb.
from נְצֶף, liter. what is above; hence as an adv. above. Found only in the compositions,
1. נְצֶפָּה from above. Is. 45:8. Also simply above. Deut. 5:8.—נְצֶפָּה above, upon, Gen. 22:9 נְצֶפָּה above the wood. Dan. 12:6 נְצֶפָּה above the waters of the river. Also i. q. to by, about, Is. 6:2.

2. with a local, נְצֶפֶּה (1.) upwards.—נְצֶפֶּה 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.

נְצֶפֶּה m. Neh. 8:6. a lifting up, a contraction of נְצֶפֶּה from נְצֶפֶּה. Chald. plur. נְצֶפֶּה, setting of the sun, Dan. 6:15. Root נְצֶפֶּה to go in.

נְצָפָּה m. verbal from נְצָפָּה, dec. IX. a. 1. a rising, place of rising. Neh. 12:37.
2. a raised place, suggestus. Neh. 9:4.
3. a hill, ascent.—נְצָפָּה the ascent to the city, 1 Sam. 9:11. 2 Sam. 15:30.
4. נְצָפָּה (hill of scorpions) Num. 34:4. Josh. 15:3. a place on the southern boundary of Palestine.

נְצָפָּה f. verbal from נְצָפָּה, dec. X. 1. an ascending or going up. Ezra 7:9. Metaphorically נְצָפָּה that which rises in your hearts, Ezek. 11:5. comp. נְצָפָּה הַר.
2. height, a high degree. 1 Chr. 17:17.
4. a degree, on a sun-dial. 2 K. 20:9, 10, 11. Is. 38:8.
5. a loft, story, i. q. נְצָפָּה. Am. 9:6.
6. נְצָפָּה the superscription of Ps. cxxx. 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 נְצָפָּה scale odarum. 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 Hebrew poetry. Others: pilgrim songs, carmina ascensionum, sung by those who went up to Jerusalem to worship, (comp. נְצָפָּה Ps. 122:4) but this explanation is suited to only a few of them, e. g. to Ps. cxxii.

נְצָפָּה i. q. נְצָפָּה Zech. 1:4 Kethib.

נְצָפָּה m. verbal from נְצָפָּה, dec. II. b. a deed, work, action. Found only in the plur. נְצָפָּה (1.) great deeds, miracles, facinora Dei. Ps. 77:12. 78:7. (2.) actions (of men). Zech. 1:6.—נְצָפָּה נְצָפָּה to make one's actions good or bad, i. e. to act well or ill, Jer. 35:15.

נְצָפָּה m. verbal from נְצָפָּה, dec. II. b. an establishment. 1 K. 10:5.

נְצָפָּה m. Ps. 69:3. a place for standing, a bottom. So Sept. Chald. Others make it the part. Hoph.


נְצָפָּה a contraction of נְצָפָּה, from נְצָפָּה. Arab. עָנֹי to have in view, to purpose; litter. a subst. object, purpose. Only in the combination נְצָפָּה.

2. before substantives, (1.) on account of. 1 K. 8:41. With suff. נְצָפָּה נְצָפָּה (2.) according to, secondam, i. q. נְצָפָּה נְצָפָּה according to thy name, Ps. 109:21. 25:11. 31:4. נְצָפָּה נְצָפָּה according to thy grace, i. q. נְצָפָּה נְצָפָּה 44:27.
4. נְצָפָּה that, ut. Josh. 3:4. that, quod, Gen. 18:19. on this account, Lev. 17:5.

נְצָפָּה m. verbal from נְצָפָּה, dec. IX. a.}

1. an answer. Prov. 15:1. 23.
2. a hearing. Prov. 16:1.
3. a refutation, disputation. Job 32: 3, 5.
Arab. " רפא to have in view.)
ro'wsn f. dec. X. a furrow. Ps. 129: 3 Keth. 1 Sam. 14: 14. Usually
derived from וָיַּשֶֹן subst.
ימונה f. idem. Ps. 129: 3 Keri.
מַעַּה f. a dwelling; see מַעָּה, f. verbal from וּכַּה, sorrow.
Is. 50: 11.
כַּח m. an axe, hatchet. Is. 44: 12.
Jer. 10: 3. (Arab. معֹסַד idem; root
כְּסִית to hew. In Talmud. idem.)
ִמְלַח m. verbal from וּכַּה, restraint, hindrance. 1 Sam. 14: 6.
וּכַּה m. verbal from וּכַּה, restraint.
Prov. 25: 28.
ָרִיה m. a battlement or balustrade, round the flat roof of an oriental house.
Deut. 22: 8. Root וּכֶּה Arab. אֵכֶּה re-
tinituit, detinitit.
ַמְלַח masc. plur. verbal from וּכַּה, crooked paths. Is. 42: 16.
כַּח m. a contraction of וּכְּחָה from וּכַּה.
1. nakedness, i. q. וּכְּחָה. Nah. 3: 5.
2. vacant space. I K. 7: 36 וּכַּה according to the space of each one.
1. בְּכַּח m. verbal from וּכַּה no. I.
2. dec. II. b.
1. traffic, commerce, exchange. Ezek.
27: 9, 27 וּכַּה those who carry on
thy-traffic.
2. merchandise. Ezek. 27: 13, 17, 19,
27 at the beginning, 33, 34.
II. בְּכַּח m. verbal from וּכַּה no. III.
dec. II. b. the place of sunset, the west.
Ps. 75: 7, 103: 12, 107: 3. Is. 43: 5.
כַּח f. verbal from וּכַּה no. III.
idem. Is. 45: 6.
כַּח m. an open plain without
wood. Judg. 20: 33. (Arab. כַּח va-
cant ground about a city.)

בְּכַּח fem. plur. 1 Sam. 17: 23
Keth. perhaps a corruption of וּכְּחָה the reading of the Keri. If the Kethib
gives any meaning in Hebrew, we may
collate it with the Arab. כַּח caterva
hominum.
כוּח f. const. וּכְּחָה, plur. וּכְּחָה,
dec. X.
1. a hole, cave, cavern. Gen. 19: 30.
1 Sam. 24: 4, 8. Root וּכֶּה Arab. כֶּה to be
deep, to be excavated; כֶּה a hole, cavern.
2. Josh. 13: 4. according to some a
proper name of a place. Vulg. Maara.
כָּח m. dec. I. fear, reverence, or
the object of fear or reverence. Is. 8: 13.
Root וּכֶּה to fear.
כָּח m. verbal from וּכֶּה, dec. II. b.
arrangement, purpose. Prov. 16: 1 כֶּה the purposes of the heart.
כוּח f. verbal from וּכֶּה, dec. XI. a,
1. an arranging, a setting in order.
כוּח הלַמְּבַפְּלַב the lamps (of the sacred
chandeliers) set in order, Ex. 39: 37. Ap-
plied to the arranging of wood on an
altar, Judg. 6: 26. comp. the verb Gen.
2. order of battle, battle-array. 1 Sam.
כָּח f. verbal from וּכֶּה, 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 וּכֶּה the shew-
bread, for the more ancient name וּכֶּה
Neh. 10: 34. Also without וּכֶּה,
2 Chr. 2: 3. So in the same sense
כֶּה הוהי 2 Chr. 13: 11.—כֶּה הוהי the
table with the shew-bread, 2 Chr. 29: 18.
כָּח masc. plur. dec. VIII. the
naked. 2 Chr. 28: 15. Root וּכֶּה in
Arab. to make naked.
כָּח f. sudden violence, terror.
Is. 10: 33. Root וּכֶּה to fear; comp. וּכָּח
כָּח m. verbal from וּכֶּה, 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 facinus, as 1 Sam. 20:19 die facinoris, namely, when Saul attempted to kill David.

2. a work, labour, something done or wrought. 적용 , a work of Jehovah, Ps. 8:4, 7. 19:2 적용 적용 a work of men's hands, often a designation for idols, Deut. 4:28. Ps. 115:4. 135:15. Applied to ingenious mechanical labour, 적용 적용 damash-work, Ex. 26:1, 31. 적용 적용 lattice-work, 27:4. Also a poetical work, ποίμεα, Ps. 45:2.

3. property, res, like πρόλογος; particularly the produce of the field, Ex. 23:16. cattle, I Sam. 25:2.


Memphis, proper name of an Egyptian city. Hos. 9:6. Otherwise called 적용, Is. 19:13. Jer. 2:16. By the Arabic geographers this city is called 적용 적용, by the modern Copts MENOF, MENOF and NERO, from which we may explain both the Hebrew forms, and also the Greek name Μηνεφ. Plutarch (De Iside et Osiride, p. 359. or p. 639 ed. Stephan.) interprets the name 적용 적용 적용 적용 적용 적용 적용 적용 적용 적용 적용 적용 적용 적용 적용 적용 적용 적용 적용 적용 적용 적용 적용 적용 적용 적용 적용 적용 (from Copt. meh full and nouphi good.) or 적용 적용 적용 적용 적용 적용 적용 적용 적용 적용 적용 적용 적용 적용 적용 적용 적용 적용 적용 적용 적용 적용 적용 적용 적용 적용 적용 적용 적용 적용 적용 적용 적용 적용適用 (from Copt. mhab a grave, and onphi 적용 적용 적용 적용 적용 적용 적용 적용 적용 적용 적용 적용 적용 적용 적용 적용 적용 적용 적용 적용 적용 적용 적용 적용 적용 적용 적용 적용適用, as Osiris is called.) See Jablonskii Opusc. ed. te Water. T. I. p. 137, 150, 179. T. II. p. 131.

睎وضوع m. an attack, or an object of attack. Job 7:20. Root 적용.
m. a hammer. Jer. 51:20. strictly part. Hiph. from רָמַשׁ to smite in pieces.

m. verbal from רָמַשׁ, dec. II. b. a smiting in pieces. Ezek. 9:2.

m. verbal from רָמַשׁ, 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. רַמָּשׁ name of one of the gates of Jerusalem. Neh. 3:31.

m. dec. II. b. a haven, harbour. Judg. 5:17. (Arab. סֵפֶר a haven, place of anchoring.)

f. dec. XIII. a. the neck. 1 Sam. 4:18. (Chald. רֹמֶשׁ, idem.)

m. verbal from רָמַשׁ, the hip, organon gressus. 1 Chr. 19:4.


m. verbal from רָמַשׁ, dec. II. b. an opening. Prov. 8:6.

m. dec. II. b. a sill, threshold.
1 Sam. 5:4, 5. Ezek. 9:3, 4. 10:4, 18.
The etymology is obscure.

תֶּלֶד, once in full רֹמֶשׁ (Zeph. 2:2.)
chaff. Is. 41:15. Usually in phrases such as Ps. 35:5 רֹמֶשׁ רֶם וְלָלֹא לְשׁוֹנֶה יָנָב יַעַבֵּר יָפָנִים let them be as chaff before the wind. 1:4. Job 21:18. Is. 17:13.

רֹמֵשׁ, fut. רָמַשׁ, imper. רָמַשׁ, infin. רָמַשׁ.
1. to find. Gen. 2:20. 1 Sam. 10:7 do what thine hand shall find, i.e. what shall come to thine hand. 25:8. Ecc. 9:10. Spoken more rarely of the understanding, to find out, discover, comprehend, Ecc. 3:11. 7:27. 8:17. comp. Judg. 14:18, where it is used of the solving of a riddle.

2. to get, obtain, acquire, (as in Lat. invenire cognomen, laudem;) e.g. wis-
dom, Prov. 3:13. favour (see וַיֵּלַךְ) a vision from Jehovah, Lam. 2:9. fenced cities by conquest, 2 Sam. 20:6. a harvest, Gen. 26:12.—2 Sam. 18:22 רַמַּשׁ תָּמַשׁ there is no tidings of any importance. Also to meet with affliction, Ps. 116:3 רַמַּשׁ תָּמַשׁ I found or met with affliction and sorrow. Prov. 6:33.

Hos. 12:9. (Comp. no. 3, where the same idea is somewhat differently expressed.)—My hand acquires anything, for I acquire it, or attain to it, Lev. 12:8. 25:28.

3. to befall or happen to any one, construed with an accus. Gen. 44:34. Ex. 19:6 רַמַּשׁ רַמַּשׁ all the trouble which had befallen them in the way. Num. 20:14. 32:23.—רַמַּשׁ רַמַּשׁ my hand comes upon any one (in punishment), 1 Sam. 23:17. with יִנַּכֵּר, Is. 10:10. Ps. 21:9. (In Aram. רָמֵשׁ, idem. See no. 2.)

4. construed with a dative, to suffice or be sufficient. Num. 11:22. Judg. 21:14. (Comp. the German hinlegen, hineichen; the Greek ἵσσειν, ἵκεσι, sufficient, from ἵκες.)

5. more rarely to seek. 1 Sam. 20:21 רַמַּשׁ רַמַּשׁ אַבָּל אַבָּל אַבָּל, seek the arrows. Verse 36. Comp. Job 33:10.

Niph. רָמַשׁ 1. to be found.
2. to be found or be in any place. Gen. 47:14 רָמַשׁ רָמַשׁ אָבָל אָבָל אָבָל אָבָל אָבָל 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 אַבָּל אַבָּל אַבָּל אַבָּל אַבָּל אַבָּל two daughters which are present, in opposition to those which were absent. Comp. verse 14. Ezra 8:25.

3. spoken of God, to let himself be found (of men), i.e. to hear or answer them, (comp. רָמַשׁ) 1 Chr. 28:9 רָמַשׁ רָמַשׁ רָמַשׁ רָמַשׁ רָמַשׁ רָמַשׁ 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 יִנַּכֵּר, (comp. Kal no. 2.) Deut. 21:17 רָמַשׁ רָמַשׁ רָמַשׁ רָמַשׁ רָמַשׁ רָמַשׁ רָמַשׁ Rָמַשׁ all which shall be possessed by him. Josh. 17:16.
Jer. 15:16 יָכֹּ֣ב תַּחְתּ֔וֹן thy words were gotten (by me).

Hiph. יָכֹּ֣ב to cause to find or to participate. Job 34:11. 37:13.

2. to cause to come, to deliver up. 2 Sam. 3:8 יֵעָשׁ֔וֹת I have not delivered thee up into the hand of David. Zech. 11:6.

5. to present, construed with ס. Lev. 9:12, 13, 18.


H5fc?5 1. Hiph. fem. of יָכֹּ֣ב, idem. 1 Sam. 14: 12.


יָכֹּ֣ב f. verbal from יָכֹּ֣ב, dec. XIIIa.

1. i. q. יָכֹּ֣ב a pillar. Gen. 35:14, 20.

2. a monument. 2 Sam. 18:18.

3. a stock, trunk, root, (from יָכֹּ֣ב in the signif. to plant.) Is. 6:13.

יָכֹּ֣ב plur. יָכֹּ֣ב (with Kamets impure,) dec. I. a fortress, strong hold, castle on a mountain, 1 Chr. 11:7 יָכֹּ֣ב 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. ממון the top of a mountain.) 1 Sam. 23:14, 19, 29. 1 Chr. 12:8, 16. Comp. Judg. 6:2. Ezek. 33:27. See דָּקַ֣ב, דָּקַ֣ב.

יָכֹּ֣ב 1. to squeeze or wring out moisture. Judg. 6:38. (Chal. 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. יָכֹּ֣ב; and comp. יָכֹּ֣ב.)

Niph. 1. pass. of Kal no. 1. to be wrong out, spoken of blood. Lev. 1. 15. 5:9.

2. pass. of Kal no. 2. Ps. 73:10.

יָכֹּ֣ב f. dec. X. something unleavened. (The etymology is obscure. Usually derived from יָכֹּ֣ב יָכֹּ֣ב to press out or to press together; hence pressed together, close, heavy, in opposition to what is leavened or light.) יָכֹּ֣ב an unleavened cake, Lev. 8:26. Plur. יָכֹּ֣ב unleavened cakes, Num. 6:15; also simply יָכֹּ֣ב in the same sense, Ex. 12:15, 18. יָכֹּ֣ב the feast of unleavened bread, the passover, Ex. 23:15. 34:18.

יָכֹּ֣ב f. verbal from יָכֹּ֣ב, stripe, contention, Prov. 13:10. 17:19.


I. יָכֹּ֣ב m. dec. III.a. Ecc. 9:14.

יָכֹּ֣ב dec. X. Is. 29:7. Ezek. 19:9; and most frequently יָכֹּ֣ב dec X. i. q. יָכֹּ֣ב the height or top of a mountain. Job 39:28. 1 Sam. 22:4. Hence a castle on a mountain, a fortress, Ecc. 9:14. 2 Sam. 5:7. Used metaphorically of God, Ps. 18:3. 31:4. 71:3. 91:2.

II. יָכֹּ֣ב m. verbal from יָכֹּ֣ב, dec. III.a. and f.

1. a catching, hunting. Prov. 12:12.

2. a net. Ecc. 7:27.

I. יָכֹּ֣ב and יָכֹּ֣ב, see פָּ֖ר no. I.

II. יָכֹּ֣ב Ecc. 9:12. and יָכֹּ֣ב dec. X. verbs from יָכֹּ֣ב.


יָכֹּ֣ב f. verbal from יָכֹּ֣ב, dec. X. a command. 2 K. 18:36. Spoken of the
11. Lev. 4:13 שָׁלַחְתֶּם נַפְשׁוֹת בָּהֶנְן מִנָּ֨ה הַצָּלַ֖ם one of the commands of Jehovah, which should not be done, i.e. one of his prohibitions.


מְצָרָה m. dec. III. a.
1. a steep mountain or hill. 1 Sam. 14:5. (Talmud. רַז וְנִשְׁפַּת altus et praceps. Arab. طَنِّ بِلِالْيَمِين mons altus, rupes montium eminentes.)
2. foundation (of the earth). 1 Sam. 2:8. The earth appears to have been regarded as resting on mountains.

1. מְצָרָה m. with suff. רָז בָּנָּא (Ezek. 4:8.) verbal from רָז, dec. III. a. and f.
2. a siege. Ezek. 4:7. רָזְמָלָה מֵאָתוֹ to be besieged, spoken of a city, 2 K. 24:10.
25:2.
4. a fortification, fortress. 2 Chr. 32:10. Hab 2:1. More frequently רָזָה a fortress, a fenced city, Ps. 31:22.

II. מְצָרָה i. q. מִצְרָיִם Egypt, 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. 1.18. Comp. Bocharti Phaleg, iv. 24.) מִצְרָיִם the streams of Egypt, Is. 19:6. 37:25. 2 K. 19:24.

רָז אֶלֹהִים f. verbal from רָז, dec. X.
1. a wall or bulwark against a city besieged. Is. 29:3.
2. a fortress, citadel. 2 Chr. 11:11.
More frequently רָזָה רְאָה fenced cities, 2 Chr. 14:5 רְאָה idem, 2 Chr. 11:10.

רָזָה f. verbal from רָז, dec. I. i. q. רָזָה strife, contention. Is. 41:12.

רָז com. gen. (Ezek. 3:8. Is. 48:4.) with suff. רָזָה, dec. VI. i. the forehead, brow, front. 1 Sam. 17:49.—רָזָה רָזָה the (shameless) front of an harlot. Jer. 3:3.—Ezek. 3:7 רָזָה וְרָזָה of a bold forehead. Verses 8, 9. Is. 48:4 רָזָה רָזָה thy forehead is of brass.

רָזָה f. dec. X. greaves. 1 Sam. 17:6. See רָזָה. (The Hebrews employed the same word to express forehead, shin-bone, greaves, on account of their resemblance to each other in their external surface.)

רָזָה f. plur. רָזָה, verbal from רָז no. I. dec. X. a small metallic plate, such as was suspended from horses or camels in the east, for the sake of ornament. Zech. 14:20. See רָזָה.

רָזָה f. verbal from רָז no. II. a shady place. Zech. 1:8.

רָזְמָלָה dual, verbal from רָז 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 רָזָה.

רָזָה f. (verbal from רָז to wind, to wrap round:) the turban of the high-priest, Ex. 28:4. 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.

רָז m. verbal from רָז, a bed, Is. 28:20.

רָז m. verbal from רָז, dec. II. b. a step, going, course. Ps. 37:23. Prov. 20:24. רָז at his steps, i.e. in his

סָרָה f. very small, subparus, parvulus, compounded of נָעַף and נָעֵף, (comp. נָעַף) Dan. 8: 9.

מְדִיָּה m. verbal from נֹעַף, dec. II. b. 1. something small or insignificant.
2. a small number. נָעַף a small number of men, 2 Chr. 24: 24.
3. Ps. 42: 7. prob. the proper name of a peak of Mt. Libanus, not far from Hermon. Others: a small mountain.

נָעַף m. verbal from נֹעַף, dec. IX. a.
1. a high place affording an extensive prospect, a watch-tower. Is. 21: 8.
2 Chr. 20: 24.

נָעַף (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 נָעַף.
2. also of a place in the tribe of Benjamin, where assemblies of the people were often held, (once called נָעַף 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 Gedi- daliah had his residence here, Jer. 40: 6.


נָעַף to suck, to sip with pleasure. Is. 66: 11. See נָעַף no. 2. (Arab. and Chald. idem.)

נָעַף m. verbal from נָעַף, (like נָעַף from נָעַף.) dec. VIII. k. a strait, affliction, distress. Ps. 118: 5. Plur. נָעַף, const. נָעַף, Lam. 1: 3. Ps. 116: 3.

מְדִיָּה fem. dual, Egypt, the name of a country. Constrained with a verb in the singular, Hos. 9: 6. Josephus makes the name to be of Coptic origin. (Antiq. r. 6. 2.) But nothing resembling it is found in the present remains of the Coptic language, in which this country bears the name of מָדִיָּה, see מָדִיָּה. In Arab. and Chald. מָדִיָּה, as an apppellative, signifies times. The Arabians preserve the word in the singular מָדִי.

נָעַף m. (verbal from נָעַף, comp. Ps. 38: 6.) rottenness, corruption. Is. 3: 24 נָעַף 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.

נָעַף f. (verbal from נָעַף, see Hab. 3: 15.) dec. X. a hammer. 1 K. 6: 7.

נָעַף f. verbal from נָעַף.
1. i. q. נָעַף a hammer. Judg. 4: 21.
2. a hollow or cleft of a rock. Is. 51: 1.


נָעַף m. verbal from נָעַף, dec. II. b.
2. something consecrated or to be consecrated. Num. 18:29. Metaphorically יִהְיוּ בְּיִרְצָיָם, the holy purposes of God, Ps. 73:17.


חֶבָרַת פָּקָד plur. masc. Ps. 26:12. and חֶבָרַת פָּקָד plur. fem. Ps. 68:27. verbs from פָּקָד, places of meeting. The latter occurs also as the proper name of a station of the Israelites in the desert, Num. 33:25.

ןָאָפֶת see הָאָפֶת no II.

I. הָאָפֶת m. verbal from הָאָפֶת no. I dec. IX. a.

1. hope, confidence. 1 Chr. 29:15. Ezra 10:2. Also an object of hope or confidence, Jer. 14:8, 17:13. 50:7.

II. הֶאֵפֶת m. verbal from הָאָפֶת no. II dec. IX. a.

1. a collection or company of men. Under this signification we may place the difficult passage 1 K. 10:28 וַיּוַחֲדֶה יְדֵי חָיֵם and the caravans of the merchants of the king וַיָּשַׁלְכֵו יְדֵי חָיֵם. According to the common punctuation וַיּוַחֲדֶה, the latter part of this verse hardly gives any meaning, for וַיּוַחֲדֶה must be rendered yarn, (comp. Arab. تَرْسِيْت فِيْهِ; and Heb. יְרֵס, יְרִס.) 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 יְרֵס from כֹּא, as in the Vulgate, probably referring to כֹּא, an island in the Nile. The Masoretic punctuators could very easily make this mistake. Or the second יְרֵס 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 יְרֵס, 2 Chr. 1:16.


רְפִי f. verbal from רֵפֶה, a place of collecting, a reservoir. Is. 22:11.

רְפָיָה com. gen. plur. רְפָיָה, (verbal from רֵפֶה in the signif. to stand,) dec. III. a.

1. a place. Gen. 1:9. 24:23, 25. 28:11, 17. Job 16:18 יִכְבֹּדְתִּי וְהָעַשִּׁיתָם וְחָמֲשֵׁנִיתָם הַאֶחָד let there be no place (of concealment) for my cry, i. e. let it rise incessantly before God. Before the relative pronoun, the const. state is always used, as יִכְבֹּדְתִּי the place where, Lev. 4:33. 14:13. Jer. 22:12. So also when the relative is omitted, as in Ps. 104:8. Job 18:21. יִכְבֹּדְתִּי is sometimes used pleonastically, as יִכְבֹּדְתִּי loco, quo for ubi, Est. 4:3. 8:17. Ecc. 11:3. Ezek. 6:13. So in Syr. יִכְבֹּדְתִּי.


3. a place, city, village. יִכְבֹּדְתִּי the village of Shechem, Gen. 12:6. 18:24.


רְפָיָה m. verbal from רָפָי, dec. III. a.

אָנָפֶת a well, fountain. יִכְבֹּדְתִּי the fountain of happiness, Ps. 36:10. יִכְבֹּדְתִּי the fountain of blood; an euphemistic expression for multibria pudenda, Lev. 12:7. 20:18. also 20:18. without יִכְבֹּדְתִּי in the same sense.—Ps. 68:27 יִכְבֹּדְתִּי ye of the fountain of Israel, i. e. ye descendants of Israel. Comp. יִכְבֹּדְתִּי no. 2.

רְפִי m. verbal from רָפָי, dec. II. b.

אָנָפֶת a taking, receiving. 2 Chr. 19:7.

רָפָיָה plur. fem. wares, articles for sale, venalia. Neh. 10:32. The root רָפָי to take, has the signif. to buy, Neh. 10:31. comp. in Talmud רָפָי omitio.

רְפִי m. verbal from רָפָי, dec. II. b.

אָנָפֶת a burning of incense. Ex. 30:1.

רְפִי f. verbal from רָפָי, dec. XIII.

אָנָפֶת a censer. 2 Chr. 26:19. Ezek. 8:11.

רְפָיָה const. יִכְבֹּדְתִּי and יִכְבֹּדְתִּי, plur. יִכְבֹּדְתִּי prim. dec. VII. a. and h. a staff. Gen. 30:37ff. יִכְבֹּדְתִּי a hand staff, a kind of weapon, Ezek. 39:9. (Chald. יִכְבֹּדְתִּי spiculum, Castell.)


2. to consume or waste away, tabesce; spoken of the eyes and tongue, Zech. 14:12. of persons, Lev. 26:39. Ezek. 24:23. 33:10. Is. 34:4. this shall all the host of heaven shall waste away.


Deriv. נֵּעַ.

ניָּעַ m. verbal from נֵּעַ, dec. I.
1. a calling together, liter. the Aramaean infin. of נֵּעַ. Num. 10:2. נֵּעַ נֵּעַ to call together the assembly.
2. an assembly called together, an assembly. נֵּעַ נֵּעַ a sacred assembly, such as was called together on the sabbath, and on the first and seventh days of the great festivals, Lev. 23:2ff. Num. 28:18, 25. Without נֵּעַ, Is. 1:13.
3. something read, a writing. Neh. 8:8.

ניָּעַ m. verbal from נֵּעַ, dec. IX.a.
2. fate, destiny. Ecc. 2:14 נֵּעַ נֵּעַ נֵּעַ נֵּעַ נֵּעַ one destiny happeneth to them all. Verse 15. 3:19. 9:2, 3.

ניָּעַ m. the beams of a house. Ecc. 10:18. See נֵּעַ to lay the beams of a house.

ניָּעַ f. verbal from נֵּעַ, a cooling, coolness. Judg. 3:20, 24.

ניָּעַ m. strictly turned work, from נֵּעַ i.q. Arab. נֵּעַ among other significations opere tornatili elaboravit lignum. Comp. נֵּעַ.) Hence Is. 3:4. נֵּעַ נֵּעַ twisted or plaited hair.

I. נֵּעַ fem. of נֵּעַ, turned or rounded work. Ex. 25:18 נֵּעַ נֵּעַ נֵּעַ נֵּעַ נֵּעַ נֵּעַ נֵּעַ נֵּעַ נֵּעַ נֵּעַ נֵּעַ נֵּעַ נֵּעַ נֵּעַ נֵּעַ נֵּעַ נֵּעַ נֵּעַ נֵּעַ נֵּעַ נֵּעַ נֵּעַ נֵּעַ נֵּעַ נֵּעַ נֵּעַ נֵּعַ נֵּעַ נֵּעַ נֵּעַ נֵּעַ נֵּעַ נֵּעַ נֵּעַ נֵּעַ נֵּעַ נֵּעַ הַיְּשָׁרָהresher. It appears from comparing 1 K. 6:23, with verse 28, that the cherubim were made of olive wood and covered with gold; hence this word is incorrectly rendered massive or beaten, as if from נֵּעַ to be hard, solid. Used also of the golden candlestick, Ex. 25:31, 36. 37: 17, 22. Num. 8:4. of the silver trumpets, Num. 10:2. of a pillar, Jer. 10:5.
II. מַקְיֶפֶה m. (for מַקְיֶפֶה) denom. from מַקְיֶפֶה, Is. 1: 8. a cucumber or melon garden.

I. מַקְיֶפֶה m. a drop. Is. 40: 15. Root in Arab. מָקַקְיֶפֶה to flow.

II. מַקְיֶפֶּת fem. מַקְיֶפֶּית, verbal adj. from מַקְיֶפֶּה, to be bitter, dec. VIII. k.


3. troubled, afflicted, construed for the most part with מַקְיֶפֶּה. 1 Sam. 30: 6. Job 21: 25. מַקְיֶפֶּית used as an adj. 1 Sam. 1: 10, 22: 2. also as a subst. sorrow, Job 7: 41. 10: 1.


5. violent, cruel, acerbous, acer. (Comp. Arab. מַקְיֶפֶּית idem, fortis.) Hab. 1: 6.

—מַקְיֶפֶּית idem, Judg. 18: 25. 2 Sam. 17: 5. This association of ideas is seen in Judg. 14: 14, where מַקְיֶפֶּה is placed in opposition to מַקְיֶפֶּית sweet.


מַקְיֶפֶּה prob. i. q. Arab. מַקְיֶפֶּה to urge a horse on rapidly with a whip.

Hiph. intrns. in reference to the ostrich's clapping its wings in running. Job 39: 18 מַקְיֶפֶּית מַקְיֶפֶּית when she (the ostrich) moves herself forward, namely, by clapping her wings. The ancient versions render it, to lift one's self.

Note. מַקְיֶפֶּה Zeph. 3: 1, stands for מַקְיֶפֶּה rebellis; see מַקְיֶפֶּה.

יְאָשִּׁירָה Chald. a lord. Dan. 2: 47. 4: 16, 21. 5: 23. (In Syr. and Arab. idem.)

יְאָשִּׁירָה proper name of a Babylonian king. Is. 39: 1. Also written יְאָשִּׁירָה q. v. He lived in the time of Hezekiah. See יְאָשִּׁירָה.

שֶׁנַּמְתָּה m. verbal from מַקְיֶפֶּה, dec. IX. a.

1. a looking, seeing. Lev. 13: 12.


3. appearance, form. Ex. 24: 17. Ezek. 1: 16, 25. Frequently after a noun in regimen, as מַקְיֶפֶּית Gen. 12: 11. מַקְיֶפֶּית 24: 14, 16. 26: 7. of a beautiful form; also מַקְיֶפֶּית desirable in appearance, Gen. 2: 9.—In the prophetic style, it is used, like מַקְיֶפֶּה (see no. 3.) to express the indistinct forms which appear in vision, Dan. 10: 18 מַקְיֶפֶּית and there touched me something, like a human form, Ezek. 8: 2. Connected with מַקְיֶפֶּה, 1: 27. Plur. מַקְיֶפֶּית in the same connexion as the singular, Dan. 1: 13, 15. Ezek. 1: 5, 13, 10: 22. Cant. 2: 14.

שֶׁנַּמְתָּה fem. of מַקְיֶפֶּה, dec. X.

1. a sight, vision, i. q. מַקְיֶפֶּה. Dan. 10: 7, 8, 16. מַקְיֶפֶּה nightly visions, Gen. 46: 2. מַקְיֶפֶּה visions sent from God, Ezek. 8: 3. 40: 2.

2. a mirror. Ex. 38: 8. (Arab. מַקְיֶפֶּה idem.) Comp. מַקְיֶפֶּה.

יְאָשִּׁירָה f. dec. X. the crop of a bird. Lev. 1: 16. (Arab. מַקְיֶפֶּה idem, from מַקְיֶפֶּה to dig down, and spoken of food, to be digestible.)

יְאָשִּׁירָה Josh. 15: 44. and יְאָשִּׁירָה 2 Chr. 11: 8. 14: 8, 9. Mic. 1: 15. in Greek Μαγαθ. 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. Bells Jud. i. 6.)

עהו plur. fem. denom. from ב, dec. x. place of or about the head, (comp. אמא the place of the feet.) The accusative is used adverbially, at the head, i.e. near or under the head, 1 Sam. 19:13 אתבכ at his head. Verse 16. 26:7, 11, 16. 1 k. 19:6. Gen. 28:11, 18. With a double plural termination, (like בע,) 1 Sam. 26:12 יבג from the head of Saul, for יבג.


ם f. verbal from יבג, greatness, largeness; as a concrete, large, ample. Ezek. 23:32.

ם m. verbal from יבג, dec. ix.a. greatness; increase. Is. 9:6.

ם f. verbal from יבג, dec. i.

1. greatness, multitude. 2 chr. 9:6. 30:18.

2. the greatest part. 1 chr. 12:29.

3. increase of a family, offspring, sобыoles. 1 sam. 2:33.

4. usury, interest, liter. increase of the capital. Lev. 25:37. (Comp. Greek ἱππας usury, from πιπα to bear; and Lat. fænus, from feo, to bear, whence fætus, fœcundus, fœnum. See Gellius xvi. 13. In arab. comp. יק conj. iv.

to lend on usury; יבג usury; syr.

יד idem.)

ם m. verbal from יבג a place to lie down in, a couching place. Zeph. 2:15.

ם plur. ii. b. i. q. יבג. Ezek. 25:5.

ם m. a place of fattening, a stall. Am. 6:4. יבג יבג, a calf of the stall, i.e. a fatted calf, 1 sam. 28:24.


יתו m. verbal from יבג rest, a resting place. Jer. 6:16.

יתו plur. fem. denom. from יבג, dec. x. place of or about the feet. Ruth 3:5 ff. Dan. 10:6. (Comp. יבג.) Used adverbially in the accus. at the feet, Ruth 3:8.

יתו f. a heap of stones. (Root יבג to throw stones; arab. יבג to heap up stones.) Thus prov. 26:8 יבג יבג as a bag of precious stones in a heap of stones. Luth. als ob man Edelsteine auf den Rabenstein würfe. The Sept. renders the word a sling, (in like manner from יבג 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.

יתו f. verbal from יבג, rest, quiet dwelling. Is. 28:12.


יתו those who rebel against the light, i.e. hate it or declare war against it, Job 24:13.

יתו Chald. to rebel, as in heb. Ezra 4:19.

יתו m. verbal from יבג rebellion. Josh. 22:22.

יתו Chald. adj. rebellious. Fem. יבג, emph. יבג, Ezra 4:12, 15.

יתו f. verbal from יבג, rebellion, refractoriness. 1 sam. 20:30. (In arab. idem.)

יתו m. proper name of an idol of the Babylonians. Jer. 50:2. Like יבג and יבג, it is often compounded with other words to form proper names of


Hiph. יִרְעָה, fut. apoc. יִרְעָה (Ezek. 5:6.)

1. to contend with any one. (In Arab. conj. III. idem.) Job 17:2 "my eye dwells on their contention (against me), i.e. I must constantly behold their contention against me. (The Dagesh in י is euphonic.)


Deriv. יֵרְעָה.

II. יֵרָע i. q. יֶרֶע to be bitter. 2 K. 14:26 יֵרָע the bitter affliction. So all the ancient versions. If pointed יֶרֶע, the gender would be incorrect. Comp. יֵרֶע Job 23:2. So invertedly a form from יֵרֶע Ex. 23:21. derives its signification from יֵרָע.

רָע f. dual יֶרְעָה (strictly double rebellion) a prophetic name of Babylon. Jer. 50:21.

רָע (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. Pococke Beschreibung des Morgenlandes, Th. I. p. 234. of the German translation.

רָע (read morra) f. verbal from יֵרָע, dec. X. grief, sorrow. Prov. 14:10.

רָע f. verbal from יֵרָע, dec. X. idem. Gen. 26:35 רָע רָע bitterness of heart.

רָע m. verbal from יֵרָע, dec. III. c. persecution. Lam. 3:19. Plur. יִרְעָה Lam. 1:7. Used as a concrete Is. 58:7 יֵרְעָה persecuted. So all the ancient versions.


רָע m. Lev. 21:21 יֵרָע with broken testicles. Root יֵרָע; in Arab. also among other significations, to rub or bruise in pieces; comp. יֵרְע הָעָר, quae conficta ignem reddit.

רָע m. verbal from רָע, dec. III. a.

1. a height, high place. Hab. 2:9. Ps. 7:8. יֵרְע יֵרְע רָע רָע the high mountain of Israel, Ezek. 17:23, 20:40. 34:14. Spoken often of heaven, Ps. 18:17. Jer. 25:30. Also, on high, Is. 37:23 יֵרָע יֵרָע יֵרָע and thou hast lifted up thine eyes on high. 40:26. As a concrete the highest, Ps. 92:9. and collectively, the high ones, i.e. the princes, Is. 24:4.

2. pride; as an adv. proudly, arrogantly. Ps. 56:3.

3. something remote or far off; (comp. יֵרְע Is. 30:18.) Ps. 10:5 יֵרְע יֵרְע thy judgments are far from him.

רָע (height) a proper name. יֵרְע יֵרְע waters of Merom, Josh. 11:5, 7. a lake, called in Greek Samochonitis, extend-
ing to the Jordan, 60 stadia long, and
30 broad.

ירח m. verbal from רח, race, course.
Ecc. 9:11.

I. ירח fem. of ירח, dec. X. idem.

II. ירח f. verbal from רח, oppression.
Jer. 22:17. It borrows its
signification from רח.

ירח masc. plur. dec. I. a puri-

ירח (bitterness) proper name of a
city in Judah. Once Mic. 1:12.

ירח an outcry, lamentation. Jer.
16:5. See the following article.

ירח m. an outcry, rejoicing. Am.

םירח a raising of
the voice from joy or sorrow;

ירח an outcry.)

ירח i. q. Arab.םירח 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 sub-
stance to a wound, (comp. Is. 1:6.) Is.
38:21 let them take dried figs, ישתרץ
and lay them on the sore, or and
rub them on the sore. Sept. סנ תיה
םנ תיה ותלפנ. Deriv. ירח.

ירח m. verbal from ירח, dec. II. b.
a broad place. Hab. 1:6. Often used
figuratively Ps. 15:20 ירח ירח ירח ירח ירח he
brought me forth into a broad place,
i.e. he gave me freedom, happiness.
(Comp. the opposite phrase רח strait-
ness.) Ps. 31:9. 118:5. In a bad
sense Hos. 4:16 ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח י LinkedHashMap: 355
d. ירח f. verbal from ירח, a vessel
for boiling or frying. Lev. 2:7. 7:9.

1. to make smooth or to sharpen a

2. to make smooth the head of any
one, to pluck off the hair. Ezra 9:3.
Neh. 13:25 ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח יracial; particularly
as a subst. a fatted calf; ירך םיינמי. It is generally connected with ירח and ירח, 2 Sam. 6:13. 1 K. 1:9, 19, 25. As
an epithet, Ezek. 39:18 ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח ירח יריחו f. verbal from ירה, dec. X.


מְרוֹסְכֵר f. verbal from מָלֹסְכֵר, sorrow, trouble. Ezek. 21:11.

מְרוֹסְכֵר see מְרוֹסְכֵר.

מְרוֹסְכֵר m. verbal adj. from מָלֹסְכֵר, bitter, poisonous. Deut. 32:24. Comp. מָלוֹסְכֵר.

מָלוֹסְכֵר m. liter. softness, hence metaphorically fear. Lev. 26:36. Sept. בְּאֶל. (In Rabbin. מָלוֹסְכֶר molsescre, Syr. מָלוֹסְכֶר ְָט רָט. For the figure, comp. מְרוֹסְכֵר.)

מְרוֹסְכֵר m. verbal from מָלוֹסְכֵר, dec. II. b.
1. a chariot, waggon. 1 K. 5:6. [4:26.]


מְרוֹסְכֵר f. verbal from מָלוֹסְכֵר, dec. XIII.
f. a market, place of traffic. Ezek. 27:24.


מְרוֹסְכֵר m. verbal from מָלוֹסְכֵר, what is trodden under foot. Is. 5:5. 7:25. 10:6. Ezek. 34:19.

מְרוֹסְכֵר m. (with two Tseris impure,) dec. I. i. q. מַָא a friend, companion. With suff. מַָא, plur. מָלוֹסְכֵר, Gen. 26:26. Judg. 14:20. 15:6. Most probably the part. Hiph. from מָלוֹסְכֵר, with the signification of מָלוֹסְכֵר no. 2. The first Tseri is impure, like the Kamets in מָלוֹסְכֵר, מָלוֹסְכֵר.

מְרוֹסְכֵר m. verbal from מָלוֹסְכֵר, dec. IX.

מְרוֹסְכֵר f. verbal from מָלוֹסְכֵר, dec. I.
1. a feeding, pasturing; used of shepherds. מְרוֹסְכֵר מָלוֹסְכֵר the sheep which I feed, Jer. 23:1. Ps. 74:1.
I. מְרוֹסְכֵר m. and מְרוֹסְכֵר (Jer. 6:15.) verbal from מָלוֹסְכֵר to heal.
1. healing, cure. 2 Chr. 21:18. מָלוֹסְכֵר מָלוֹסְכֵר so that there was no cure. 36:16. Jer. 14:19.

II. מְרוֹסְכֵר verbal from מָלוֹסְכֵר—מָלוֹסְכֵר, dec.
I. quietness, calmness, gentleness. Prov. 14:30 מָלוֹסְכֵר מָלוֹסְכֵר a quiet, gentle spirit. 15:4 מָלוֹסְכֵר gentleness of tongue, i.e. mild language. Ecc. 10:4 gentleness pacifies great offences.

מְרוֹסְכֵר m. verbal from מָלוֹסְכֵר, dec. II. a.
foulod or troubled water. Ezek. 34:19.

מְרוֹסְכֵר 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 how powerful are the words of truth! 1 K. 2:8 גָּפִּה, a grievous curse. Mic. 2:10 גָּפִּה, a sore destruction, corrup- tion vehementissima.

Hiph. to make violent, to excite. Job 16:3 גָּפִּים what excites or emboldens thee?

Note. As it is uncertain whether the Rabbins in giving this interpretation have passed over 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 גָּפִּים to be sweet, (as it is read in the MS.) and in the other places to signify, גָּפִּים to be sick; comp. the Arab. גָּפִּים to be sick.


גָּפִּים f. verbal from גָּפִּים, a pavement. 2 K. 16:17.

גָּפִּים to cleanse, polish, furbish, as metals. 2 Chr. 4:16 גָּפִּים polished brass. Jer. 46:4 גָּפִּים furbish the spears.


Deriv. גָּפִּים, גָּפִּים, גָּפִּים.

גָּפִּים m.dec. IV. a. broth, soup. Judg. 6:19, 20. Also Is. 65:4 Keri. (Arab. idem.)

גָּפִּים m. verbal from גָּפִּים, dec. II. b. an aromatic herb. Cant. 5:13.

גָּפִּים f. verbal from גָּפִּים, ointment. Ezek. 24:10. perhaps a pot of ointment, Job 41:23. [41:31.]

גָּפִּים f. verbal from גָּפִּים.

1. an anointing. Ex. 30:25. 2 Chr. 16:14.

2. ointment. 1 Chr. 9:30.

גָּפִּים 1. to be bitter. (So in all the dialects.) In Kal impers. גָּפִּים amar-rum est mihi, I am troubled, grieved, Lam. 1:4. Construed with גָּפִּים about any one, Ruth 1:13.

2. to be grieved. 1 Sam. 30:6.


Hiph. גָּפִּים, instr. גָּפִּים.


2. construed with גָּפִּים, to afflict. Ruth 1:20 גָּפִּים גָּפִּים the Almighty hath afflicted me. Comp. גָּפִּים verse 21.


Note. In Ex. 23:21, גָּפִּים for גָּפִּים derives its signification from גָּפִּים.

Hithpa. to be provoked, irritated.

Dan. 8:7. (Syr. גָּפִּים to provoke, excite to anger.)

Deriv. out of course גָּפִּים, גָּפִּים, גָּפִּים.


גָּפִּים f. verbal from גָּפִּים, dec. X.

1. plur. גָּפִּים bitternesses. Deut. 32:32 גָּפִּים גָּפִּים bitter grapes. Metaphorically Job 13:26 גָּפִּים גָּפִּים for thou writest, i.e. decreest, against me bitter things.


3. poison. Job 20:14 גָּפִּים גָּפִּים 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 גָּפִּים poisonous; Syr. גָּפִּים and Zabian גָּפִּים poison.)
f. verbal from יֶשֶׁךְ, wickedness. Used as a concrete wicked, (comp. Lat. scelerus for scelse.) 2 Chr. 24:7.

שלג m. verbal fromשלג to bear, dec. I.

1. a bearing, construed like an infin. Num. 4:24 אָשֵׁךְ אֵלֹהָיָהוּ לְעַבְדָּהָ לְעַבְדָּהָ so that it was not to be borne; comp. 35:3. More as a substantive, Num. 4:19, 27, 31, 32, 47.


3. אָשֵׁךְ אֵלֹהָיָהוּ that to which the heart cleaves. Ezek. 24:25. Comp. אָשֵׁךְ no. 1. (3.)

4. a proverb, saying, (from אָשֵׁךְ effere.) Prov. 30:1, 31:1 אָשֵׁךְ אֵלֹהָיָהוּ the sayings which his mother taught him. Particularly an oracle from God, 2 K. 9:25. or from a prophet, Is. 13:1 אָשֵׁךְ אֵלֹהָיָהוּ an oracle concerning Babel. 15:1. 17:1. 19:1.

5. a present, gift, like מָזוּזָה, (comp. מָזוּזָה in P.) 2 Chr. 17:11.

6. perhaps a song, see מָזוּזָה no. 1. (5.) 1 Chr. 15:27 אָשֵׁךְ אֵלֹהָיָהוּ the chorister. Sept. אָשֵׁךְ אֵלֹהָיָהוּ So also Kimchi. Others: the overseer over the burden or bearing (of the ark).

שלג (read masso) m. 2 Chr. 19:7 אָשֵׁךְ אֵלֹהָיָהוּ partiality. See מָזוּזָה no. 3. (1.)

שלג fem. ofשלג, a burning, conflagration. Is. 30:27. See מָזוּזָה no. 3.

שלג const. שלג, plur. שלג. 1. a lifting up. Ps. 141:2.

2. a burden. Zeph. 3:18.

3. a mounting up, particularly of smoke in a conflagration. Judg. 20:38 אָשֵׁךְ אֵלֹהָיָהוּ the smoke rising up. Ver. 40. Comp. שלג.

4. a banner, i. q. שלג, perhaps strictly, a signal by a lighted fire, a lantern, as if from signifi. 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. שלג in P. Est. 2:18. Jer. 40:5. Particularly the mess or portion which the host sets before his guest (רֶוֶן), or sends to him. Gen. 43:34. 2 Sam. 11:8.

Note. שלג Ezek. 17:9. is the Aram. infin. from שלג, like שלג. Comp. שלג infin. P. for שלג.

שלג plur. fem. Ps. 74:3 according to some editions. See שלג.

שלג m. with suff. שלג, verbal from שלג, 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.

שלג f. verbal from שלג, dec. X. a thorn-hedge. Is. 5:5. Prov. 15:19. Also שלג Mic. 7:4.

שלג m. a saw. Is. 10:15. Root שלג= Chald. שלג to saw.

שלג f. a measure for liquids. Lev. 19:35. Ezek. 4:11, 16. Root שלג Arab. שלג conj. II. to divide.

שלג m. verbal from שלג, dec. III. a. joy, also the object of joy. Ps. 48:3. Is. 8:6. 24:11.

שלג m. verbal from שלג, laughter, also the object of laughter or scorn. Hab. 1:10.


שלג f. 1. an image, figure, picture. (Comp. שלג, שלג.) Ezek. 8:12 השלג שלג chambers of imagery, i. e. chambers whose walls were painted with idolatrous figures. Comp. verses 10, 11.

—שלג Num. 33:32. stones with idolatrous figures. Prov. 25:11 כל השלג השלג גלrentegolden apples with silver figures. Others: in silver dishes or baskets, from שלג.
m. fraud, deception. Prov. 26:26. Root שָׁפָּה to deceive.

Ps. 74:3. see מִשָּׁפָּה

m. proper name of a Levitical city in the tribe of Asher. Josh. 19:26. 21:30. In 1 Chr. 6:59. [74.] it is written שָׁפָּה a contraction of מִשָּׁפָּה.


Misraim m. a shedding of blood. Is. 5:7. Root שָׁפָּה or שָׁפָּה to pour, in Arabic particularly to shed blood.

Ful m. a dominion, government. Is. 9:5, 6. Root שָׁפָּה and שָׁפָּה to rule.

Kassim plur. fem. verbal from שָׁפָּה, 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.)

Chaldean) (flowings of water, from the Chal. שָׁפָּה יִתְפָּו) proper name of a city or country near Sidon. Josh. 11:8. 13:6.

Kasim m. a pan. 2 Sam. 13:9. (Chaldean, אֵשׁ, יִתְפָּו idem.)

Gen. 10:23. Mount Masius, a part of the Gordian chain, north of Nesibis, called by the Arabians Judi.

Chaldean) (a) verbal from שָׁפָּה.

1. usury. שָׁפָּה שָׁפָּה to exact usury. Neh. 5:7.

2. a debt, obligation. Neh. 10:32.

found only Gen. 10:30. a boundary of Joktanite Arabia, which is very difficult to be defined. If the eastern boundary is intended, we may best compare the Mesene of the ancients, Maishan and Moshan, two cities in the country of the modern Bassora. Whence the Syrians give the name Maishan to the whole country on the Tigris and Euphrates below Seleucia. Comp. פּוּפָּה.

Bassim m. verbal from פּוּפָּה, dec.VIII. a. a water trough, (for cattle,) canalis. Judg. 5:11.


2. an image, idea, thought. Ps. 73:

7. Prov. 18:11.

מְשָׁפָּה f. verbal from פּוּפָּה, dec. XIII. f. a reward. Gen. 29:15. 31:7, 41.


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שָׁפָּה plur. masc. dec. VIII. destruction, ruin. Lam. 1:7. comp. יִתְפָּו Hiph. no. 3.

מְשָׁפָּה m. verbal from פּוּפָּה, an error, oversight. Gen. 43:12.

נָשָׁפָּה to draw, to draw out. Ex. 2:10. Hiph. idem. 2 Sam. 22:17. Ps. 18:

17. Syr. מְשָׁפָּה idem.

ןָשָׁפָּה m. Moses, the great leader and lawgiver of the Israelites. Sept. מִשָּׁפָּה. In Ex. 2:10, there is given a Hebrew derivation of this word (namely, drawing out, as if a part. from פּוּפָּה), but the education of Moses among the Egypl
tians would lead us to regard it as of Egyptian origin. So Josephus interprets it, (Antiq. ii. 9, § 6.) drawn out of the water from μυο water, and νησι saved; (comp. μο water and ουσίо to save; see Jablonski, ed. te Water, T. I. p. 152—157.) which is favoured by the Greek manner of writing the name. According to this, the name was slightly altered by the Hebrews to give it a significance in their own language.

n̄n̄ m. verbal from ἔπη, dec. IX. a debt. Deut. 15:2.

n̄n̄n̄n̄ plur. fem. 1. Ps. 73:18. treacherous, deceitful places, from ἐπη to deceive.

2. Ps. 74:3 ἐπη ἀράκη eternal ruins. Without Dagesh it might come from ἐπη. But with Dagesh it must either be derived from κή in the signification of κῆ; or it must be read, as in some editions, κή with Sin, from ἐπη to destroy. (Job 32:22. Gen. 18:24. 27:21.)

n̄n̄ n̄n̄ f. verbal from κή, dec. I.

1. apostacy, rebellion, falling away. Prov. 1:32. κη κή the falling away of fools (from wisdom). Particularly rebellion against Jehovah, Jer. 8:5. Hos. 11:5 τολμηκ rebellion against me. Plur. n̄n̄n̄ (Job 2:19).

2. as a concrete, κή κή rebellious Israel, Jer. 3:6, 8, 11, 12.


Root κή κή and κή.

n̄n̄ n̄n̄ m. verbal from κή, an oar. Ezek. 27:29.

n̄n̄ n̄n̄ m. dec. I. i.q. κή, an oar. Ezek. 27:6. Root κή i.q. κή to row.

n̄n̄, fut. κή, infin. also κή (Ex. 28:29.)

1. to rub over with oil, to anoint. Ex. 29:2. κή κή to rub over a shield with oil, to make the leather more-suppie and impenetrable to water, Is. 21:5.


2. to anoint, to consecrate by unction; e.g. a priest, Ex. 28:41. a prophet, 1 K. 19:16. a king, 1 Sam. 10:1. 2 Sam. 2:7. 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 where-with one anoints or is anointed is put in the accus. Ps. 45:8. Am. 6:5. or is construed with ἐπη, Ps. 89:21.


I. n̄n̄ n̄n̄ f. verbal from n̄n̄, dec. XII. b. an anointing. (κή κή the anointing oil, Ex. 25:6. 29:7, 21. κή κή the holy anointing oil, Ex. 30:25, 31.)

II. n̄n̄ n̄n̄ f. dec. XII. b. a part, portion, portio, demensio, Lev. 7:35.

Root κή, Syr. κήκ, Arab. κήκ, massac est. See κήκ, and κήκ.

1. n̄n̄ n̄n̄ f. an. infin. from κή to anoint. See above.

II. n̄n̄ n̄n̄ f. a part, portion. Num. 18:8. See κήκ no. II.

n̄n̄ n̄n̄ strictly the part. Hiph. from κή, dec. I.


2. a trap, snare, which takes and destroys. Jer. 5:26.

3. κή κή 2 K. 23:13. the mount of corruption, a name given to Mount Olivet from the numerous idols which were worshipped there. So the kingdom of Babylon is called by this name, Jer. 51:25.

n̄n̄ n̄n̄ m. i.q. κή, the dawn. Ps. 110:3.

n̄n̄ n̄n̄ m. i.q. κή, destruction. Ezek. 9:1.

n̄n̄ n̄n̄ m. verbal from κή, destruction, something destroyed. Is. 52:14.
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. Prolong thy grace to thy worshippers. 85:9. 109:12. Jer. 31:8. I have prolonged favour to thee. (So in Syr. corund to draw, whence נדנ נדנ long duration.) Hence

6. to make durable, to strengthen. Ecc. 2:3. יִדְנְיָה יִדְנְיָה יִדְנְיָה to strengthen my body with wine. (Syr. induruit.) Comp. Pr.

7. to spread out. Judg. 4:6. יִדְנְיָה יִדְנְיָה יִדְנְיָה thou shalt spread thyself out on Mount Tabor. 20:37 יִדְנְיָה יִדְנְיָה יִדְנְיָה 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. ידנ ידנ ידנ, comp. Arab. אֻנִּס קָרֵס קָרֵס, stretnus. Others, with the Sept. stretched out, longus.

ןַנְנִי m. 1. possession. Job 28:18. From יַנְנִי to hold or possess.

2. Ps. 126:6 יַנְנִי יַנְנִי יַנְנִי 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 יַנְנִי יַנְנִי יַנְנִי 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. (iii. 94. vii. 78.) The Samaritan MSS. have יַנְנִי יַנְנִי יַנְנִי, Sept. MOSCH, Vulg. MOSOCH, meaning probably as above.

ןָנָנָנָנָנָנָנ see נָנָנָנָנָנ. Comp. the root, signif. no. 2.
Niph. to be or become similar, to be like; construed with ֵּ, Is. 14:10, with ֶּ, Ps. 28:1, 143:7; with ָּ, 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 ֶ. Job 30:19. (Arab. ֶּ to be like. Syr. and Chald. ֶּ, ֶּ idem.)


II. ָּ m. verbal from ָּ no. II. dec. VI. p. something like or similar. Job 41:25.

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

3. a proverb, נָּו, ָּ; e.g. 1 Sam. 10:12. Ezek. 18:2,3. 12:22,23. Comp. נָּו Luke 4:13.


ָּ an infin. used as a noun, i. q. ָּ no. 4. Job 17:6.

ָּ m. verbal from ָּ, dec. II. b.

1. a place sent to. Is. 7:25 הַלָּ רָּ a place whither oxen are driven.

2. joined with ו and ב, that to which one puts his hand, business.

1. a sending. Est. 9:19, 22.
2. joined with, that on which one lays his hand, booty. Is. 11:14.

Narch, fem. of the preceding.
1. a sending. Ps. 78:49.
2. a dismissal, from service or captivity. Ecc. 8:8. Comp. the verb in Pi. no. 2.

Narch, m. three, a triad, trias. Gen. 38:24. See וע three.

2. an astonishment. Ezek. 5:15.


Narch, masc. plur. fat or dainty bits. Neh. 8:10.

Narch, m. verbal from נזר, dec. II. b. a hearing, what is heard. Is. 11:3.

Narch, fem. of the preceding.
1. the more private audience of monarchs, to which only the higher officers were admitted. 1 Sam. 22:14 הִקְרִינִי וּנְצַר his fat body and having access to thy private audience. 2 Sam. 23:23. 1 Chr. 11:25.
2. obedience. As a concrete, obedient, subject. Is. 11:10.

Narch, m. verbal from נזר, dec. II. b. 1. a post, a place where one keeps watch. Neh. 7:3. Jer. 51:12. Hence the persons watching, a watch. Neh. 4:3, 16. [4:9, 22.] Job 7:12.
3. that which one keeps or preserves. Prov. 4:23 וּנְצַרִיָּה before all things which thou keepest.
4. what is observed, a custom, usage. Neh. 13:14.


Narch, pl. וּנְצָרִים, 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 וּנְצָרִים שֶׁהְנִיףָה: this is the management of their burden, i.e. this is what they have to bear. Num. 3:31. Hence וּנְצָרִים שֶׁהְנִיףָה Num. 1:53. or וּנְצָרִים 3:28. or וּנְצָרִים 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 alicuius. 1 Chr. 12:29 וּנְצָרִים שֶׁהֲנִיףָה Vulg. magna pars eorum adhuc sequebatur domum Saul.

Narch, m. verbal from נזר, dec. IX. a.
1. the second place, in succession or rank; usually put after a noun in regimen. וּנְצַרִי וְנָצָרָה the second priest, the next to the high-priest, (שמיר פנים) 2 K. 25:18. Jer. 52:24. Plur. וּנְצַרִים שֶׁהֲנִיףָה sacerdotes secundarii, 2 K. 23:4. וּנְצַרִים שֶׁהֲנִיףָה the second chariot, Gen. 41:43. וּנְצַרִים שֶׁהֲנִיףָה his second brother, 2 Chr. 31:12. וּנְצַרִים שֶׁהֲנִיףָה the second part of the city, Neh. 11:9. also simply וּנְצַר 2 K. 22:14. Zeph. 1:10.
2. as a concrete, the second. וּנְצַרִי עַד the second after the king, 2 Chr. 28:7. comp. 1 Sam. 23:17. Est. 10:3. Tob. 1:22. particularly the second brother, 1 Chr. 5:12. 1 Sam. 8:2.—Plur. וּנְצַרִים והֲנִיףָה their other brothers after the eldest, 1 Chr. 15:18 וּנְצַרִים יְנִיףָה silver cups of a second quality, Ezra 1:10.—1 Sam. 15:9 וּנְצַרִים (cattle) of less value, in opposition to וּנְצַר. Perhaps autumn lambs, secundo partu editi.
3. a doubling, double. Ex. 16:22. Is. 61:7.

אֶפְּשָׁם m. verbal from אֶפָּשׁ, dec. X. plunder, booty, prey.—אֶפְּשָׁם בע to become a prey, 2 K. 21:14. אֶפְּשָׁם נַב to give for a prey, Is. 42:24.

אָפֶלְשָׁם m. a narrow path, hollow way. Num. 22:24 וַיְהִי אָפֶלְשָׁם a path between the vineyards. Comp. אֶפְּלְשָׁם the hollow hand.

אָפֶלְשָׁם only Ezek. 16:4 אָפֶלְשָׁם according to Jarchi: ad nitorem. It stands then for אֵפְּשָׁם (like אָפֶלְשָׁם for אֶפֶלְשָׁם) from אָפֶלְשָׁם. According to others, from אפ אפ the feminine of אפ אפ. Num. 19:4 אָפֶלְשָׁם conj. II. to wash off; to cleanse, conj. V. to wash one's self; comp. Syr. אָפֶלְשָׁם splendidus; hence אָפֶלְשָׁם for purifying, the infin. with Yod paragogic.

אָפֶלְשָׁם m. verbal from אֶפֶלְשָׁם, idem. Is. 3:1. Metaphorically Ps. 18:19.

אָפֶלְשָׁם m. verbal from אֶפֶלְשָׁם, idem. Is. 3:1. The combining of the masculine and feminine forms expresses universality.


אָפֶלְשָׁם f. const. אָפֶלְשָׁם, with suff. עָפֶלְשָׁם. Plur. אָפֶלְשָׁם, const. אָפֶלְשָׁם, dec. XI. g. Root הָעָא in Ethiop. to spread out, in Arab. מֵאָפֲא. סֵא idem.

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. 6:14ff. Num. 1:2 וַתִּנְמוּ עַל עַצְמָם after their families, after the house of their fathers; comp. verse 20ff. 26:5ff. Deut. 29:17. Josh. 7:14ff. 21:5ff. 1 Sam. 20:29 וַתִּנְמוּ עַל עַצְמָם we have a family sacrifice. More rarely and inaccurately, i. q. רֶפֶע, e. g. Josh. 7:17 רֶפֶע רָעַָּה i. q. in the preceding verse רֶפֶע רָעַָּה.

אָפֶלְשָׁם m. verbal from אֶפֶלְשָׁם, dec. II. b.
4. a cause, a suit at law. Num. 27:5. Job 13:18. 23:4 וַיְהִי רָעַָּה וּרְעָּכָּה to conduct, or manage the cause of any one, to be his advocate, Deut. 10:18. Ps. 9:5. (Comp. רָעַָּה וּרְעָּכָּה רָעַָּה and יָרַָּה) רָעַָּה וּרְעָּכָּה to plead or contend with any one, Jer. 12:1.
5. a right, privilege; e. g. רָעַָּה וּרְעָּכָּה the right of redemption, Jer. 32:7. רָעַָּה וּרְעָּכָּה the right or prerogative of the king, 1 Sam. 8:9. 11. Particularly what belongs to any one by law, Deut. 18:3 רָעַָּה וּרְעָּכָּה what belongs to the priests, i.e. their due, 1 Sam. 2:13.
6. right, righteousness, justice, i. q. רָעַָּה. Deut. 32:4 רָעַָּה וּרְעָּכָּה all his ways are righteousness, i.e. righteous. רָעַָּה וּרְעָּכָּה justice and righteousness. Jer. 22:15. 23:5. רָעַָּה וּרְעָּכָּה just balances, Prov. 16:11. רָעַָּה וּרְעָּכָּה with unrighteousness, Jer. 22:13.
9. a mode, manner. Ex. 26: 30. 2 K. 1: 7 what was the manner of the man? Judg. 13: 12 what shall the manner and conduct of the child be?

**חַמְבָּר** m. verbal from רֹעַ, dec. II. b. a pool, pond, where water subsides. Ezek. 34: 18.

**חַמְבָּר** f. verbal from רֹעַ to dissolve, dec. X. a solution, liquor. Num. 6: 3

**דּוֹאָב** m. found only Gen. 15: 2. best explained by Simonis, a possession, i. q. בָּרָה, by a commutation of ב and ר, (see 2.) Hence בָּרָה a son of possession, i.e. a possessor, and the whole clause thus, the possessor of my house will be Eliezer that Damascene. Another deriv. from the same root is דּוֹאָב.

—Onkelos, Pseudojon. Vulg. filius procurationis, dispenser.

**דּוֹאָב** m. verbal from דּוֹאָב (with a Chaldaic form), dec. II. b. a running about. Is. 33: 4.

**דּוֹאָב** m. verbal from דּוֹאָב, dec. IX. a.

1. as a Hiph. part. a cupbearer.
2. drink. Lev. 11: 34. 1 K. 10: 21 drinking vessels.

**דּוֹאָב** m. verbal from דּוֹאָב, weight. Ezek. 4: 10.

**דּוֹאָב** m. the lintel, the timber over the door posts. Ex. 12: 7, 22, 23. Comp. נָשָׁבָא.

**דּוֹאָב** m. verbal from דּוֹאָב, weight. Lev. 19: 35. 1 Chr. 22: 3 דּוֹאָב so as not to be weighed. Verse 14.

**דּוֹאָב** fem. of the preceding, Is. 28: 17. and דּוֹאָב 2 K. 21: 13. a perpendicular, plummet.
Used abstractly sweetness, Ezek. 3:4 טפ for sweetness.
יַתָּלַּת to stretch out. Is. 40:22. (In Syr. and Chald. idem.) Deriv. יתַלָּת a sack.
ץֵל prim. when? (In Arab. idem.)
For the most part interrogatively, Gen. 30:30. Prov. 6:9. more rarely without an interrogation, Prov. 23:35 יתֵל when I wake.—תֵּלַת Ex. 8:5. and יתֵל how long? 1 Sam. 16:1. Prov. 6:9. יתֵל יתֵל after how long a time? Jer. 13:27.
יָתָלַּת f. verbal from יָלַּת, dec. XIII.f.
1. measure, Ezek. 45:11. daily task, tale, Ex. 5:8. comp. יָלַּת verse 18. Ex. 30:32 יתָלַּת after its measure, i.e. proportion of the ingredients. 2 Chr. 24:13 and they set the house of God יתָלַּת יתָלַּת after its (former) measure.
יָתָלַּת Mal. 1:13. a contraction of יָתָלַּת what a weariness. See the note to the art. יָלַּת.
יָתָלִיתָיָהּ plur. fem. Job 29:17. Prov. 30:14. Joel 1:6. and by transposition יתָלִיתָיָהּ Ps. 58:7. the front cutting teeth, or the projecting eye teeth, dentes canini, which in wild animals are very dangerous. Root יתָל Arab. יָלַּת to bite, or יתָל Arab. יָלַּת to project, be prominent. The former derivation is for cutting teeth, the latter for eye teeth.
יָתָל m. verbal from יָלַּת, something sound or uninjured. Ps. 38:4, 8. Is. 1:6. In Judg. 20:48, it is a corrupt reading for יתָל men, which is found in several MSS.

ן, the 14th letter of the alphabet, and as a numerical sign denoting 50. The name ית denotes in Syr. Chald, and

לָה יָתָל fem. of the preceding, dec. XI.a.
2. proper name of a place between the desert and the territory of Moab. Num. 21:18, 19.
לָה יָתָל Chald. i.q. Heb. יתָל a present. Dan. 2:6, 48. 5:17.
לָה יָתָל dual masc. the loins, the upper part of the hip, including the small of the back, ישפוע; 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 ית, see that article. (Arab. and Syr. idem. Root ית, ית to be firm, whence ית קב.)
לָה יָתָל, fut. יתָל, to be or become sweet.
Ex. 15:25. Job 21:33 יתָל יתָל the clods of the valley rest sweetly upon him, est ei terra levis. 24:20 יתָל יתָל for יתָל יתָל the worm is sweet to him. Others take יתָל in the Syriac signification, to such; hence the worm feeds upon him.
Hiph. 1. to sweeten. Ps. 55:15 יתָל יתָל יתָל יתָל we took sweet counsel together.
2. intrans. to be sweet. Job 20:12.
Deriv. out of course יתָלָה.
לָה יָתָל m. verbal from יתָל, sweetness.
לָה יָתָל m. verbal from יתָל, idem. Judg. 9:11.
לָה יָתָל proper name of a station of the Israelites in the desert of Arabia. Once Num. 33:28.

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 queryString, yet very rarely, e.g. queryString Chald. queryString to rise, as the sun; queryString Aram. queryString two. (2.) with  as the first radical; e.g. queryString and queryString to be fair, becoming; queryString and queryString to lay snares. Comp. Gesen. Lehrgebäude, p. 453.


Note. The frequent use of this particle appears to indicate courtesy and respect; see Gen. 18:3. 19:7, 8, 18, 19.

II. queryString adj. raw, half-boiled, spoken of flesh. Ex. 12:9. Root queryString Arab. queryString for queryString to be raw, half-boiled.

queryString a proper name, Ezek. 30:14, 15, 16. Jer. 46:25. in full queryString Nah. 3:8. Thebes, the ancient capital of Upper Egypt. Sept. in Ezek. 34:3. 45:12. 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 queryString to portio, possessio, Ammonis, i.e. the seat of the god Amon, or the place where he was principally worshipped. See Jablonskii Opuscula, ed. te Water T. I. p. 163—168.

queryString m. plur. queryString, (once queryString Judg. 4:19 Keth.) dec. 1. a leather bag or bottle. Judg. 4:19 queryString a bottle of milk. 1 Sam. 16:20. Josh. 9:4, 13. Wine bottles were hung up in the smoke, Ps. 119:83.

queryString to be fair, beautiful; kindred with queryString. The doubling of the last radical, (comp. queryString from queryString) gives rise to a quadrilateral queryString and by contraction queryString, plur. queryString, to be beautiful. Cant. 1:10. 2:14. 4:3. Is. 52:7.

queryString fem.  queryString, verbal adj. from  queryString, dec. IX. a. and X.

1. fair, beautiful. Cant. 1:5. 6:4.
2. fit, becoming, suitable. Ps. 33:1 queryString praise becometh the upright, i.e. it becometh them to praise God. 93:5 queryString holiness becometh thine house. 147:1. Prov. 17:7. 19:10. 26:1.

queryString found only in the plural const.  queryString, 1. q.  queryString, 1. a dwelling, habitation. Ps. 74:20. 83:13. Lam. 2:2.

queryString 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. queryString an oracle, in the phrase queryString 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. 23:3 πρό τις τῷ θεῷ the oracle of Balaam. Verse 15. Also to poets, 2 Sam. 23:1. Prov. 30:1.—Ps. 36:1 πρό τις an oracle or song concerning wickedness. See De Wette in loc. Others: an oracle of wickedness.


πρότιν, masc. plur. verbal from πρότω, dec. I. idem. Hos. 2:4 [2:2] πρότιν ἔλθε ἐκ προτίν let her put away adultery from her (open) breasts, that is, as 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.

πρότω, fut. πρότω, 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 cost not off for thy name's sake. (Comp. the kindred verbs ρηπ and κρατ.)

Pi. πρότω, fut. πρότω:

2. causat. to give occasion to despise or blaspheme. 2 Sam. 12:14. Hiph. fut. προτω, intrans. to be despised. Ecc. 12:5. The form is Syriac for πρότω.

Hithpo. to be despised, blasphemed. Is. 52:5 πρότων for πρότων.

προτων f. verbal from πρότω, reproach, blasphemy. Is. 37:3.


προτων f. const. προτων, verbal from πρότω, dec. XI. d. a groaning, lamentation. Ex. 2:24. 6:5.

προτων found only in Pi. προτων to abhor, reject. Lam. 2:7. Ps. 89:40. (Arab. προτων to med. Vav, abhorruit ab aliqua re, refugit.)

προτως 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.—προτως (προτως) to Nob, 1 Sam. 21:2. 22:9.

προτως in Kal not used. In Arab. to bring forth, particularly words; hence to show, announce. Deriv. προτως, προτως.

Νπρι 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 roar-eth, who will not be afraid? the Lord Jehovah speaks, προτως προτως 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 προτως for προτως Jer. 26:9.
Hithpa. 


1. i. q. Niph. 1 Sam. 10:5, 6. 19:21, 29, 24. 

2. to act like a madman, 

1 Sam. 18:10. Inspiration and madness were both attendant with singular motions of the body and even with violent convulsions and contortions. Hence the Greek μαρατος, the enraptured soothsayer, from μαρατος to rave, to be mad; and the Lat. 

fatuus (from fari) a soothsayer, a fool; furor, madness and inspiration. For this reason we find in Jer. 29:26, רָעָב נְשָׁתָה, connected; and in 2 K. 9:11, Elisha’s disciple is called in reproach רָעָב a fool. 

Chald. Ethpa, רָעָב to prophesy. 

Exra 5:1. 

 skeptic. 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 latrator, (as if from ר), 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. Ikenii Dissert. de Nibchas, in his Dissert. 1749. p. 143 ff.

in Kal not used. 

Pi. רָעָב, once Is. 5:30. and Hiph. רָעָב. 

1. to look, to direct the eye, to behold, regarder, (different from ר). Job 35:5 רָעָב תָּמַלְתָּלָהּ look to heaven and see. Ps. 142:5. It is construed (1.) with רָעָב, to look after any one, Ex. 33:8. and רָעָב to look behind one’s self, 1 Sam. 24:9. Gen. 19:17 רָעָב תָּמַלְתָּלָהּ look not behind thee. Verse 26 רָעָב וְלֹא תָּמַלְתָּלָהּ and his (Lot’s) wife looked back from after him. She ought to have followed after her husband, but instead of it, shewed a disposition to return, hence it is correctly rendered as to the sense, but not literally, in the Vulg. resipiens.

quently in Jeremiah, Daniel, and the books of Kings. Like other Assyrian and Babylonish names, this word is best explained from the Persian; (see Gesenius’ Gesch. der Hebr. Sprache and Schrift, p. 63.) hence according to Lorsbach, i. q. Nebu-godan-sar i.e. Nebu (see יב) 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 latrator, (as if from ר), 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. Ikenii Dissert. de Nibchas, in his Dissert. 1749. p. 143 ff.

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2. to see, perceive with the eye, i. e. ὅρων. Num. 12:8. 1 Sam. 2:32. Is. 38:11. Ps. 10:14.

3. construed with ἐν, to see with satisfaction. Ps. 92:12. Comp. ἐν ἑαυτῷ ἐν ἑαυτῷ. 4. trans. to let or cause to see. Hab. 1:3. Deriv. ἐκβλαβεῖν, ἐκβλαβεῖς.

Ἀποκάλυψις m. verbal from ἅπαν, dec. III. a.

1. interprets Dei, one employed by God to make known his will to men. Judg. 6:8. 2 Sam. 7:2. This significance is illustrated by Ex. 7:1 ἓκτα ἣν ἔδωκέν σοι ἡμῖν ταύτα οὕτως ἢν ἔδωκεν σοίν αὐτῷ οὕτως, and in reference to Pharaoh, 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 ἔδωκέν σοι τινα ἔν σοι and he shall be thy mouth, also Jer. 15:19. Deut. 18:18. (In Greek ἐκτοφέτευς, ἐκτοφέτευς, strictly an interpreter 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 foretell future events. Deut. 13:2. 1 Sam. 9:9. 1 K. 22:7 ἡ μάθησις τοῦ Ἰσραήλ οὐκ εἶναι οὐκ εἶναι 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 ἐκτοφέτευς, prophets of Baal, 1 K. 18:19. 40. 2 K. 10:19. ἐκτοφέτευς, prophets of Astarte, 1 K. 18:19. Those to be educated as prophets whether younger or older (2 K. 4:1.) were called ἐκτοφέτευς 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. filii magorum, i. e. disciples of the Magians, among the Persians.

4. a minstrel, poet, considered as one inspired of God. See ἐκτοφέτευς no. 3.


2. the wife of a prophet. Is. 8:3.

3. a poetess, a female musician. Ex. 15:20. See ἐκτοφέτευς no. 4.


found only in the plur. Job 38:16 ἐρείπαις, usually the heights of the sea, comp. Arab. نَاسِكَة collis acuto vertice, from نَاسِكَة conj. VIII. eniminit, alius, suit. A better sense is given by the Sept. πνεῦμα ἀσάλονς, comp. Arab. نَبِي and Chald. זה to spring up.

philus, fut. ὅτα. 1. to wither, to fall off; spoken of leaves and flowers. Ps. 1:3. 37:2. Is. 1:30. Hence in comparisons, as Is. 34:4 all their host (the host of heaven) shall fall down, as the leaves of the vine fall. Ps. 37:2.


3. to act foolishly, wickedly. Prov. 30:32. See the noun ἐκτασάται. (The ideas of remissness and foolishness are in like manner connected in several Arabic words.)

Pi. ἐκτιστάνω 1. to lightly esteem, to reject. Deut. 32:15. Mic. 7:6.
Jer. 14:21. The full phrase used of
not the throne of thy glory. (Comp.

Jer. 17:11. Hence, by a common asso-

2. a wicked, ungodly man. (Comp.
1 Sam. 25:25. 2 Sam. 3:33.
Job 2:10. This meaning is illustrated
by Ps. 14:1. 53:2. an earthen vessel.
David and earthen vessels; comp. Jer.
the bottles of heaven.

2. the name of a musical instrument,
a kind of harp or lyre, in Greek νισκα-
(νισκα) in Lat. nabulum, e.g. Ovid. A. A.
represents it as having 12 strings,
which were played on by the hand.
Jerome gives it the form of an inverted
Delta (δ). The wine jugs (τας κατα) 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. τας κατα Ps. 33:2. 144:9.
perhaps a harp of ten strings. Ps. 57:9.
5:23. 6:5. Instead of this we meet
also with τας κατα Ps. 71:22. and plur.

1 Chr. 16:5. Is. 22:24.
and τας κατα m. plur. τας κατα, const.
dec. VI. g. and h.

1. a vessel; particularly an earthen
wine-bottle. Is. 30:14 τας κατα
an earthen vessel. Lam. 4:2 τας κατα
earthen vessels; comp. Jer. 13:12. 48:
12. Metaphorically Job 38:37 τας κατα
the bottles of heaven.

2. the name of a musical instrument,
a kind of harp or lyre, in Greek νισκα-
(νισκα) in Lat. nabulum, e.g. Ovid. A. A.
represents it as having 12 strings,
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perhaps a harp of ten strings. Ps. 57:9.
5:23. 6:5. Instead of this we meet
also with τας κατα Ps. 71:22. and plur.

1 Chr. 16:5. Is. 22:24.

1. foolish, folly. Job 42:8 τας κατα
τας κατα τας κατα τας κατα τας κατα
that I may not deal with you after your folly, for τας κατα. Is.
32:6.

2. wickedness. 1 Sam. 25:25. Is. 9:16.

2 Sam. 13:12. The full phrase used of
a person guilty of a gross crime, es-
specially of lewdness, is τας κατα
he, she has committed a scandalous
20:10. Jer. 29:23. comp. τας κατα
Judg. 20:6. So Gen. 34:7, be-
fore Israel existed as a people.

τας κατα f. const. τας κατα, with suff. τας κατα
(1.) See τας κατα, part. 2. and Chald.
τας κατα, feditias, obscenitas.

τας κατα to spring, to flow. Prov. 18:4
τας κατα a flowing brook. (Chald. Syr.
and Arab. idem.)

Hiph. τας κατα. 1. liter. to let flow out.
Prov. 1:23 τας κατα τας κατα I will pour out
my spirit upon you. Especially to pour
forth words, Prov. 15:2. 28 τας κατα τας κατα
the mouth of the wicked poureth out
evil things. Hence it is used without
any further addition in an evil sense,
Ps. 59:8. 94:4.

2. to announce. (Comp. e.g. τας κατα)
vulgavit.)

τας κατα f. Chald. a candlestick.
Dan. 5:5. (Arab. and Syr. idem.)

τας κατα m. the south. (Root τας κατα in Syr.
and Chald. to be dry.) τας κατα the southern
boundary, Josh. 15:4. τας κατα on
the south side, Num. 35:5. τας κατα on
the south of lake Cinneroth, Josh. 11:2.
Hence τας κατα Josh. 15:19. and simply
τας κατα Ps. 126:4. a south land. Particu-
larly (1) the southern part of Pales-
tine, whether joined with τας κατα, 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 τας κατα the
king of the south, in prophetic language, for the king of Egypt.

With רַזְנָא parag. רַזְנָא to the south, Ex. 40:24. Josh. 17:9, 10 רַזְנָא רַזְנָא to the south of Ephraim, or as in 18:3 רַזְנָא רַזְנָא to the south of the mount. Also רַזְנָא Josh. 15:21. and רַזְנָא 1 Chr. 26:17. where the ר has no significance.

יתֵּרֶה in Kal not used. Probably literally to be before, in conspectu esse, to be evident. Arab. clara et manifesta sit 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 רַזְנָא רַזְנָא but I will praise for ever.

3. to betray. Job 17:5 רַזְנָא רַזְנָא (who) betrays his friends for a prey, i.e. to the plunderer.


רַזְנָא Chald. to flow. Dan. 7:10.

רַזְנָא strictly a subst. dec. VI. k. what is before or in front. רַזְנָא רַזְנָא a face, Judg. 9:17 he cast his life רַזְנָא 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.


With other prepositions (1) רַזְנָא from before. Is. 1:16 רַזְנָא from before my eyes. Josh. 2:5. Prov. 14:7 רַזְנָא רַזְנָא to go away from the foolish man. (2) רַזְנָא only Gen. 2:18, 20 רַזְנָא over against him, suited to him. Sept. verse 18 רַזְנָא רַזְנָא verse 20 רַזְנָא רַזְנָא רַזְנָא רַזְנָא to shine, to give light, to beam.

Job 22:28. 18:5. (In Syr. idem.)

Hiph. 1. to cause to shine. Is. 13:10. 2. to enlighten. Ps. 18:29. 2 Sam. 22:29.

רַזְנָא f. verbal from רַזְנָא, 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 (רַזְנָא) Ezek. 10:4. Hab. 3:4. Ps. 18:13. — Prov. 4:18, probably referring to the rising sun.

רַזְנָא emph. רַזְנָא, Chald. brightness, shining, of the dawn. Dan. 6:20.


Hithpa. liter. to push one’s self, hence to carry on war against any one. Dan. 11:40. (In Chald. idem.)

רַזְנָא m. verbal from רַזְנָא, opt. or wont to push. Ex. 21:29, 36.

רַזְנָא m. dec. III. a.

1. a prince, (Root רַזְנָא Arab. רַזְנָא high-spirited, courageous, whence רַזְנָא high-spirited, noble, a prince.) 1 Sam. 9:16. 10:1. Plur. chiefs, nobles, generally, Job 29:10. Used abstractly, nobility, honesty, 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. 28:7. over an
army, a captain, 1 Chr. 13:1. 2 Chr. 32:21.

מָנָה f. verbal from מָנָה, dec. X.
1. a stringed instrument of music. So in the titles of Psalms IV, VI, LIV. LXVII, LXXVI.

מָנָה in Kal found only in the part.
Ps. 68:26, otherwise Pi. מָנָה to play on a stringed instrument. 1 Sam. 16: 16, 17, 18, 23. 2 K. 3:15. Ps. 33: 3 אֶת מָנָה touch skilfully the strings. Is. 23:16. (In Chald. idem.) Deriv. מָנָה, fut. מָנָה, infin. מָנָה, with suff. מָנָה, also מָנָה.
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 Hiphael.

Pi. to smite, i. q. Kal no. 4, used particularly in reference to divine judgments, (comp. מַגָּה, מַגָּה,) Gen. 12:17. 2 K. 15:5.

Pu. pass. Ps. 73:5.

Hiph. 1. i. q. Kal no. 1. to touch; construed with מ, Ex. 4:25. with מ, Ex. 12:22. with מ, Is. 6:7.
2. i. q. Kal no. 2. to reach unto any thing; construed with מ, Gen. 28:12. with מ, Is. 8:8.—To befall, happen, as an event, Ecc. 8:14. Est. 9:26 (with מ). My hand attains to any thing, i.e. I obtain or possess it, Lev. 5:7. Comp. מַגָּה no. 2.
3. i. q. Kal no. 3. to come to; construed with מ, Ps. 107:18. with מ, 1 Sam. 14:9. Also to come to any thing, i.e. to attain it, Est. 4:14 מַגָּה 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 מַגָּה מַגָּה מַגָּה, 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.

מַגָּה m. with suff. מַגָּה, plur. מַגָּה, const. מַגָּה, verbal from מָנָה, dec. VI. 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. מַגָּה מַגָּה Lev. 13:3, 9, 20, 25. and without מַגָּה verses 22, 29. the plague of leprosy, also this plague in garments, 13, 14. and in walls, 14:39ff. Hence
3. one infected with the leprosy or so suspected. Lev. 13:4, 13, 17, 31 מַגָּה מַגָּה one infected with the scall, for which we find barely מַגָּה, verse 33.—In verse 50, it denotes a garment infected with the leprosy.
fore gladii. directly 35:5. 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. 20:35. 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. נден to be smitten, spoken of an army. Judg. 20:36. 1 Sam. 4:10. Usually construed with נָדַע 1 Sam. 4:2 Israel was smitten before the Philistines. Lev. 26:17.


נָדַע m. verbal from נָדַע.

1. a plague or destructive calamity sent by God. Ex. 12:13. 30:12.

2. stumbling, offence. Is. 8:14.

נָדַע in Kal not used. Prob. to flow. (In Aram. נָדַע to draw and to flow.)


2. to be stretched out. Ps. 77:3.

Hithpa. נָדַע 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 נָדַע נָדַע 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.

נָדַע, fut. נָדַע once נָדַע (Is. 58:3.)


2. to press a debtor, Deut. 15:2, 3. to exact tribute, construed with two accus. 2 K. 23:35. Hence נָדַע Dan. 11:20. an exactor of tribute.

3. to oppress a subject people, also to rule over generally. Part. נָדַע a ruler, Is. 3:12. 14:2. 60:17. Zech. 10:4. (So in Ethiop. whence the king of Ethiopia is called Negush.)

Niph. נָדַע 1. to be hard pressed (by an enemy). 1 Sam. 13:6.

2. to be oppressed, injured. Is. 53:7.

3. to be wearied out, spoken of an army. 1 Sam. 14:24.

נָדַע, not used in the pret. Kal, but instead of it the pret. Niph. נָדַע, fut. Kal נָדַע, imper. נָדַע, also נָדַע (Gen. 19:6.) infin. נָדַע, to draw near, to approach. Gen. 19:9 נָדַע approach nearer. Constrained most frequently with נ of the object, Gen. 27:22. with נָדַע, Judg. 20:23. with נָדַע, Gen. 33:3. with נָדַע, Ezek. 44:13. with an accus. Num. 4:19 יָדַע יָדַע יָדַע מִלּוֹ when they approach the most holy place. 1 Sam. 9:18. with נָדַע, Is. 65:5. Am. 9:13. Job 41:8 [41:16] יָדַע יָדַע one (of the scales) joins to another. Particularly (1.) to approach a woman, to have conjugal intercourse with her. Ex. 19:15. (2.) to draw near to Jehovah, to turn to him. Is. 29:13.

Hiph. נָדַע 1. to lead or bring near, as persons. Gen. 48:10, 13.


3. to cause to penetrate. Job 40:19.


Hoph. נָדַע pass. of Hiph. no. 1. 2 Sam. 3:34. of no. 2. Mal. 1:11.

Hithpa. to draw near. Is. 45:20.

נָדַע m. a heap (of fruit). Is. 17:11. Elsewhere used figuratively of a heap or pile of waters, Ps. 33:7 יָדַע יָדַע יָדַע he gathereth together the waters of the sea as an heap. So Josh. 3:13, 16 then the waters which came down from above stood יָדַע יָדַע as an heap. In the same connexion, Ex. 15:8. Ps. 78:13. The same idea is expressed Ex. 14:22,

�נְוָי found only 2 K. 17:21 Keth. an Aramean form for נֵר, hence in Hiph. to drive away, to remove. The Keri נֵר is a correct explanatory gloss.

דָּבֶל to drive on, to excite to any thing. (Arab. vocavit, invitavit ad aliquud.) Only in the phrase Ex. 25:2: שָׁנִית נֵר שָׁנִית 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 ב. 2 Chr. 17:16.

Deriv. out of course נֵר.

דָּבָל Chald. Hithpa. i.q. Heb.

1. to be willing or disposed for any thing, construed with ב. Ezra 7:13.

2. to give voluntarily. Ezra 7:15, 16. נֵרָה a what is given freely, an Aramean infin. ibid.

דָּבָל f. verbal from נֵר, dec. XI. c.


Hos. 14:5. Ps. 110:3 נֹרֶה בָּדָי a thy people is willing, the abstract being used for the concrete.

2. a voluntary gift, a freewill offering, in opposition to נֵר the performance of a vow. Ex. 35:29. Lev. 22:23 נֶרֶה נֵרָה 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 נֹרֶה נֹרֶה a 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.

זָרַה m. Chald. a wall or structure. Ezra 6:4. (In Chald. and Talmud. idem.)

זָרַה (kindred with נָר,) pret. נָרְיָה, infin. נָרָה, fut. נָרָה and נָרָה.

1. trans. to move, e.g. the wing. Is. 10:14.


זָרַה Chald. to flee. Dan. 6:19.

זָרַה masc. plur. verbal from נֵר, the tossings of a wakeful person on his bed. Job 7:4.

זָרַה in Kal not used, i.q. נֵר and נָר to flee, depart. (Syr. idem.)

Pi. נָר 1. to remove, construed with ב. Am. 6:3.

2. to cast out, exclude. Is. 66:5. (In Rabbin. נָר a a casting out of the synagogue.)

זָרַה f. dec. X. impurity, uncleanness, something unclean, hateful, abominable, in a physical and moral sense. (Syr. ναυσατίτις.) 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.) נָרָהNum. 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 נָרָה נָרָה 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.

הָרְשָׁע m. a liberal gift, present, as the price of prostitution. Ezek. 16:33. Root וָרָש Arab. |וֹר שָׁד, 2. liberalis fuit. Comp. תַּשָּׁד.

רָשְׁע, fut. רָשׁ. 1. to push, thrust, expel. 2 Sam. 14:14. See Hiph.
2. immittere (securim.) Deut. 20:19. See the kindred verbs וָרָש, וָרָש ה, וָרָש.
Hiph. וָרָש 1. to throw down, to cast out. Ps. 62:5. Ps. 5:11.
4. to bring a calamity on any one, constrained with וָר. 2 Sam. 15:14.

—Metaph. Job 6:13 וָר וָר וַיִּתְנְמָה hope is driven away from me.—Spoken of cattle, to wander about, to go astray, Deut. 22:11. 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, וָר ור וַיַּמִּית וַיְחָלֶה his hand fetches a stroke with the axe to cut down the tree; liter. impellitum or impellit se manum ejus cum secui.
Pu. to be pushed or driven. Is. 8:22 וָר וַיִּבָּשֶׂה pushed into darkness. Comp. Jer. 23:12.


Deriv. וָר עָשָׁר.

וָר מ. verbal from וָר, dec. III. a.
1. voluntary, giving voluntarily.

Generally in the phrase וָר וָר Ex. 35:5, 22. 2 Chr. 29:31. (See וָר Kal and Hithpa.) Ps. 51:14 וָר וָר a willing heart.


וָר מ. Chald. a sheath. (So in Chald. וָר and ור, also וָר ור, see the letter ו. The ו is paragogic as in ור.) By a particular metaphor this word is used to denote the body, as the sheath or covering of the soul. Dan. 7:15 my spirit was grieved וָר וָר in the body. The same metaphor is used in Plin. N. H. vii. 52 seu 53. donec cremato eo inimici remotane animae velut vagi nam ademerint. So the Nazareans call the body a garment. See Niebuhr's Reisebeschreibung, Th. 2. p. 439 ff.

וָר, fut וָר (Ps. 68:3.2) and ור.
1. to drive out, dispellere, e.g. stabb, smoke. Ps. 1:4. 68:3.
2. to drive out, put to flight, overcome. Job 32:13.


וָר, fut. וָר וָר וָר (1 Sam. 1:11. to vow, to make a vow, for the performance of any thing. Constrained with a dative of the person, Gen. 31:13. Deut. 23:24. Frequently וָר וָר vovere votum, Judg. 11:39. 2 Sam. 15:8. Diff-
different from כִּיָּהוּ to make a vow of abstinence.

and מ. with suff. רְכִּי, plur. רְכִּי, const. רְכִּי, verbal from רְכִּי, dec. VI. g.

1. a vow. רְכִּי. רְכִּי, voreve voto, see above. רְכִּי פס. 22: 26, and רְכִּי פס. 21: 39, to pay or perform vows.

an offering promised by vow. Lev. 7: 16, in opposition to רְכִּי a free-will offering.

m. found only in Ezek. 7: 11, according to the Jewish commentators, a lamentation, for רְכִּי (after the form רָכִּי) from רְכִּי. But not suitably to the context. Better from רְכִּי Arab. אֲמִינָה; hence greatness, excellence, beauty. Sept. cod. Alex. אֲמִינָה.

1. רְכִּי, fut. רְכִּי. 1. to guide, lead; e.g. a flock. Gen. 31: 18. Ex. 3: 1. Constrained with יִרְכֵּן, comp. Ps. 80: 2 יִרְכֵּן יָדָו who leadest Joseph, like sheep.—Cant. 8: 2.

2. to drive a beast of burden. 2 K. 4: 24 רְכִּי drive forward (the ass). 9: 20 רְכִּי רְכִּי for he driveth (the horse) on furiously. Hence רְכִּי רְכִּי to drive a chariot or waggon, 2 Sam. 6: 3, constrained with יִרְכֵּן, 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 רְכִּי יָדָו and my heart being accustomed to wisdom, i.e. cleaving to wisdom. Others, in-trans. my heart walking in wisdom. Others compare יִרְכֵּן, see the letter י.

Pi. רְכִּי, fut. רְכִּי, 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 רְכִּי רְכִּי and caused them to drive them heavily.


II. רְכִּי, i. q. רְכִּי, רְכִּי to sigh, pant, gasp. In Arab. and Syr. idem. Only in Pi. 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 רְכִּי. רְכִּי. An etymological connexion with the signification of Kal is possible; comp. רְכִּי to cry; Niph. convocari, congregari.

רְכִּי Chald. light. Dan. 2: 22 Keri, as is common in Chald. The Kethib has רְכִּי as in Syriac. See רְכִּי no. 2.

m. in pause רְכִּי, verbal from רְכִּי, a lamentation. Jer. 9: 17. Am. 5: 16 רְכִּי רְכִּי those who are skilled in lamentation.

רְכִּי fem. of רְכִּי, 1. a lamentation. Mic. 2: 4.

2. fem. of an adj. רְכִּי, forbidden. Prov. 13: 19 רְכִּי רְכִּי רְכִּי forbidden desire is sweet to the soul. Root רְכִּי in Arab. to forbid, hinder. The formation of the fem. רְכִּי from the masc. רְכִּי, is entirely analogous to the forms רְכִּי and רְכִּי f. a lamentation, and to the declension of the form רְכִּי generally. The ancient versions have all missed the meaning.

רְכִּי see רְכִּי.


רְכִּי in Kal not used.

Pi. רְכִּי, fut. רְכִּי.

1. to lead, guide. Ex. 15: 13. 2 Chr. 28: 15 רְכִּי רְכִּי רְכִּי and they led them upon asses. Ps. 23: 2 רְכִּי רְכִּי 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.)


1. prob. pastures, from רְכִּי to drive (cattle); comp. רְכִּי, Is. 7: 19.
2. proper name of a city in the tribe of Zebulun. Judg. 1:30. Also written מְכֹר Josh. 19:15.

דֹּמֶל, fut. דֹּמֶל (synon. with גִּרְעָן.)
1. to roar, as a lion. Prov. 28:15. Is. 5:29.
2. to rage, foam, as the sea. Is. 5:30.

דֹּמֶל m. verbal from רָמַע, the roaring of a lion. Prov. 19:12; 20:2.

דרֹמֶל f. const. רָמַע, verbal from רָמַע, dec. XI. d.
1. the raging of the sea. Is. 5:30.
2. a groaning. Ps. 38:9.

דרֹמֶל, fut. דֹּמֶל, to cry as an ass, to bray. Job 6:5. Also in a different connexion, 30:7. (In Chald. and Arab. idem.)

I. רָמַע to run, flow, confluence. (In Arab. idem.) Whence רָמַע. Used only metaphorically of nations, Is. 2:2 "וַיִּרְמָע נַעַרְתָּם וּלְלֹעְנָתָם וְלֹעְנָתָם כְּכָל נַעְרֵי הָאָרֶץ ואָרֶץ לְלֹעְנָתָם כְּכָל נַעְרֵי הָאָרֶץ" and all nations shall flow unto it. Jer. 31:12; 51:44. Constrained with רָמַע, Mic. 4:1.

II. רָמַע as in Aramean, to shine, to be clear, bright; hence figuratively to rejoice, to have a bright countenance. (Comp. רָמַע no. 2.) Ps. 34:6. Is. 60:5. Deriv. רָמַע, רָמַע. It is kindred with רָמַע to shine. See the letter ר.

דרֹמֶל m. verbal from רָמַע no. I. dec. IV. a. a stream, river. רָמַע, the river Euphrates, Gen. 15:18. This river is also called by way of eminence רָמַע and רָמַע, Gen. 31:21. Ex. 23:31. Ps. 72:8. hence רָמַע the country beyond the Euphrates, Is. 7:20. also on this side of the Euphrates, Ezra 8:36. See רָמַע.

-It is likewise used of the currents or streams of the sea, Jon. 2:3 רָמַע, רָמַע and the sea surrounded me.

Dual רָמַע (as if from a sing. רָמַע) the two rivers, used of the Tigris and Euphrates, only in the phrase רָמַע, Rम. Syria of the two rivers, i.e. Mesopotamia, Gen. 24:10. Deut. 23:5.

Plur. רָמַע, more frequently רָמַע const. רָמַע.

דֹּמֶל m. Chald. a stream. Dan. 7:10. רָמַע, the country on this side of the river (Euphrates), Ezra 4:10, 16, 17, 20.

דרֹמֶל f. verbal from דֹּמֶל no. II. light, the light of the sun. Job 3:4.

דרֹמֶל or דֹּמֶל in Kal not used; except in Num. 32:7 Keth. to remove, forsake. (Arab. וא. idem.)

Hiph. רָמַע.

1. to hold back, forbid, make of no effect. Ps. 33:10. Num. 30:6 רָמַע כָּךְ רָמַע כָּךְ but if her father forbid her. Verses 9, 12.
2. to cause to turn away from any one, construed with רָמַע, Num. 32:7, 9.
3. intrans. to refuse. Ps. 141:8. The full reading רָמַע is found in 36 MSS. Deriv. רָמַע.

ברֹמַע 1. to sprout, shoot, germinate, Ps. 92:15.
2. to grow, increase, spoken of riches. Ps. 62:11. Comp. רָמַע.

Pil. ברֹמַע to make to sprout, to cause to flourish. Zech. 9:17.

Deriv. רָמַע, רָמַע.

ברֹמַע or ברֹמַע Is. 57:19 Keth. i. q. רָמַע q. v.

I. רָמַע (comp. the kindred רָמַע)
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 רָמַע a fugitive and a vagabond. Ps. 56:9.

1. to move, shake; hence with רָמַע 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. רָמַע.

1. to shake, to reel and to fall, Is. 24:20.
2. to shake the head. Jer. 48:27.

Deriv. רָמַע.

II. רָמַע construed with a dative, to
pity, lament any one. According to some, liter. to shake the head, as a sign of mourning, (comp. Job 16:4, 5.) and then to be referred to no. 1. It is used (1.) in reference to a person living, to pity, comfort, and conversed with. Job 2:11. 42:11. Is. 51:19. Jer. 16:5. (2.) in reference to a dead person, to lament, bewail. Jer. 22:10.


יהי Chald. to flee. Dan. 4:11.

לו, m. flight, banishment. (Ps. 56:9.) Hence the proper name of a country into which Cain removed after his banishment, Gen. 4:16.

I. היה to dwell; (see יִהְיֶנֶת, יִהְיֶנּוּ.) Hab. 2:5 יִהְיֶנֶת יִהְיֶנֶת the arrogant man, he dwells not (quietly), i.e. he keeps not still, but makes war on others.


לֹא const. יָנֵל, with suff. יָנִל, יָנֶל, יָנֲל, plur. יָנֵל q. v. verbal from יָנֵל no. 1.


I. ילָנָה fem. of יָנֵל, dec. XI. a.


3. adj. fem. from יָנֵל an inhabitant.

Ps. 68:13 יָנֵל יָנֵל a domestic woman, domit habitans.

II. ילָנָה a contraction of יָנֲל pulchra. Jer. 6:2.


2. to rest, to have repose. Ex. 20:11. 23:12. Deut. 5:14. Also to have rest from trials, persecutions, conversed with יָנֲל Job 3:26. Est. 9:22. Impers. Job 3:12 יָנֲל יָנֲל then should I have rested.


2. to make or cause to rest. Ezek. 44:30. Is. 30:32. Usually conversed 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 יָנֲל יָנֲל I will give thee rest. Josh. 1:18, 15. Deut. 3:20, 12:10. יָנֲל יָנֲל יָנֲל יָנֲל יָנֲל and he will give you rest from all your enemies round about. 25:19. Josh. 21:44. (Comp. in N. T. καταπάσα, κατάκάσας.)


Hoph. יָנֵל there is rest given, conversed with a dat. Lam. 5:5.

Deriv. out of course יָנֵל, יָנֲל, יָנֲל, יָנֲל.

לֵנָה verbal from יָנֵל, rest. Est. 9:16, 17, 18. With suff. יָנֲל 2 Chr. 6:41.

לֹנָה i. q. יָנֲל to shake, to tremble, to be moved. Once Ps. 79:1. Sept. ρακωνω- κεντος γε. Vulg. moveatur terra.

לָנָה f. Chald. Ezra 6:11. and יָנֲל Dan. 2:5. a dunghill. Root יָנֲל יָנֲל to dirty, soil. Hence Dan. 2:5 and your houses shall be made a dunghill, i.e. levelled with the earth.


יָסָר in Niph. (according to the Keri,) or in Hiph. (according to the Kethib,) sobolescere. Ps. 72:17 יָסָר וְנַעַר נָעַר יֹעָר as long as the sun exists, shall his name flourish. Deriv. יָסָר soboles, also probably יָסָר. Comp. further the Syr. and Chald. יָסָר a fish, so called from its rapid propagation.

to flee before any person or thing; construed with בַּ, Is. 24:18, with בַּ, Deut. 28:25. Josh. 7:4, with בַּ. 2 Sam. 23:11. Lev. 26:36 יָרֶק יָרֶק יָרֶק 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 בַּ יָרֶק il s'enfuit, Is. 31:8. comp. יָרֶק p. 290.

Pill. יָרֶק to chase, drive. Is. 59:19 a compressed stream, בַּ יָרֶק יָרֶק יָרֶק which the wind of Jehovah has driven up.

Hiph. יָרֶק 1. to put to flight. Deut. 32:30.
2. to save by flight, to remove secretly. Ex. 9:20, Judg. 6:11.

Hithpal. יָרֶק יָרֶק יָרֶק to flee. Ps. 60:6.

לָרֶק 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.


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. 22:8. 109:25. Lam. 2:15. 2 K.19:21. In a somewhat different construction, Job 16:4 יָרֶק יָרֶק יָרֶק יָרֶק יָרֶק יָרֶק יָרֶק יָרֶק יָרֶק יָרֶק I 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 move or wander, to drive about, פָּרַכְו. 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 יָרֶק יָרֶק יָרֶק יָרֶק יָרֶק יָרֶק יָרֶק יָרֶק יָרֶק יָרֶק יָרֶק יָרֶק יָרֶק יָרֶק יָרֶק יָרֶק יָרֶק יָרֶק יָרֶק יָרֶק יָרֶק יָרֶק יָרֶק יָרֶק Y 2:9. and helped me to stand on my tottering knees and hands.

Deriv. יָרֶק Y 1. to swing, wave, move to and fro, (as the hands, etc.) See Hiph. Hence 2. to sprinkle, which is done by waving the hand. Prov. 7:17.

Hiph. יָרֶק. 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 construed with בַּ, to shake the hand against any one, Is. 11:15. 19:16. Zech. 2:13. [2:9.] Also with בַּ, to lay the hand on any thing, Job 31:21. or with בַּ, 2 K.5:11. (3.) to move, lift up, brandish, (a stick, or an instrument.) Is. 10:15 יָרֶק יָרֶק יָרֶק יָרֶק יָרֶק יָרֶק יָרֶק Y 8:12. shall the saw boast itself against him who draws it? יָרֶק יָרֶק יָרֶק יָרֶק Y 2:9. as if the staff shook them that lifted it up? To move or put in a sickle, Deut. 23:25. Construed with בַּ, Ex. 20:25. Josh. 6:31. (4.) very frequently in the language of the ritual law, to move this way and that way (perhaps also up and down) an offering before Jehovah, a peculiar rite, which was observed in particular offerings, especially in the thank-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.

2. to scatter in small particles, to sprinkle. Ps. 68:10 thou sendest a plentiful rain, O God.

Hoph. יְרָעַס pass. of no. 1. (4.) Ex. 29:27.

Pil. יְרָעַס i. q. Hiph. no. 1. to shake the hand against any thing. Is. 10:32.

Deriv. out of course יְרָעַס, יְרָעַס.

יהָיָה m. verbal from וְעָשַׁשׁ, height, elevation. Ps. 48:3 וְעָשַׁשׁ עָרָה וֹאוֹרָה: mount Zion raises itself beautifully, palcher elatione (est) mons Zion. Arab. יְרָעַס idem. Root וְעָשַׁס and וְעָשַׁס in Arab. immi-nuit rei, enimuit supra rem. See also וְעָשַׁס. Entirely a distinct word from וְעָשַׁס Memphis.

I. יְרָעַס to flee, to wander about in flight. Lam. 4:15. In Arab. fugit, effugit, au fugit; also motus, agitatus fuit, like the kindred verbs וְעָשַׁס and וְעָשַׁס.

II. יְרָעַס to flourish. (In Arab. נֹעַשׁ, נֹעַשׂ, נֹעַשׁ med. Vav. to glitter, to shine, a sense often interchanged with that of flourishing; comp. the art. יְרָעַס.

Hiph. יְרָעַס idem. Cant. 6:11. 7:13. (In the Targums יְרָעַס idem.)

Note. The verballs וְעָשַׁס, וְעָשַׁס, וְעָשַׁס are derived from the kindred form וְעָשַׁס q. v.

יהָיָה f. the feather of the wing, a feather grown, penna. Ezek. 17:3, 7. Job 39:13. Root יְרָעַס q. v.—For יְרָעַס Lev. 1:16, see below.

יהָיָה to such, i. q. יְרָעַס. Hence, according to the present punctuation, יְרָעַס and she suckled him, Ex. 2:9. But if pointed יְרָעַס it might be formed from יְרָעַס.

יהָיָה m. Chald. fire. Dan. 3:6, 11, 15, 17, 7:9. Root יְרָעַס, יְרָעַס to shine, comp. the kindred form יְרָעַס no. II. The derivatives in Hebrew from the same root are יְרָעַס, יְרָעַס.

םָה לְטֵהSy. יְרָעַס i. q. the more common יְרָעַס to be sick. Used metaphorically of the soul. Ps. 69:21.

יְרָעַס, fut. apoc. יְרָעַס and יְרָעַס.

1. i. q. Arab. יְרָעַס to spring, to leap, e. g. for joy. See Hiph.

2. to spout, spatter, to be sprinkled, spoken of liquids. Lev. 6:20. [27.]


Hiph. יְרָעַס, fut. apoc. יְרָעַס.

1. to cause to leap, for joy or admiration. So perhaps Is. 52:15 יְרָעַס וְעָשַׁס so shall he cause many nations to wonder at him. Sept. וְעָשַׁס יְרָעַס וְעָשַׁס וְעָשַׁס וְעָשַׁס וְעָשַׁס וְעָשַׁס.


תֹּרָעַס m. dec. III. a. pottage. Gen. 25:29, 34. Root יְרָעַס i. q. יְרָעַס no. II. According to others, the parti. Н.р. for יְרָעַס יְרָעַס m. verbal from יְרָעַס, dec. III. a.

1. separated from others, distinguished, hence a prince. Gen. 49:26. (Perhaps a denom. from יְרָעַס.)

2. one consecrated, a Nazarite, a particular kind of ascetic among the Hebrews bound to God by certain vows. Num. 6:13ff. Am. 2:11, 12. Lam. 4:7. More full יְרָעַס יְרָעַס 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 vine 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. herba virgo, in Talmud. יְרָעַס רָעַס the sycomore in its unpruned state, virginitas sycomori.

ליְרָעַס, fut. יְרָעַס. 1. to run, to flow. Num. 24:7. Ps. 147:18. Part. plur. יְרָעַס the flowing, a poetical epithet for waters, Ex. 15:8. Is. 44:3. Used metaphorically of speech, Deut. 32:2 my speech drops as the dew. Also of fragrant odours, Cant. 4:16.

2. to run, spoken of the place from
which any thing runs; (comp. קָנָה no. 5.)
Jer. 9:17 יָרָה וַיַּעֲשֵׂה and our eye-
lashes run down with water. Is. 45:8,
Job 36:28.
3. to dissolve, melt. Judg. 5:5 יָרָה
the mountains melt or dis-
solve before Jehovah. Sept. are shaken
or tremble, as if it were pointed יָרַאה as
it is Is. 64:1-3, in a connexion ex-
actly similar. The Masorettes appear here
to have been inconsistent with them-
selves; unless we admit that יָרָה may
stand grammatically for יָרַאה. This is
probably the case, see art. יָרַאה, and Ge-
Hiph. יָרַא to cause to flow. Is. 48:
21.—The same form occurs also under יָרַא no. I.

יָרְבִּים m. with suff. יָרָה, plur. יָרָה, const.
יָרָה, dec. VI. h. a nose or ear-ring. In
the former sense expressly, Gen. 24:
47. Is. 3:21. Prov. 11:22, in the lat-
er, Gen. 33:4. In other passages un-
Comp. Jahn’s Bibl. Archäologie, Th. I.
§153. and A. Th. Hartmann’s Hebräerin,
Th. II. p. 166. Th. III. p. 205 ff.

יָרְבִּים Chald. to suffer injury. Part. יָרְבִּים
Dan. 6:3.
Aph. יָרְבִּים to injure, endamage. Ezra
4:13, 15, 22.

יָרְבִּים m. injury, damage. Est. 7:4.

יָרְבִּים in Kal not used.
Niph. 1. to separate one’s self. Joined
with יָרַא יָרָה יָרְבִּים to fall off from the wor-
2. to abstain or refrain from any
thing, construed with יָרַא. Lev. 22:2.
Used absolutely, Zech. 7:3. (Syr.
Ethpe. idem.)
3. construed with יָרַא, to consecrate
one’s self to any thing. Hos. 9:20. It
here becomes synonymous with the
kindred יָרָה to vow, and the Arab. יָרָה
to vow, to consecrate.
Hiph. יָרָה 1. to cause to avoid. Lev.
15:31 יָרָה לָמוֹן יָרָה יָרְבִּים and cause
that the children of Israel sepa-
rate themselves from their uncleanness.

The old versions: warn, after the Arab.
conj. IV. to warn.
2. to consecrate, construed with יָרַא.
Num. 6:12.
3. intrans. i. q. Niph. no. 2, to ab-
stain, construed with יָרָה. Num. 6:3.
4. to consecrate or devote one’s self,
joined with יָרְבִּים to Jehovah. Num. 6:
2, 5, 6.
Deriv. out of course יָרְבִּים

יָרָה m. verbal from יָרְבִּים, dec. VI. g.
1. a diadem, literally insigne, a mark
of separation or distinction. Particu-
larly of the king, 2 Sam. 1:10. 2 K.
11:22. of the high-priest, Ex. 29:6.
Comp. יָרְבִּים.
2. a consecration. Lev. 21:12. Par-
ticularly the consecration of a Nazarite,
(יָרְבִּים) Num. 6:4, 5, 9 יָרְבִּים the head
of his consecration, i.e. his consecrated
head. Verse 12.
3. by a metonymy, the consecrated
head of the Nazarite. Num. 6:19.
Then without this reference, an un-
shaven head of hair, Jer. 7:29. (Comp.
יָרְבִּים no. 3.)

יָרְבִּים in Kal pret. and imper. and in
Hiph. fut. and infin. to lead, guide. Ex.
32:34. Num. 23:7. Most frequently
of God who leads men, Ps. 5:9. 27:
11. 31:4.—Job 12:23 יָרְבִּים יָרְבִּים יָרְבִּים he
enlarges the nations and leads them
(back again), namely, to their narrower
bounds. To remove, as troops and chariots, 1 K. 10:26.

יָרְבִּים masc. plur. verbal from יָרְבִּים,
dec. I.

1. consolation. Is. 57:18. Zech. 1:
13. (Several MSS. and editions have
יָרְבִּים with Dagesh forte.)
2. compassion. Hos. 11:8.

יָרְבִּים m. denom. adj. from יָרְבִּים,

יָרְבִּים strictly fem. of the preceding,
used abstractly anemum, hence i. q. יָרְבִּים
45:2 יָרְבִּים יָרְבִּים brazen gates. Job 40:
18 יָרְבִּים יָרְבִּים brazen pipes. 28:2 רְבִּים יָרְבִּים
and ore they melt into brass.
2. a brook, stream. Gen. 32:24. Ps. 74:15. Is. 30:33 נֵבֶר אִם אֲשֶׁר נָתַנָּה אֲשֶׁר נָתַנָה 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. נְבֶר.) נֵבֶר אִם 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, Saadias, Abusaid and Sept. (Is. 27:12) give the only suitable explanation, namely, El-Arish, otherwise prosaogiga, the boundary between Syria and Egypt, in a sandy soil, where there is a summer brook. This is to be distinguished from נֵבֶר אִם 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 נֵבֶר they lay open a shaft.

לֵילִיא. (Mielè) i.q. נֵבֶר a brook. Ps. 124:14, where it is construed as a masc. of course the נֵבֶר is paragogic.

יתר f. verbal from יָרָה, dec. XII. e.
1. an inheritance. Prov. 19:14 נֵבֶר נָתַנְה an inheritance from the fathers.

2. trans. i.q. Kal no. 3. Piel, and Hiph. Lev. 25:46 נָתַנְה נָתַנְה נָתַנְה נָתַנְה נָתַנְה 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.

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 יָרָה. Num. 34:17 יָרָה יָרָה יָרָה יָרָה who shall divide to you the land. Verse 18. Josh. 19:49. Perhaps also Ex. 34:9 יָרָה put us in possession.
Hiph. יָרָה 1. to cause to inherit; and that (1.) to leave behind as an inheritance, construed with a dative, 1 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 יָרָה יָרָה יָרָה יָרָה יָרָה so shall I acquire to myself months of vanity.

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1. to suffer pain, to be grieved, about any person or thing; hence (1.) to have pity, compassion, sympathy. Jer. 15:6: רָעָל I am weary of compassion. It is construed with עָלָה, Ps. 90:13, with עָלָה, Judg. 21:6, with עָלָה, verse 15, with עָלָה, Judg. 2:18, (2.) to feel regret, to repent. (Comp. Germ. reuehen with Eng. to rue.) Ex. 13:17. Gen. 6:6, 7. Constructed most frequently with עָלָה, Ex. 32:12, 14. Jer. 8:6, 18:8, 10, with עָלָה, 2 Sam. 24:16. Jer. 26:3.

2. pass. or reflex. of Pi. to console or comfort one's self. Gen. 38:12. Constructed with עָלָה, about any thing, 2 Sam. 13:39, and with עָלָה 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 עָלָה. Is. 1:24. (Comp. Ezek. 5:13, 31:16, 32:31.) See Hithpa.

Pi. עָלָה to shew sympathy, to comfort, console. Construed with an accus. of the person, Gen. 50:21. Job 2:11. The thing about which consolation is given, is preceded by עָלָה, Gen. 5:29, by עָלָה, 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.

Ps. pass. Is. 54:11.

Hithpa. עָלָה, once עָלָה (Ezek. 5:13.) i.q. Niph. but of more rare occurrence.

1. to be grieved; and so (1.) to have compassion, construed with עָלָה. Deut. 32:36. Ps. 135:14. (2.) to repent. Num. 23:19.


3. to take revenge. Gen. 27:42 עָק עָלָה behold Esau, thy brother, will take revenge on thee, by killing thee.

Deriv. out of course עָלָה, עָלָה עָלָה. עָלָה m. verbal from עָלָה, repentance. Hos. 13:14.


עָלָה i.q. עָלָה we. Only Gen. 42:11. Ex. 16:7, 8. Num. 32:32. 2 Sam. 17:12. Lam. 3:42. (Arab. علیة)

עָלָה i.q. עָלָה to press, urge, urge. (Comp. under the letter ע.) Part. pass. liter. pressed, for pressing, urgent, 1 Sam. 21:9.

עָלָה m. dec. VI. c. Job 39:20, and עָלָה f. dec. X. Jer. 8:16, the snorting of a horse. Root in Syr. and Arab. to snort, snore. Deriv. עָלָה. עָלָה found only in Pi. עָלָה.


2. to perceive, discover, find out, generally, like שָׂמַעָה and auguror, without farther respect to the etymology. Gen. 30:27 עָלָה עָלָה עָלָה עָלָה I perceive that Jehovah has blessed me on your account. 44:15 knew ye not that a man like me would certainly find (it) out. Verse 5 נֶּאֶר וַיֵּדַע he could certainly
find it out. Others: (the cup) by which he augurs, with reference to a divination by cups, κυλικουμαιρία. Comp.Burder’s Oriental Customs, p. 41. edit. Philad.

3. 1 K. 20:33 ἡ ἐπετρέπτης Vulg. and aceprænt vitri pro omine, i.e. they took the words of Ahab (in verse 32) as a good omen. Others less plausibly after no. 2. and when the men perceived (what his meaning was), they hastened, etc.

שֶׁתֶּה m. verbal from שָׁתָה, dec. VI. c.

שֶׁתֶּה m. prim. dec. IV. a.
1. a serpent. Gen. 3:1 ff. Ex. 4:3.
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.

שֶׁתֶּה m. Chald. brass. Dan. 2:32, 45.4:20. Syr. שֶׁתֶּה. See the following article.

2. money, as. Ezek. 16:36 שֶׁתֶּה werden Vulg. quia effusum est as quinam. Shch. 3.
3. a brazen fetter. Lam. 3:7. Particularly in the dual שֶׁתֶּה שֶׁתֶּה Judg. 16:21. 2 Sam. 3:34, fetters for both hands or feet.

שֶׁתֶּה m. a denom. from שֶׁתֶּה and the adj. termination שֶׁתֶּה, brazen, cæneus, spoken particularly of the brazen serpent, to which the Israelites burnt incense till the time of Hezekiah. 2 K. 18:4.

שֶׁתֶּה, fut. שֶׁתֶּה and שֶׁתֶּה to descend, to come down, in Aram. the prevalent word for the Heb. שֶׁתֶּה. Jer. 21:13 שֶׁתֶּה כָּאָם who shall come down to us? (here in a hostile sense,) Ps. 38:3 שֶׁתֶּה שֶׁתֶּה, and thy (punitive) hand has come down upon me; (comp. the deriv. שֶׁתֶּה is. 30:30.) Plur. שֶׁתֶּה Job 21:13. they descend, for שֶׁתֶּה, with Dagesh euphonic, comp. שֶׁתֶּה 2 K. 6:9. and שֶׁתֶּה for שֶׁתֶּה, Job 29:21. for שֶׁתֶּה. Metaphorically Prov. 17:10 שֶׁתֶּה שֶׁתֶּה a reproof descends into a wise man, i.e. it makes an impression upon him; (comp. 18:8. 26:22.) שֶׁתֶּה 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 שֶׁתֶּה, which would not suit the passage.

Niph. שֶׁתֶּה i.q. Kal. Ps. 38:3 שֶׁתֶּה שֶׁתֶּה for thine arrows have come down upon me, i.e. have hit me.

Pi. שֶׁתֶּה to press down, to stretch, (a bow,) Ps. 18:35. to press down, to level, (the furrows, by copious rains,) Ps. 65:11.

Hiph. to bring down. Imper. שֶׁתֶּה Joel 4:11. [3:11.]

שֶׁתֶּה Chald. to descend. Part. שֶׁתֶּה Dan. 4:10, 20.

 Aph. fut. שֶׁתֶּה, imper. שֶׁתֶּה, part. שֶׁתֶּה.
1. to bring or carry down. Ezr. 5:15.
2. to deposit, to lay up. Ezra 6:1, 5.

Hoph. שֶׁתֶּה to be deposed or thrown down. Dan. 5:20.

I. שֶׁתֶּה m. verbal from שֶׁתֶּה.
1. a descent, a coming down. Is. 30:30 שֶׁתֶּה שֶׁתֶּה the descent, i.e. the blow, of his arm; comp. Ps. 38:3.
2. a setting down, what is set down; comp. שֶׁתֶּה in Aph. Job 36:16 שֶׁתֶּה שֶׁתֶּה that which is set on thy table.

II. שֶׁתֶּה f. verbal from שֶׁתֶּה, rest, quietness. Is. 30:15. Ecc. 4:6 שֶׁתֶּה שֶׁתֶּה a hand full (with) quietness. 6:5.

שֶׁתֶּה verbal adjective from שֶׁתֶּה, descending. Found only in the plural with Dagesh euphonic שֶׁתֶּה 2 K. 6:9.

שֶׁתֶּה, fut. שֶׁתֶּה, apoc. שֶׁתֶּה שֶׁתֶּה, שֶׁתֶּה.
1. to stretch out, e.g. the hand. Spoken of Jehovah, to stretch out the hand over any thing, as a sign of its destruction. Jer. 51:25. Ezek. 6:14. 14:9, 13. Is. 5:25 שֶׁתֶּה שֶׁתֶּה his hand is
still stretched out. — מְדַבַּבְךָ to stretch out or apply the measuring line to any thing, Job 38: 5. Is. 44: 13. Lam. 2: 8. — Ps. 109: 12 מְדַבַּבְךָ by a shadow stretched out and gradually disappearing; comp. 109: 23.

2. to spread out, e. g. a tent. Gen. 12: 8. 26: 25. Is. 40: 22 מְדַבַּבְךָ who spreadeth out the heavens as a garment. — מְדַבַּבְךָ tendered insidias alieni, a metaphor taken from the spreading of nets, Ps. 21: 12. — 1 Chron. 21: 10 מְדַבַּבְךָ מְדַבַּבְךָ three things I spread before or offer thee. In the parallel passage 2 Sam. 24: 12, we find מְדַבַּבְךָ — Intrans. to spread itself out, Job 15: 29.

3. to incline. Gen. 49: 15. Ps. 119: 112. 62: 4 מְדַבַּבְךָ a wall inclined or about to fall. — Intrans. to incline itself; spoken of the day, Judg. 19: 8. of the shadow on the sun-dial, 2 K. 20: 10. — Ps. 73: 2 מְדַבַּבְךָ מְדַבַּבְךָ his feet had almost slipped.


5. to go away, depart. 1 Sam. 14: 7 מְדַבַּבְךָ go away.

Niph. pass. of no. 1. to be stretched out, spoken of the measuring line, Zech. 1: 16. to stretch itself out, to extend, as a valley, Num. 24: 6. as a shadow, Jer. 6: 4.

Hiph. מְדַבַּבְךָ, fat. מְדַבַּבְךָ, apoc. מְדַבַּבְךָ, imper. מְדַבַּבְךָ.

1. to stretch out, i. q. Kal no. 1. but of more rare occurrence. E. g. the hand, Is. 31: 3. Jer. 6: 12. 15: 6. — Intrans. to stretch itself out, Am. 2: 8.

2. to spread out, i. q. Kal no. 2. Is. 54: 2. 2 Sam. 21: 10, (with מְדַבַּבְךָ) Spoken of a tent, 2 Sam. 16: 22.


5. to bend, pervert; particularly in the phrase מְדַבַּבְךָ, 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 מְדַבַּבְךָ 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. מְדַבַּבְךָ Is. 8: 8. Ezek. 9: 9. used as a subst. see the art. מְדַבַּבְךָ.

Deriv. מְדַבַּבְךָ, מְדַבַּבְךָ.

םְדַבָּבְךָ masc. plur. verbal from מְדַבַּבְךָ plants. Ps. 144: 12.

םְדַבָּבְךָ fem. plur. verbal from מְדַבַּבְךָ to drop) ear-pendants, particularly of pearls, so called from their form; liter. drops. Judg. 8: 26. Is. 3: 19. (Arab. mentioning: idem. Comp. מְדַבָּבְךָ a pendant, from מְדַבָּבְךָ to drop.)


םְדַבָּבְךָ, fat. מְדַבָּבְךָ. 1. to take up. Is. 40: 15 מְדַבָּבְךָ as the dust which (one) or (the wind) takes up.

וְמְדַבָּבְךָ 2. to lay upon or before any one. 2 Sam. 24: 11 מְדַבָּבְךָ מְדַבָּבְךָ מְדַבָּבְךָ three things I offer thee. (In the parallel passage 1 Chr. 21: 10, מְדַבָּבְךָ) In Jer. 21: 8, the same sense is expressed by מְדַבָּבְךָ
Lam. 3: 28 because (God) has laid it upon him. Part. pass. laden, Zeph. 1: 11.
Pi. to bear. Is. 63: 9.
Chald. to lift up. Dan. 4: 31.
m. verbal from רָעַף, heaviness, weight. Prov. 27: 3.
fut. בָּרַך, infin. רָכְב and רָכָב.
1. to plant, also to set with plants.
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, tentorium figere, from the driving in of the tentpins. Dan. 11: 45. Hence applied to the tent of heaven. Is. 51: 16.
Deriv. רָכְב, רָכָב.
רָקְב m. with suff. רָקְב, plur. רָקְבוֹת, const. רָקְב, verbal from רָקְב, dec. VI. i.
2. a planting. Is. 17: 11.
3. a place planted, a plantation. Is. 17: 10. 1 Chr. 4: 23.
רָקְב m. verbal from רָקְב, dec. IV. a.
a plant. Found only in the const. state רָקְב, Is. 5: 7.
רַךְב, fut. רַךְב, to drop, to fall in drops. (Also in Aram. and Arab. In Ethiop. רַךְב.) Job 29: 22. Usually spoken of the object whence any thing drops, (comp. רָקְב no. 5.) Joel 4: 18 [3: 18] רַךְב שֶׁרְאֶית, 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 רַךְב־יְדֵי רַךְב רַךְב רַךְב־יְדֵי, 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, prophesy. Mic. 2: 6.
Deriv. out of course רַךְב.
רַךְב m. verbal from רָקְב, dec. IV. a.
1. a drop. Job 36: 27.
2. a fragrant gum which distils from some plant. Ex. 30: 34 Sept. מֶשֶׁךְ. According to the Jewish commentators, opobalsamum; according to others, storax.
רַךְב, fut. רַךְב, once רַךְב (Jer. 3: 5.) kindred with רָקְב.
1. to watch, guard. Cant. 1: 6. 8: 11.
Deriv. רַךְב.
רָקְב, fut. רָקְב, to leave, forsake, (kindred as to sense with רָקְב, רָכְב, and רַךְב.) Particularly
1. to forsake, reject, i. e. רָקְב; e. g. spoken of Jehovah, in reference to his people, Judg. 6: 13. 1 Sam. 12: 22. 1 K. 8: 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 ע. 1 Sam. 17: 20, 22, 28.
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: 28.

8. to throw down, cast away. Ezek. 29: 5 נָשָׁמַשׁ וְנָשָׁמַשׂ and I will cast thee into the desert. 32: 4.

9. to spread out, to scatter, comp. אֱלֹא. 1 Sam. 13: 16  נְשָׁמַשׁ scattered. Intrans. to extend itself; 1 Sam. 4: 2 נְשָׁמַשׁ 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. נְשָׁמַשׁ 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.

4. Pu. to be forsaken. Is. 32: 14. בָּנָשׁ a contraction of נְשָׁמַשׁ a lamentation.

Ezek. 27: 32 נְשָׁמַשׁ in lamento corum. So the Masora. But even MSS, several ancient editions, the Sept. Arab. Theod. and Syr. read נְשָׁמָה.

בָּנָשׁ m. verbal from נָשָׁם, dec. I.

1. fruit, proventus. Mal. 1: 12.

2. נָשָׁמַשׁ Is. 57: 19. proventus labiorum, the fruit of the lips, i.e. prob. offerings presented by the lips, praises, thanksgivings; comp. נֹשָׁמַשׁ נוּשָׁמַשׁ, Heb. 13: 15. Hence I create the fruit of the lips, i.e. give occasion for thanksgivings. In the Kethib נָשָׁמַשׁ, comp. Chald. נָשָׁמַשׁ fructus.

נָשָׁמַשׁ m. verbal from נָשָׁם, found only Job 16: 5 נָשָׁמַשׁ the motion of my lips, i.e. my words, or the consolation of my lips. In נָשָׁמַשׁ lies in either case the idea of idle talk.

נָשָׁמָה f: Lam. 1: 8. prob. i. q. נָשָׁמָה an abomination, verse 17. See several analogies under the art. נָשָׁמָה. Others: a fugitive, as if from נָשָׁמָה.

נָשָׁמָה in the Kethib נָשָׁמָה (dwellings) proper name of a place in or near Ramah, where David resided when he fled to Samnel. 1 Sam. 19: 18, 19, 22, 23. 20: 1. Targ. domus doctrine, intending the buildings of the prophetical school at Ramah.

נָשָׁמָה m. sweetness, pleasantness, found only in the phrase נָשָׁמָה a pleasant smell. Applied exclusively to offerings, Gen. 8: 21 נָשָׁמָה a pleasant smell and Jehovah smelled a pleasant odour. Lev. 2: 12. Very frequently after the precepts of the ritual law נָשָׁמָה a pleasant odour to Jehovah. Lev. 1: 9, 13, 17. Num. 15: 7 f. Root נָשָׁמָה, whence in Talmud נָשָׁמָה gratum, acceptum.

נָשָׁמָה Chald. a sweet odour, a pleasant smell, (without נָשָׁמָה) Plur. sweet odours. Dan. 2: 46. Ezra 6: 10. (The significations in Hebrew and Chaldaic stand here in the inverted order; comp. the root נָשָׁמָה in Hebrew to be fragrant, in Chald. to be acceptable, where they stand in the natural order, Comp. also the opposite נָשָׁמָה.)


נָשָׁמָה Jer. 48: 44 Keth. i. q. נָשָׁמָה flicting, liter. pass. fled.


נָשָׁמָה m. a spark. Once Is. 1: 31. (Root נָשָׁמָה to sparkle, shine, whence נָשָׁמָה in Talmud, a spark, i. q. נָשָׁמָה and נָשָׁמָה in Chald.)

נָשָׁמָה i. q. נָשָׁמָה m. verbal from נָשָׁמָה, dec. I. a light, lamp. 2 Sam. 22: 29.
I. דַּבֵּר m. verbal from דָּבֵר, dec. i. q. דָּבָר a light, lamp; used metaphorically for posterity. 1 K. 11:36 רֲעַלְתָּה יָשָׁר דַּבֵּר so that David my servant may have a light alway, i. e. so that his posterity may continue; comp. 15: 2. K. 8:19. 2 Chr. 21:7.


דַּבֵּר i. q. דַּבֵּר to smile. Hence according to some the Niph. Job 30: 8 דַּבָּר they are driven out from the land. Perhaps better as Niph. from דַּבָּר (with Dagesh euphonic) incerpantur e terra, i. e. incerepando belluntur e terra.


דַּבֵּר masc. plur. verbal from דָּבֲרָה, beaten down, in ruins. Is. 16: 7.

דַּבֱּר f. Gen. 37: 25. 43: 11. spicery, Sept. סְפֻּלָּה. Saadi. silica. Aqu. סָפְלָה (In Arab. סָפְלָה i. q. גָּמְמִי, גָּמְמִי tragacantha.)

I. דַּבִּיל m. dec. VI. offspring, proles. Only in the phrase דַּבַּיְלְךָ; see דַּבִּיל. The derivation is uncertain.

II. דַּבִּיל Job 31: 3 in several MSS. and editions for the usual דַּבִּיל. It corresponds to the Arab. דַּבֵּי מִשְׁמָא. דַּבִּיל in Kal not used.

Hiph. דוּבִּיל, imper. דוּבִּיל and דוּבִּיל, fut. דוּבִּיל and דוּבִּיל. 1. to smile.—דוּבִּיל to clap the hands, in joy, 2 K. 11: 12. also in disapprobation, Ezek. 22: 13, (comp. דַּבֵּר.)—1 Sam. 24: 6 וַיִּקְרְא דַּבֵּר and David’s heart smote him; comp. 2 Sam. 24: 10. Spoken particularly (1.) of Jehovah or his messengers, to smile with a sickness or plague, (comp. דוּבִּיל, דוּבִּיל.) Gen. 19: 11.

and the men יָשָׁר יָשָׁר and they (the angels) smote with blindness. Num. 14: 12. I 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 smile (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 smile down, spoken e. g. of hail. Ex. 9: 25.—Ps. 3: 8 for thou smitest all my enemies on the jawbone, a metaphor taken from wild beasts. Am. 3: 15.


4. to thrust, to thrust through, ferire. 1 Sam. 18: 11 יָשָׁר יָשָׁר יָשָׁר I will thrust through David and through the wall. 19: 10. 26: 8. 2 Sam. 2: 23. To push with horns, Dan. 8: 7.

5. to smile, ferire, with an arrow or sling stone. 1 Sam. 17: 49. 1 K. 22: 34. 2 K. 9: 24.

6. to smile, in other connexions. Spoken of the sun, Jon. 4: 7. 8. Ps. 121: 6. the sun shall not smile thee by day, nor the moon by night; where it is applied to the moon by a kind of zeugma, although some travellers speak of an injurious influence of the moonlight; (comp. Hiph. Ps. 102: 5. Hos. 9: 16.)


Hiph. פָּשַׁנָּה, once פָּשַׁנָּה (Ps. 102: 5.) pass. particularly of Hiph. nos. 1. 3. also of no. 6.
Niph. pass. 2 Sam. 11:15.
Ps. pass. Ex. 9:31, 32.

Job transpositions Ps.

God

forward, place in i. (2.)
rob over Jer. 46:2.
rightness, doing.
2:19.

nro:
righteousness,
name. In Herod. 11.

Contrite.,
verse
smitten.
with, with

comp. Dec.

right, right.
Is. 69:24.
Plur. nro idem, Is. 26:10.
30:10.

lit. a subst. what is straight
and forward. Hence adv. straight forward, Prov. 4:25.
Further nro (as if in the accus.) a preposition (1) against,
by directly against, Num. 19:4.
adv contra, Judg. 19:11, 20:43.
(2) before.—nro nro before Jehovah,
i.e. pleasing to him, Judg. 18:6.
before the face of Jehovah, Lam. 2:19.
hence manifest to him, Jer. 17:
ro to place any thing before one’s face, i.e. to
regard it with favour, Ezek. 14:7.
and verse 3, with nro—nro before, Gen. 30:
38. for, Gen. 25:21.

nro, with suff. nro, dec. VI. i. over

nro to act deceitfully. Mal. 1:14.
(So in Syr. Chald. and Samar.)

Pl. to practise deceit against any one,

Hithpa. idem; construed with nro,

m. plur. nro, const. nro, verbal
from nro, dec. VI. g. craft, cunning, deceit. Num. 25:18.

m. plur. nro, dec. VI. riches,
treasures, an Aramean word adopted into
the later Hebrew, 2 Chr. 1:11, 12.

Chald. plur. nro, idem. Ezra
6:8. 7:26 nro a mulet, fine,
confiscation of goods. Comp. after two
different transpositions nro and.

Kal not used.

Niph. nro 1. to be known, pass. of
Hithpa. Lam. 4:8.
2. pass. or reflex. of Pi. no. 3. to let
one’s self be unknown, to dispense, like
Hithpa. no. 2. Prov. 26:24.

Pi. nro 1. to regard, Job 34:19.
2. to understand, find out. Job 21:29.
3. to mistake. (On the privative sig-
nification, see the note.) Deut. 32:27.

4. to despise, reject. (Arab. conj. I.
and IV. contemptis, repudiavit, impro-
bavit.) 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 nro God has rejected
him (and given him) into my hand.

Hithpa. nro 1. to regard. Gen. 31:32.
Neh. 6:12.—nro nro to have respect
of persons, to be partial, spoken of judges,
i.e. nro Deut. 1:17, 16:19. Prov.
2. to perceive, discern. Gen. 27:23.
61:9.
4. to know, Lat. noscere, only in
poetry. Job 24:13, 17, 34:25. Is. 63:
16.
5. to know. Lat. scire, i.e. nro, only
in the later books. Neh. 13:24 nro
they know not how to
K.

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. הָדַע, הָדָע, הָדָע. Note. The private significations not to know, (in Pi. no. 3. Niph. no. 2. Hithpa. no. 2, and in the deriv. הָדַע, הָדָע) is in Arab. its only significance, where it often occurs. Thus הָדַע not to know, to deny, to despise, reject; intras. to be unfortunate, (see הָדַע: הָדָע:) conj. II. to disguise, 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 con
gugations of the same dialect, should express directly opposite ideas. Comp. הָדַע in Heb. to be willing; in Arab. to be unwilling. הָדַע to love; construed with הָדַע not to love; נַע to extinguish, and to be kindled. הָדַע to sin, הָדַע to expiate sin. (נַע) fut. A. and O, to be righteous, equitable, to give just measure; (comp. the Heb. הָדַע,) and fut. I, to be unjust, to take advantage of, to deceive, which in Ethiop. is the common and only meaning. הָדַע to root up; הָדַע and הָדַע to take root. Perhaps הָדַע to bless and to curse. Comp. in German the inseparable prepositions cat 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 private significations, as e. g. הָדַע, הָדָע, הָדָע. הָדַע, const. וּ(Deut. 31:16;) verbal from הָדַע, dec. VI. i.

1. foreignness, a strange place. Always after a noun in regimen, הָדַע a stranger, Gen. 17:12, 27. Ex. 12:43. Sometimes in the sense of an enemy, Ps. 18:45, 46,— הָדַע strange gods, Gen. 35:2.

2. any thing strange or foreign, particularly with reference to idolatry. Neh. 13:30. 2 Chr. 14:2. m. Job 31:3. and Obad. 12. misfortune, destruction. (Arab. הָדַע idem. See the note under the verb.)

הָדַע, fem. הָדֹע, plur. הָדֹע, denom. adj. (from הָדַע foreignness, and the adjective termination הָדַע) strange, a stranger. Ex. 2:22. Jer. 2:21.— הָדַע a strange woman, in opposition to one’s wife, an adulteress, i. q. הָדַע, Prov. 5: 20. 6:24. 7:5. 23:27. (In Samar. comp. הָדַע alienigena and meretrix, Castelli Heptagl. p. 2310.)

13:2. 2 K. 20:13. הָדַע 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. הָדַע,) but הָדַע follows aftewards.

הָדַע prob. i. q. Arab. הָדַע to complete, (whence הָדַע q. v.) Hence Hithp. Is. 33:1 הָדַע probably for הָדַע (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 הָדַע, but it appears that all the versions read it with הָדַע.

הָדַע found only 1 Sam. 15:9. mean, of little worth. Sept. הָדַע Vulg. vile. Evidently i. q. הָדַע; but the form is without analogy. Perhaps it may have arisen from two different readings הָדַע and הָדַע.

לַע, i. q. הָדַע to circumcise. Pret. הָדַע Gen. 17:11. To this root is usually referred the Niph. הָדַע Gen. 17: 26, 27. Part. הָדַע 34:22. But these latter are properly Chaldaic forms from הָדַע, (for הָדַע, comp. הָדַע for הָדַע,) as the Niph. of הָדַע would be הָדַע.

Nimrod, the proper name of a son of Cush and founder of the kingdom of Babylon. Gen. 10:8, 10—Nimrod the land of Nimrod, i.e. Babylonia, Mic. 5:5.

חַדְלָא f. strictly part. fem. Niph. from נָדָא, a turn or change of things, an event. 2 Chr. 10:15.

חַדְלָא i. q. נָדָא to make way, depart. In Kal only in the infin. absol. נָדָא Is. 59:13, and fut. נָדָא Mic. 2:6.

Hiph. נָדָא 1. to take back or away. Mic. 6:14 נָדָא thou shalt take away (thy goods).

2. to remove (boundaries). Deut. 19:14, 27:17, Hos. 5:10, and written with נָדָא Job 24:2.

Hoph. נָדָא to be turned back, to be perverted. Is. 59:14.

חַדְלָא in Kal not used.

Pi. נָדָא to try, tempt, put to the test; used (1.) absolutely, 1 Sam. 17:39 נָדָא נָדָא for I have not tried (them). Judg. 6:39, or with an infin. Deut. 4:34, 28:56. Job 4:2 נָדָא נָדָא shall a man try a word with thee?


Judg. 2:22. (2.) and of men, who tempt God by unbelief or despondency. Ex. 17:2, 7. Deut. 6:16. Ps. 78:18, 41, 56. Is. 7:12. I will not ask (it) and will not tempt Jehovah.

הֹלַמָּה, fut. הֹלַמְתָּא. 1. to pluck or tear away; from one’s dwelling, Ps. 52:7, from one’s country, Prov. 2:22. (comp. הֹלַמָּה.)

2. to tear down (ahouse). Prov. 15:25. Niph. to be torn away, or driven out, from a country. Deut. 28:63.


חַדְלָא m. verbal from נָדָא, dec. III. a.

1. a drink-offering. Deut. 32:38.

2. a molten image, i. q. נָדָא. Dan. 11:8.


I. נָדָא to pour, to pour out. Is. 29:10.

Particularly (1.) in honour of a deity, to make a libation, στίγμα, libare. Ex. 30:9. Hos. 9:4. Hence Is. 30:1 נָדָא נָדָא to pour out libations, στίγμα στίγμα, i.e. to make a covenant; (comp. in Lat. spondere, derived immediately from the Greek στίγμα, στίγμα. (2.) to melt, cast, found. Is. 40:19, 44:10. (3.) to anoint (a king). Ps. 2:6. (Comp. the kindred verb נָדָא.)

Niph. to be anointed. Prov. 8:23.

Pi. i. q. Kal no. 1. to make a libation of any thing. 1 Chr. 11:18.


II. נָדָא i. q. the kindred נָדָא to cover.

Is. 25:7 נָדָא נָדָא the covering which is covered. Comp. נָדָא no. 3.

נָדָא to pour out, as a libation. Especially in Pa. Dan. 2:46, where it is applied also to meat-offerings by a kind of zeugma.
and שֵׁבֶת m. with suff. שֵׁבֶּה, plur. שֵׁבֶּת, const. שֵׁבֶּה, verbal from שֵׁבֶּה, dec. VI. g.
2. a molten image, i. q. שֵׁבֶּה. Is. 41: 29. 48: 5.

שֵׁבֶּה emph. שֵׁבֶּה, Chald. a drink offering. Ezra 7: 17.

שֵׁבֶּה found only Is. 28: 25, according to the Sept. Aqu. Theod. Vulg. millet, though without confirmation from the kindred dialects. Others make it an epithet of שֵׁבֶּה, fat barley, (as if from שֵׁבֶּה to be fat,) but the gender does not suit, and to be fat in Hebrew is written with ש.

I. שֵׁבֶּה to waste away, to be sick.
(Syr. שֵׁבֶּה Ethpa. idem; שֵׁבֶּה sickness.) Is. 10: 18 שֵׁבֶּה שֵׁבֶּה as a sick man wastes away. שֵׁבֶּה and שֵׁבֶּה are almost synonymous, and are brought together for the sake of the paronomasia.

II. שֵׁבֶּה prob. to lift up, (whence שֵׁבֶּה) comp. the Arab. נָשָׁף to lift up.

Hithpo. Zech. 9: 16 יָשָׁף יָשָׁף יָשָׁף יָשָׁף consecrated stones lift themselves up in his land. So perhaps Ps. 60: 6, where, however, שֵׁשֶּה can be derived from שֵׁשֶּה.

שֵׁשֶּה 1. strictly i. q. Arab. כַּעֲשָׁף 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. 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. שֵׁשֶּה.

שֵׁשֶּה in Aramean the common word for the Hebrew שֵׁשֶּה to ascend, mount up. Once Ps. 139: 8.

שֵׁשֶּה an idol of the Ninevites, 2 K. 19: 37.

שֵׁשֶּה. For the forms שֵׁשֶּה, שֵׁשֶּה, which appear to pertain here, see the art. זָעַף זָעַף masc. plur. denom. from זָעַף, dec. I.
1. childhood, boyhood. Gen. 46: 34.
2. youth, the state or condition of a young man. Ps. 71: 5, 17. זָעַף זָעַף the wife of thy youth. Prov. 5: 18. זָעַף זָעַף the children of youth, Ps. 127: 4.


שֵׁשֶּה 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. שֵׁשֶּה pleasant places, Ps. 16: 6. also prosperity, pleasure, Job 36: 11. שֵׁשֶּה pleasant places, Ps. 16: 11.

2. to shoe, to furnish with shoes; construed with two accus. Ezek. 16: 10 שֵׁשֶּה I have shod thee with bidders' skins. (The putting on and cord-
ing of sandals has some similarity with barring or bolting.)

Hiph. to shoe. 2 Chr. 28:15.

םַזִּיּ f. verbal from שַׁזִי, 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-bason.) 108:10. פַּזִי a shoe-latchet, Gen. 14:23. and פַּזִי a pair of shoes, (Am. 2:6. 8:6.) figuratively for something small or trifling.

Dual מִזִי Am. 2:6. 8:6. and plur. מִזִּים, once מַזְיִים Josh. 9:5.

מַזִי, fut. מִשַּׁזִי 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 מֵתוֹ to those that punish it shall be well. Comp. מִשַׁזִי it goes well with me. Deriv. מַזִּים.


3. grace, mercy. Ps. 90:17. (Comp. מֵזִיס, gratia, and the Germ. Huld from hold.)

מַזָּה m. verbal from מַזְזִי. dec. II. b. pleasantness. Is. 17:10 מַזָּה מַזָּה pleasant plantations.

מַזַּה a gentle noun, Job 2:11. 11:1. This refers not to מַזַּה a city in the tribe of Judah, (Josh. 15:41.) but to some other place of the same name.

מַזַּה מַזַּה m. dec. I. a kind of thorn-bush, prob. the species called in Arabic مَا, which denotes, according to Celsius (Hierob. ii. 191.) a wild thorny species of the lotus. Plur. מַזַּה מַזַּה thorn-bushes generally, Is. 7:19. Root Chald. מָזָּחַץ, infixed, infixit.


2. to shake off. Is. 33:9 מַזָּה מַזָּה מַזָּה

Bashan and Carmel shake off (their leaves).

Niph. 1. to shake off from one's self; as bonds. Judg. 16:20.


Piel to drive in, construed with ב. Ex. 14:27 מַשָּׁה מַשָּׁה מַשָּׁה and Jehovah drove the Egyptians into the midst of the sea. Ps. 136:15. Comp. Neh. 5:13. (Arab. مَا to shake, conj. VIII. to be driven.)

Hithp. to shake one's self free from anything, construed with ב. Is. 52:2.

Deriv. מַזָּה no. II. מַזָּה.

II. מַזָּה to roar, (spoken of young lions, as in Syriac.) Jer. 51:58. It may perhaps be derived from no. I. from the terror or shaking of the lion's roar.

I. מַזָּה m. dec. VI. c. prim.

1. a child, even a sucking. Ex. 2:6. Judg. 13:5. 7. 1 Sam. 1:24 מַזָּה מַזָּה מַזָּה 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 מַזָּה מַזָּה מַזָּה מַזָּה four hundred young men.


Note. In the Pentateuch, by a peculiar idiom, it is used for both puer and puella, hence instead of מַזָּה. Gen. 24:14, 28. 55. 34:3, 12. Deut. 22:15 ff. But the Keri in all these places has מַזָּה (comp. מַזָּה.) Out of the Pentateuch, it is thus used only in Ruth 2:21 מַזָּה מַזָּה Sept. מַזָּה מַזָּה מַזָּה מַזָּה מַזָּה; comp. verses 8, 22, 23.

Deriv. מַזָּה מַזָּה מַזָּה מַזָּה מַזָּה.

II. מַזָּה m. verbal from מַזָּה no. I. the wandering, straying, spoken of cattle. Zech. 11:16.

מַזָּה m. denom. from מַזָּה youth, the state or condition of a young man, i.q.
Job 33:25. 36:14. Prov. 29:20. For Job 36:14. Ps. 88:16. some have adopted the sense expulsion, (as if from נפנ) but this signification is in neither passage necessary.


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 נפנ. נפנ f. verbal from נפכ no. 1. tow, the coarse part of flax, so called because beaten or shaken out. Judg. 16:9. Is. 1:31.

Memphis, a proper name, see מפפ. 1. נפנ f. verbal from נפכ. dec. X. a sieve, winnowing-fan. Is. 30:28.

II. נפנ f. dec. X. exaltation. Only in the proper name נפנ (height of Dor,) see מפפ. נפנ 1. q. נפנ. 1. to breathe, blow. Gen. 2:7.


Pu. to be kindled, spoken of the fire. Job 20:26.

Hiph. 1. with נפכ, 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. נפכ, נפכ, נפכ.

פפ found only Num. 21:30, a city beyond Jordan, in the territory of Moab, according to some the same with נפכ, 32:42. Judg. 8:11.

Num. 13:33. (In Chald. נפכ, spoken of Orion and other giant forms in the heavens.) Root, according to the Jewish commentators, נפכ; hence נפכ in an active sense, irruens, grassans. Perhaps better derived from the Arab נפכ m. the name of a precious stone which cannot be defined with certainty. Ex. 28:18. 39:11. Ezek. 27:16. 28:13.

1. to fall e. g. spoken of a house, city, Judg. 7:13. also in war, 2 Sam. 1:4. often with the addition נפכ, Ps. 78:64. נפכ נפכ to fall sick, tender malady, Ex. 21:18. Part. נפכ (with a preterite signification,) that which has fallen or lies along, Judg. 3:25. 1 Sam. 5:3. 31:8. Deut. 21:1. lying asleep, sleeping, Num. 24:4. It is also used in the following phrases, (1.) to descend; as a divine revelation. Is. 9:7. Comp. in Chald. Dan. 4:28. (2.) with נפכ, 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 διαστέστω, also πειστή. Construed with נפכ, I Chr. 12:19. 20. Jer. 21:9. Is. 54:15. with נפכ, 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 נפכ. 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 נפכ, Job 12:3. 13. 2. with נפכ, Est. 6:13. Comp. Neh. 6:16. (7.) excidere consilio, construed with נפכ. Ps. 5:11. Comp. Ovid. Met. 11. 328. magnis tamen excidit ausis. (8.) to be vain, fruitless, irritum cadere. Num. 6:12. Spoken particularly of empty promises, Josh. 21:45. 23:14. More full נפכ נפכ to fall to the ground, 2 K. 10:10. Comp. in Greek πειστή, διάστεστον, is γν. (9.) to fall or turn out, like accidere from cadere. Ruth 3:18.
how the matter turns out. Comp. in Chald. Ezra 7:20. (10.) to fall, sink, be despondent, spoken of the countenance. Gen. 4:5, 6. Oppos. נֵעַלְתָּה to keep a joyous 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. סֵפֶּה in N. T. for בָּלְעֵבַּי, and for נְתַח.) Thus (1.) to fall on the neck of any one, i.e. to embrace him. Gen. 33:4, 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 הָלַשׁ to surprise, Josh. 11:7. (5.) to leap down, alight. Gen. 24:64. 2 K. 5:21. (6.) to encamp, spoken of a host. Judg. 7:12. to dwell, spoken of a people, Gen. 25:18. Comp. 16:12. (7.) נֶפֶלָה נֶפֶלָה 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. נֶפֶל 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 הָלַשׁ 1 Sam. 14:42 נֶפֶלָה נֶפֶלָה וַיִּפְרֹגּנָה 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.
7. נֶפֶל נֶפֶלָה לָבֹא to present a prayer before any one. Jer. 38:26, 42:9, Dan. 9:18, 20. Comp. Kal no. 1. (7.)
8. נֶפֶל נֶפֶלָה to let the countenance fall, to look gloomy. Comp. Kal no. 2. (10.) Jer. 3:12, Job 29:24.
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 וַיַּשְׁכִּיתָ בָּנַי קֶרֶם and the earth shall cast forth its dead; Schultens: abortiet, comp. נָפָל an untimely birth.
10. intrans. to leave off; to cease from any thing. Judg. 2:19 וַיִּתְנַכְּדָהוּ וְלֹא יַפְרֹגּנָה they ceased not from their doings.

2. with הָלַשׁ, to fall on any one. Gen. 43:18.

Deriv. הָלַשׁוֹה הָלָשׁוֹת, הָלָשׁוֹת. נֶפֶל Chald. fut. נ. q. Heb.
1. to fall. Dan. 7:20. 4:28 נֶפֶל נֶפֶל נֶפֶל 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.

נֶפֶל m. verbal from נֶפֶל, dec. VI. h. an untimely birth, an abortion, abortus, Job 3:16, Ps. 58:9. Ecc. 6:3. (So in Arab._ABORTUS abortus, from TEXT to fall. Also comp. the verb in Hiph. no. 9.) נֶפֶל found only Ezek. 28:23, a quadriliteral, or conj. Pilel, i. q. פֶּל which stands in the parallel passages (30:4, 32:20.)

נֶפֶל i. q. synon. נֶפֶל (whence a part of its tenses and conjugations are supplied.)
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 נֶפֶל נֶפֶל נֶפֶל from them the whole earth, i.e. the people of the whole earth. spread themselves abroad. (Comp.10:3).
Pl. 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.

2. to disperse or scatter a people.


Deriv. מ. to pour out. מ. a violent shower, a flood.

Is. 30:30. Root היה in Aram. to pour out; comp. e.g. מ to scatter, and to sprinkle, pour out.


טָפַש f. emph. מ, Chald. expense, cost, what is paid out or expended. Ezra 6:4, 8. Root היה in Aph. to pay out, to expend. Comp. מ no. 6.

was found only in Niph. to take breath, to refresh one's self, after fatigue.

Ex. 23:12, 31:17. 2 Sam. 16:14.

comp. gen. but more frequently fem. with suffix. מ מ, plur. מ מ, once מ מ (Ezek. 13:20,) verbal from מ מ, dec. VI. a.


2. life, the vital principle in animal bodies, anima, which was supposed to reside in the breath; (comp. מ מ, and in Lat. animus from מ מ.) Gen. 35:18 מ מ מ and when her breath or life departed from her. 1 K. 17:21 מ מ מ let the life of this child, I pray thee, return again within him. Ex. 21:23 מ מ מ life for life. Ps. 56:7 מ מ מ they wait for my life, i.e. they hope to take away my life. The following phrases deserve notice; (1. מ מ for one's life, to save one's life. 1 K. 19:3. 2 K. 7:7. (2. מ מ at the hazard of life. 2 Sam. 23:17. 18:13 Keri. 1 K. 2:23 מ מ מ מ at the hazard of his life has Adonijah said this thing. Lam. 5:

9. Comp. מ מ 1 Chr. 12:19. (3.) מ מ also for the life (taken away,) i.e. for the death of any one. Jon. 1:14. 2 Sam. 14:7. (4.) מ מ to smite dead, ceedere quoad vitam; see מ מ.

3. a living being, that which has life. Josh. 10:28 מ מ every living thing.


4. the soul, spirit, as the seat of the volitions and affections. Hence frequently connected with מ מ or constrained like the same. Deut. 26:16 מ מ מ מ מ מ מ with all thy heart and with all thy soul. Cant. 1:7 מ מ מ thou, whom my soul loveth. 1 Sam. 1:15 and I poured out my soul before Jehovah.

Ex. 23:9 מ מ מ מ מ, 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 מ י, Ps. 3:3. 7:3. 11:1, 35:3. 7. מ מ thou, Is. 51:23. Also מ מ, Job 9:21. (2.) by a peculiar idiom, the Hebrew says, my soul hungers, (Prov. 27:7. thirsts, (Prov. 25:25.) fasts, (Ps. 69:15.) is cold, (Job 24:7 according to the Sept.)


6. sent, fragrancy, odour, derived from signif. no. 1. Is. 3: 20 θυμαί κόμπαρα


Naphtali, 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 ἱππάντανος.

m. verbal from ἵππος (q. v.) dec. VIII.  
1. a blossom, flower, i. q. ἵππος and ἵππος. Gen. 40: 10.  

to fly, to fly away. Jer. 48: 8. ἵππος avolando exhibit. The words ἵππος, ἵππος and ἵππος make here a paronomasia. For the signification, see ἵππος no. 3.

Hiph. to place, i. q. the kindred ἵππος. From ἵππος are formed the conjugations Niphal and Hiphil, from ἵππος the conjugation Hithpael.

Niph. 1. to be set or placed over any thing, construed with ἵππος. 1 Sam. 22: 9. Ruth 2: 5, 6. Hence part, ἵππος an overseer, officer, 1 K. 4: 5. 6.  
2. to place or present one's self. Ex. 34: 2. ἵππος ἵππος and thou shalt present thyself to me there.


Hiph. ἵππος 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. ἵππος ἵππος to sharpen the goods.  
4. to fix, establish, e. g. boundaries. Ps. 74: 17. Deut. 32: 8.  

Hophap. ἵππος and ἵππος.  
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 ἴππος ἵππος and it is determined; it (Nineveh) shall be carried away captive. (Comp. Chald. ἵππος firm, established; and Arab. ὥσπερ conj. I. med. Ksr. conj. VIII. preparatum fact.) 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 ἵππος, ἵππος, ἵππος, 

Chald. emph. ἵππος, firmness,
and the pomegranates. Vulg. de planitario ferri, as if from the Syr. to plant; but root is prob. used here for natural state, temperament, condition, like the Arab.

חצָב m. (strictly part. Niph. from חצַב,) the haft or handle of a dagger, liter. something inserted. Judg. 3: 22. Comp. the verb Josh. 6: 26. 1 K. 16: 34. (Arab. the handle of a sword, knife, etc.)

I. חַצָּב in Kal not used. In Syr. and Chald. חֶשַׁב the usual word for the Heb. חָצַב to contend. In Arab. strictly to strike.

Niph. חָצָב to contend, strive. Num. 26: 9 שָׁפָט וֹ בְּעָלָם when they contended against Jehovah. Also to carry on war, Ps. 60: 2 שַׁפָּט שָׁפָט when he carried on war with Mesopotamia.


II. חָצָב to be laid waste. Jer. 4: 7 שָׁפָט שָׁפָט the cities shall be laid waste. Sept. ai πάλιν καθαρισθήσεται.

Niph. idem. Is. 37: 26 שָׁפָט שָׁפָט waste heaps of stones. 2 K. 19: 25. (In Arab. נָשָׁפָת to draw out or off, e.g. a garment, a sword; to make bare; hence perhaps to strip the ground, to lay waste; comp. נָשָׁב. Or it may be collated with the Samar. נָשַׁב to be set on fire, to be burnt up).


חָצַב f. dec. X. Lev. 1: 16. the dirt or filth in the crop of a bird. Prob. strictly Part. Niph. from חָצָב, for חָצַב, quod exemplar, excrementum; comp. נָשָׁב and נָשְׁבָּה.

חָצְב in Kal not used. In Arab. to be pure, upright, faithful; In Syr. (1.) to be shining; (2.) to conquer.
how long, O Lord, wilt thou entirely forget me? Luth. Herr, wie lange willst du mein sogar vergessen?

II. יִשָּׁרֶשׁ m. dec. VI. i. the juice which spatters from the pressed grapes. Is. 63:3, 6. Root נָבַשׁ to spatter, sprinkle, i. q. Heb. נָבַט

בְּנָשַׁר m. verbal from נָשַׁר, dec. I.
1. something raised up, a pillar, i. q. נָבָט, (comp. in Arab. נָבָט, נָבָט idem.) Gen. 19:26 יִנְבָשׁ 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. נָהַר. 1 K. 4:7, 19.

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, constrained with an accus. of the person. Ex. 3:22, 12:36.

Hiph. נָשַׁר l. i. q. Pi. to take away, constrained with נ. Gen. 31:9, 16. Ps. 119:43. 2 Sam. 20:6 יִנָּשָׁר and escape from our eyes.

2. to deliver, free. For the most part constrained with נ, Ps. 18:49. 34:5, 18. Mic. 5:5. with נָשָׁר out of the hand or power of any one, Gen. 32:12, 37:21, 22. Ex. 3:8. 18:10. also with נָשָׁר, Is. 35:6. —נָשָׁר יָשָׁר to save one's life or soul. Ezek. 3:19, 21. יָשָׁר יָשָׁר there is no helper, Ps. 7:3. 50:22. Is. 5:29. Constrained with a dative of the person, only Jon. 4:6.

Hoph. נָשָׁר to be drawn out. Am. 4:11. Zech. 3:2.

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 נָשָׁר, Deut. 23:16 יָשָׁר יָשָׁר who shall have escaped to thee.

Hithpa. to take away from one's self, to put off. Ex. 33:6 יָשָׁר יָשָׁר יָשָׁר יָשָׁר יָשָׁר יָשָׁר then the children of Israel put off their ornaments. For this meaning of the conjugation Hithpael, comp. the art. נָשָׁר יָשָׁר נָשָׁר.

Deriv. נָשָׁר.


נָשָׁר m. dec. II. b. a flower. Cant. 2:12. Root נָשָׁר.

לָשָׁר see נָשָׁר.


2. to blossom, (as in Chald.) whence the deriv. נָשָׁר no. 1. נָשָׁר; comp. נָשָׁר to blossom. (Words of shining are often made to signify verdure and blossoming; see נ and comp. Simonis Arcanum Formarum, p. 352.) With blossoming or sprouting, the Shemitic also connects the plumage of birds; hence

3. to fly; (comp. נָשָׁר in Chald. to sprout, in Syr. to fly.) Deriv. נָשָׁר a hawk. Comp. the kindred forms נָשָׁר, נָשָׁר to fly, and נָשָׁר a wing.

לָשָׁר see נָשָׁר.

לָשָׁר, fut. נָשָׁר, more rarely נָשָׁר, i. q. נָשָׁר.

1. to watch, keep guard; e. g. a vineyard. Job 27:18.—נָשָׁר יָשָׁר a watch-tower. 2 K. 17:9. Often spoken of Jehovah, to guard, protect, defend, Deut. 32:10. Ps. 31:24. Constrained with נ, of the thing, Ps. 32:7 יִנָּשָׁר יָשָׁר thou shalt preserve me from trouble. 12:8. 64:2. 140:2. Also taken in a bad sense, Job 7:20 יִנָּשָׁר יָשָׁר O thou that watchest for men.—Is. 49:6 יָשָׁר יָשָׁר the preserved of Israel. Is. 1:8. יָשָׁר יָשָׁר as a delivered city. Only once with נ, Ps. 141:3 יָשָׁר יָשָׁר יָשָׁר יָשָׁר יָשָׁר יָשָׁר 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 יָשָׁר יָשָׁר keeping mercy to the thousandth generation.

3. to keep, hide, conceal. Is. 48:6. יָשָׁר יָשָׁר יָשָׁר hidden things which thou didst not know. 65:4 יָשָׁר יָשָׁר יָשָׁר they
lodge in concealed places. Hence הָרְשִׁיבָה 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 why do not the Lord and Joab besiege the city. So Jer. 4:16 who besiege. Also, according to some, Is. 1:8 that is a besieged city.

m. a twig, branch, shoot. Is. 11: 1. 14: 19. 60: 21. Dan. 11: 7. (Root לְגָדַל to be green.)


בָּשׁ, but מֵשׁ and בָּשׁ.


Deriv. מִבָּשָׁה, מְבָשָׁה:

2. to cut, divide, separate, distinguish, and hence distinct dicere, to specify, to name. (Comp. שָׁם in Heb. and Aram. to pierce, divide, distinguish.) Gen. 30: 28 שִׁבְּאָה name to me thy wages. Is. 62: 2. Part. pass. שָׁבָא the called by name, the famous, Am. 6: 1. (comp. 1 Chr. 12: 31.) In Arab. נְצִיבָה dux, tribunus, princeps.

3. i. q. לְשׁ to curse, execrate, blaspheme. (So in Arab. לְשׁ to cut or bore through, metaphorically to revile, curse.) Lev. 24: 11, 16. Num. 23: 8, 25. Job 3: 8, 5: 8. Prov 11: 26. (The ambiguity of the word לְשׁ has caused the passage Lev. 24: 11. to be misunderstood, and to be interpreted of a simple utterance of the name of God, see יֵשׁ.)

Niph. pass. of no. 2. Num. 1: 17 these men לְשׁ ה אֲחַיָּהוּ who are specified by name. 1 Chr. 12: 31. 16: 41. 2 Chr. 28: 15. 31: 19. (Comp. the Arab. גָּלַל to name, by a commutation of גָּלַל and גָּלַל.)

m. dec. VI. Ezek. 28: 13. prob. a casket, pala gemmarium (according to Jerome,) literally an excavation, incisio, from הָרְשִׁיב. Comp. הָרְשִׁיב. Others: pipes; from הָרְשִׁיב to bore through, like מִשְׁבָּה from מָשָׁה, which does not suit the context.

f. verbal from לְשׁ a female, in opposition to לְשׁ a male; the appropriate designation of sex in men and animals. הָרְשִׁיב 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. לְשָׁה, dec. VIII. d. speckled, spotted, spangled. and goats. Gen. 30: 32 ff. 31: 8 ff. (Also in Chald.)

m. a herdsmen, an owner of cattle. Am. 1: 1. Applied to the king of Moab, 2 K. 3: 4. Strictly a denom. from לְשָׁה Arab. לְשׁ and לְשׁ a species of sheep and goats with short feet, and of an ugly form; whence לְשׁ (like מָשָׁה) Arab. לְשׁ one who keeps such cattle. But i. Hebrew the signification was probably more general, a herdsmen. See Bocharti Hieroz. T. I. p. 441.

f. dec. X. a point, dot, on a gold or pearl chain. Cant. 1: 11. See הָרְשִׁיב.

masc. plur. 1. crumbs of bread, frusta; (comp. לְשׁ a point, dot.) Josh. 9: 5, 12.

2. a kind of pastry, small cakes. 1 K. 14: 3. Sept. κόλλασσα. Vulg. crustulam. לְשׁ to be pure, innocent. In Kal only Jer. 49: 12 לְשׁ a pleonastic infin. used with the Niph.

Niph. לְשׁ 1. to be pure, metaphorically to be innocent; construed with לְשׁ of the crime, Ps. 19: 14. Num. 5: 31. of the person, Judg. 15: 3 לְשׁ 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, 28. Num. 5: 19. Prov. 6: 29 לְשׁ מְשׁוֹלֶה whosoever
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 נֹּשֶׁף יָדוֹ יָמָה יָדוֹ desolate she shall sit upon the ground. Also spoken of persons, to be destroyed or rooted out, Zech. 5:3.


נֹּשֶׁף, plur. נֹּשֶׁפִּים, verbal adj. from נָשָׁה dec. VIII. m.


נָשֵׁף (with נ in otio) i. q. נָשָׁה Joel 4:19. [3:19.] Jon. 1:14 Keth.

נָשָׁה m. verbal from נָשָׁה dec. III. d. purity, cleanness. Am. 4:6 נָשָׁה נָשָׁה cleanness of teeth, i.e. hunger. נָשָׁה נָשָׁה the cleanness of my hands, i.e. my innocency, Gen. 20:5. Hence moral purity, innocence, Ps. 26:6. 73:13.

נָשָׁה or נָשָׁה found only in the const. state, Jer. 13:4 נָשָׁה נָשָׁה a cleft of the rock; and in the plur. נָשָׁה נָשָׁה Is. 7:19. Jer. 16:16. The root נָשָׁה is found in none of the Semithish dialects.

נָשָׁה i. q. נָשָׁה and נָשָׁה to loathe or be weary of any thing, construed with נ. Job 10:1. The future and other forms are made from נָשָׁה.
the vengeance for his temple, comp. 51: 36.

2. desire of revenge. Lam. 3: 60.

\[\text{Job 3:14.}\]

\(\text{i. q. }\) to move one's self away, metaphorically to be alienated. Ezek. 23: 18, 22, 28. Of this form occurs only the pretérit of \(\text{v.}\) the future.

1. \(\text{v.}\) to make a circle, to go round, revolve; spoken of time. Is. 29: 12K6:14.

Hiph. \(\text{v.}\) 1. to go round a place. Hence \(\text{v.}\) and \(\text{v.}\) Josh. 6: 3, 11. circumvendo, used adverbially for circum, round about.


3. to go round, to elapse, spoken of time. Job 1: 5 \(\text{v.}\) \(\text{v.}\) \(\text{v.}\) \(\text{v.}\) when the days of feasting had ended.

4. used elliptically. Lev. 19: 27 \(\text{v.}\) \(\text{v.}\) ye shall not round the corners of your heads. Symm. \(\text{v.}\) πεθερυσάμενοι, κυλών τών πέριφερον, in reference to some religious custom, like that of the Arabians, who cut off the hair all round the head, but left it standing on the crown; see Herod. iii. 8. iv. 175.

II. \(\text{v.}\) to smile, to hew, kindred with \(\text{v.}\). In Chald. and Arab. \(\text{v.}\). In Kal not used.

Pi. \(\text{v.}\) 1. to cut down, e.g. a thicket. Is. 10: 34.

2. Job 19: 26. prob. to destroy (the body).

\(\text{v.}\) m. verbal from \(\text{v.}\) no. II. the beating of an olive-tree. Is. 17: 6. 24: 13. (Chald. \(\text{v.}\) an olive-tree.)

\(\text{v.}\) f. verbal from \(\text{v.}\) no. I. a cord. Is. 3: 24.

\(\text{v.}\), fut. \(\text{v.}\), and Pi. \(\text{v.}\) to bore, pierce, bore out, dig out. (In Arab. and Aram. \(\text{v.}\) \(\text{v.}\) idem.) Used particularly of the digging out of the eyes, Num. 16: 14.

Judg. 16: 21. of the picking out of the same by birds, Prov. 30: 17.

Niph. to be pierced. Job 30: 17 \(\text{v.}\) \(\text{v.}\) \(\text{v.}\) by night my bones are pierced (with pain).

Pu. to be dug out. Is. 51: 1. Here metaphorically to be descended.

\(\text{v.}\) or \(\text{v.}\), found only in the phrase \(\text{v.}\) Ex. 33: 22. the left or cavity of a rock. Plur. \(\text{v.}\) \(\text{v.}\) Is. 2: 21.

\(\text{v.}\) i. q. \(\text{v.}\) and \(\text{v.}\) to lay snares, to ensnare. Intrans. Ps. 9: 17 \(\text{v.}\) \(\text{v.}\) \(\text{v.}\) \(\text{v.}\) the wicked is ensnared by the work of his own hands. Or \(\text{v.}\) may be the part. Niph. i. q. \(\text{v.}\), (after the form \(\text{v.}\) i. q. \(\text{v.}\).

Niph. to be ensnared, seduced. Deut. 12: 30.

Pi. to lay snares. Ps. 38: 18. 109: 11 \(\text{v.}\) \(\text{v.}\) \(\text{v.}\) \(\text{v.}\) the creditor takes every thing which is his, liter. laqueos injustici omni, cet.

Hithpa. to lay snares, to lie in wait, construed with \(\text{v.}\). 1 Sam. 28: 9.

\(\text{v.}\) Chald. to smite, strike. Dan. 5: 6 and his knees smote one against another. In Syr. \(\text{v.}\).

\(\text{v.}\) m. plur. \(\text{v.}\), verbal from \(\text{v.}\), 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. \(\text{v.}\) no. 3. the figure, however, being continued. Prov. 13: 9 \(\text{v.}\) \(\text{v.}\) \(\text{v.}\) \(\text{v.}\) the light of the wicked is extinguished. 20: 20, 31: 18. Ps. 18: 29. Job 29: 3.

\(\text{v.}\) Prov. 21: 4. \(\text{v.}\).

\(\text{v.}\) 2 K. 17: 30. an idol of the Cuthitites. Hence the proper name \(\text{v.}\) Jer. 39: 3, 13. and Neriglissar. The best explanation is from the Aram. \(\text{v.}\) the planet Mars.

\(\text{v.}\) m. a slanderer, tale-bearer. Prov. 16: 28. 18: 8. 26: 20, 22. The
final Nun is affirmative, the initial Nun radical; comp. the Arab. ُنُنصُر، a tale-bearer, sycophant; سُقْصُرُ، sycophancy.

In m. with suff. ُن، plur. ُنُنْنَدَرَذ، a fragrant shrub, andropogon nardus, Linn. Cant. 1:12. 4:13, 14.


ُنِفَتِنْ، fut. ُنِفَتِنْن، ininf. ُنِفَتِنْن، with a prefix ُنِفَتِنْن، rarely ُنِفَتِنْن (Is. 1:14.) ininf. absol. ُنِفَتِنْن.

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 ُن، to look, e.g. on an object of affection. Gen. 39:7. on idols, with reverence, Ezek. 18:6; 12, 15. 23:27. comp. Deut. 4:19. on Jehovah, Ps. 123:1. Comp. below under no. 3.—

(2.) to lift up the hand, construed with ُن، 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 ُن، Ps. 106:26. Ezek. 20:6ff. Neh. 9:15. Comp. Gen. 14:22. and Virg. Äen. xii. 196. More rarely to lift up the hand, as a supplicant. Ps. 28:2. 63:5. (3.) ُنِفَتِنْن ُنِفَتِنْن ُنِفَتِنْن to raise one's heart to any thing, i.e. to long for or desire it. Deut. 24:15. Hos. 4:8. Prov. 19:18. Particularly with ُن، Ps. 25:1. 86:4. 143:8. (4.) ُنِفَتِنْن ُنِفَتِنْن ُنِفَتِنْن 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 ُنِفَتِنْن ُنِفَتِنْن ُنِفَتِنْن to lift up the head of any one from the prison, to let him come out, 2 K. 25:27. and without the addition ُن، Gen. 40:13, 20. Another meaning of the phrase may be found under no. 3.

(2.)—(5.) ُنِفَتِنْن ُنِفَتِنْن 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.—ُنِفَتِنْن ُنِفَتِنْن to lift or take up a song, Num. 23:7ff.

Job 27:1. Is. 14:4. So with ُن، Ps. 81:3. Hence (6.) to utter, speak, efferre, proferre aliquid, e.g. the name of God, Ex. 20:7. a false report, Ex. 23:1. a reproach, Ps. 15:2. (Comp. ُن، no. 4.) (7.) without addition, to lift up (the voice), to begin. Num. 14:1 ُنِفَتِنْن ُنِفَتِنْن ُنِفَتِنْن and the whole congregation began and wept. Is. 3:7. Job 21:12 ُنِنْن ُنِنْن ُنِنْن they begin with the timbrel and harp. Is. 42:2, 11. See ُن، no. 6. (8.) one's heart raises him to any thing, i.e. it makes him willing or excites him to it. Comp. ُن، Ex. 35:21 ُنِنْن ُنِنْن ُنِنْن every one whose heart excited him. Verse 26. 36:2. In a different sense 2 K. 14:10 ُنِنْن ُنِنْن ُنِنْن thine heart has lifted thee up, i.e. thou hast become arrogant. (9.) with ُن، to put or set on any thing. Gen. 31:17. Lev. 22:9. (10.) intrans. to raise one's self, to rise. Ps. 89:10. Nah. 1:5. To be placed in the balance, i.e. to be weighed, Job 6:2.


3. to take. Gen. 27:3. 45:19.—ُنِفَتِنْن ُنِفَتِنْن to take a wife, in later Hebrew for ُن، 2 Chr. 11:21. 13:21. Ezra 10:44. Then elliptically Ezra 9:2 for they have taken of their daughters (wives) for themselves and for their sons. Verse 12. Neh. 13:25. 2 Chr. 24:3.—Particularly (1.) to accept; with ُن، to accept the person of any one, to be gracious to him. Gen. 32:21. Mal. 1:8, 9.—Hence (a.) in a good sense, to ac-


Pi. יס ו יד and יס ו יד.

1. to lift up, exalt. 2 Sam. 5 : 12. With יס ו יד to long for, to desire, Jer. 22 : 27. 44 : 14.


3. to make presents, construed with יס ו יד. 2 Sam. 19 : 43.

4. to take away. Am. 4 : 2.

Hiph. יס ו יד 1. causat. of Kal no. 2.

(3.) to let any one bear iniquity. Lev. 22 : 16.

2. with יס ו יד to set or apply to any thing, e.g. a cord. 2 Sam. 17 : 13.

Hithp. יס ו יד and יס ו יד 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. יס ו יד, יס ו יד, יס ו יד, יס ו יד, יס ו יד, יס ו יד, יס ו יד, יס ו יד.

 נס Chald. 1. to take. Ezra 5 : 15.

2. to take or carry away, spoken of the wind. Dan. 2 : 35.


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.


4. causat. to bring, e.g. one's hand to his mouth. 1 Sam. 14 : 26. (Comp. the kindred יס ו יד.)

II. יס ו יד Hiph. יס ו יד i. q. יס ו יד to remove (boundaries). Job 24 : 2.

 לס f. verbal from יס ו יד, dec. X. what is carried, a load, burden. Is. 46 : 1.

נש m. strictly part. pass. from יס ו יד, 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 Israelites, Gen. 17 : 20. Among the Israelites, these were also called יס ו יד the princes of the congregation, Num. 4 : 34. יס ו יד, 1 K. 8 : 1. 2 Chr. 5 : 2 instead of יס ו יד יס ו יד. Also used
of the family chiefs, Num. 3:24, 30, 35. Hence Eleazer was called נֶאֶזֶר נַחֲלֹת הָעֲצֵמָה, the chief of the chiefs of Levi, Num. 3:32. comp. also 1 Chr. 7:41.


ינֵשׁ in Kal not used.


Niph. to be kindled. Ps. 78:21. (In Chald. יָשִּין idem.)

לִשְׁנָה found only in the plur. יִשְׁנָה f. women, employed as the plural of יִשָּׁנָה, but derived by abbreviation from יִשָּׁנָה.

( Arab. מִשְׁנָה, מִשְׁנָה women.)

1. יִשְׁנָה in Kal not used; perhaps to wander, (kindred with יְשִׁנָה to forget.) Hence in Syr. מְחָנָה an error.

Hiph. יְשִׁנָה to lead astray; hence 1. to deceive; construed with a dative, 2 K. 18:29. with an accus. e.g. in the parallel passage, 2 Chr. 32:15. 2 K. 19:10. Jer. 37:9 עָנָתִיּוֹ תַּנְבָּה יִשְׁנָה let death deceive you. Ps. 55:16. Keri יָשִּין יַנְבָּה let death deceive (and break in suddenly) upon them.


Niph. to be deceived. Is. 19:13.

II. יִשְׁנָה i. q. יְשִׁנָה no. II. to lend on usury, construed with יָקָם. Neh. 5:7.

Hence יִשְׁנָה Is. 24:2. and יָשִּין 1 Sam. 22:2. a creditor.

Hiph. to press, spoken of a creditor, construed with יָקָם. Ps. 89:23.

Deriv. נְשֵׁה, נְשֵׁה.

בּוֹשָׁה i. q. יְשֵׁב and יְשֵׁב to blow, spoken of the wind. Is. 40:7.

Hiph. 1. to let blow. Ps. 147:18.

2. to drive away by blowing. Gen. 15:11.

1. יְשִׁבָּה 1. to forget. Lam. 3:17.


Pl. to cause to forget, construed with two accus. Gen. 41:51.

Hiph. יְשִׁבָּה i. q. Pl. Job 39:17. 11:6 יִשָּׁבָה עַל יִשָּׁבָה יִשָּׁבָה that God causes thee to forget of thine iniquity, i.e. that he remits part of it.

II. יָשִּין i. q. יִשָּׁבָה no. II.


2. to receive as usury, construed with יָקָם of the person. Neh. 5:11 the per cent תַּנְבָּה יָשִּין which ye have taken from them. Part. יָשִּין an usurer, Ex. 22:24.

3. to borrow, mutuum accipere, construed with an accus. by which it is distinguished from no. I. Jer. 15:10 יָשִּין יָשִּין יָשִּין I have borrowed nothing of them, and they have loaned me nothing. Is. 24:2 יָשִּין יָשִּין יָשִּין as the debtor, so the creditor.

Hiph. i. q. Kal no. I. construed with יָקָם to lend or loan to any one. Deut. 15:2. 24:10.

ליָשִּין m. dec. VI. I. a debt, debituem. 2 K. 4:7. Root יָשִּין no. II.

ניָשִּין f. forgetfulness. Ps. 88:13. Root יָשִּין no. I.

ליָשִּין m. Gen. 32:33. i. q. Arab. יָשִּין neruous seu tendo, qui per femur et crurs ad talos tertar, prob. nervus ischiaticus.


ליָשִּין, fut. יָשִּין (Ecc. 10:11.) and יָשִּין (Prov. 23:32.)


2. metaphorically to oppress, vex. Hab. 2:7.

3. to take as usury. Deut. 23:20.

See Hiph.


Hiph. יָשִּין to lend on usury, construed with a dative of the person. Deut. 23:21. Hence

ליָשִּין m. verbal from יָשִּין, dec. VI. in-
terest, usury. Ps. 15: 5. Ezek. 18: 8, 13. ἐπιστολή to lay usury on any one, Ex. 22: 24. (Comp. in Aram. ṭanakk to bite, whence ἐπιστολή usury; in Arab. تررر to gnaw, conj. III. to take usury. So in Lucan, i. 171. usura voran.)

As ἐπιστολή dec. XII. b. i. q. יָהֵש a small chamber or cell in the temple. Neh. 3: 30. 12: 44. 13: 7.

 Buccina, fut. nip (trans.)
1. to put off, e.g. the shoe. Ex. 3: 5. Josh. 13: 7.
2. to cast out a nation from a country. Deut. 7: 1, 22.
3. to slip off. Deut. 19: 5. נָהַשׁ, and the iron shall slip off from the handle,
4. intrans. to fall off, as berries from an olive-tree. Fut. nip. Deut. 28: 40.
5. יָהֵשׁ, fut. יָהֵשׁ Is. 42: 14. to breathe, hence to puff, to be angry. (But the fut. יָהֵשׁ may come from יָהֵשׁ.) Hence יָהֵשׁ. f. verbal from יָהֵשׁ, dec. XI. c.
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. יָהֵשׁ no. 2.) Gen. 2: 7. Job 27: 3.
3. a living being, i. q. יָהֵשׁ no. 3. Deut. 20: 16. Josh. 10: 40.
4. the soul. Prov. 20: 27.

יָהֵשׁ Chald. the breath of life, life. Dan. 5: 23.

6. יָהֵשׁ m. with suff. יָהֵשׁ, dec. VI. h.
   (1.) morning, twilight, dawn. 1 Sam. 30: 17. Job 7: 4. (2.) evening twilight. Job 24: 15. Prov. 7: 9. (If derived from יָהֵשׁ, it would denote strictly the cool of the day, i. q. יָהֵשׁ Gen. 3: 8. hence the evening.)
2. also perhaps darkness, as יָהֵשׁ דִּקְפָּנֶה Job 3: 9, and night, Is. 21: 4. Comp. יָהֵשׁ.

יָהֵשׁ, fut. יָהֵשׁ and יָהֵשׁ (1 K. 19: 20.) strictly to join, arrange. See Hiph. (Arab. نسسة to arrange.) Hence
1. to put in order, to arm, (whence יָהֵשׁ.) 2 Chr. 17: 17 יָהֵשׁ יָהֵשׁ armed with the bow. Ps. 78: 9.
2. to kiss, as adjungere ori, construed with a dative, Gen. 27: 26. 2 Sam. 15: 5. with a suff. Cant. 1: 2. with רְשׁ, 1 Sam. 20: 41. Ps. 85: 11 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 meaning is uncertain Gen. 41: 40, where it is said of Joseph, רְשׁ רְשׁ רְשׁ 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 Ethiopians.) Or, at thy command shall all my people arm themselves. Others: my people shall run, as if from רְשׁ.

Pi. i. q. Kal no. 2. to kiss. Gen. 31: 28, 55. Ps. 2: 12.

Hiph. to touch, construed with ה. Ezek. 3: 13. Comp. 1: 9. where the same idea is expressed by יָהֵשׁ.

Deriv. out of course יָהֵשׁ.

יָהֵשׁ and יָהֵשׁ m. verbal from יָהֵשׁ.
1. armour. 1 K. 10: 25. Ezek. 39: 9, 10. Ps. 140: 8 יָהֵשׁ יָהֵשׁ in the day of armour, i. e. of battle.
2. an armory, arsenal. Neh. 3: 19. Perhaps the same building which in 1 K. 7: 2, is called יָהֵשׁ יָהֵשׁ the house of the forest of Lebanon wherein Solomon laid up much splendid armour, see 1 K. 10: 17. Comp. Is. 22: 8.

יָהֵשׁ m. dec. VI. h. an eagle. (Arab. ﻝْذْن نـس، Syr. ﻝْذْن 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, (vulpus barbatus, Linn.) Comp. Ps. 103:5. So the Greeks, Romans, and Arabsians; see Bocharti Hieroz. P. II. p. 312 ff.—Ps. 103:5 so that thy youth reneweth itself like the eagle, for the eagle often changes his feathers, as the snake does his skin.

ןונישה, plur. experiment, Chald. idem. Dan. 4:30. 7:4.

to dry up, to become dry, spoken of water. Hence Is. 41:17 דָּהֲרְשִׁים is 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 גוּנָה. Jer. 18:14.

ןונישת, m. in Heb. and Chald. a letter. Ezra 4:7, 18, 23. 5:5. 7:11. Prob. from the Pers. נבושת, also nounishen, nevishen to write, by a transposition of the dental ה.

גון found only in Pl. 운 to cut in pieces, particularly an animal body. Ex. 29:17. Lev. 1:6, 12. 8:20.

גון, plur. 운, verbal from 운, dec. VI. i. a piece cut off, particularly of flesh. Lev. 1:8 ff. Ezek. 24:4.

גוןך, m. dec. III. a. and 운 f. dec. X. plur. 운ך.

1. strictly an adj. beaten, trodden, (from 운 in Arab. to raise, then to beat or tread a path; comp. הָנִשָּׁהוּ — 운 הנח a beaten path, Prov. 12:28, and without 운, idem, Judg. 5:6. (Oppos. a by-path.) Hence


גונית, 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.

גונית, found only in the fut. 운, (kin-

4. to permit, allow, grant; derived immediately from signif. no. 1) construed with an accus. of the person and an ininf. of the action, (with and without 8) Gen. 20:6 נדמ 6 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 הת the voice, (see ח"ל.)—Job 1:22 ו 6 and he uttered nothing rash against God. Comp. י 9 to strike the timbrel, Ps. 81:3.

6. to hold, regard; construed with 8, 1 K. 10:27 ל 27 and he regarded silver as stones. Gen. 42:30. with י 8 Sam. 1:16.

Niph. pass. of Kal, to be given, placed, made, etc.

Hoph. only in the fut. י, idem.

Note. In the preterite, the final Nun assimilates itself to the affirmative, hence י 8, י 8, once occurs י 8 Sam. 22:41. for י 8, like י 8 Judg. 19:11. for י 8.

Deriv. י 8, י 8, נדמ Chald. found only in the fut. י and ininf. י 8, to give, as in Heb. Ezra 4:13. 7:20. The deficient tenses are supplied from י. Deriv. י 8.

ל 8 to tear up, prosicindere terram, kindred with י 8 and י 8. Job 30:13 they tear up or destroy my path. (4 MSS. read י 8, which gives the same sense.)

ל 8 an Aramean form for י 8 to strike out (the teeth). See the letter י.


ל 8, fut. י 8. 1. to tear down, to destroy; e.g. houses, statues, altars. Lev. 24:45. Judg. 6:30ff. 8:17.


3. to break or strike out, e.g. teeth. Ps. 58:7. Comp. י 8.


ל 8 1. to pluck or tear off. Jer. 22:24.

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. 4:18. 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.


ל 8 m. 1. the scall, the leprosy of the head and beard. Lev. 13:30ff.

2. one infected with the scall. Lev. 13:33. See י 8 no. 3. Root Arab. ל 8 to pull out the hair; intrans. to lose the hair.

ל 8, fut. י 8, to spring, leap; hence to quake or tremble, as the heart, Job 37:1.

Pi. 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 י 8 to set prisoners free, Ps. 105:20. 146:7. Job 6:9 י 8 י 8 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.

Chald. to fall off; spoken of leaves or fruit. Aph. to shake or strip off; e.g. leaves. Dan. 4:11.

m. the πτερόν or λιπόν of the Greeks, the mineral alkali, (comp. ננה 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. 15ff. J. D. Michaëlis De Nitro, § 10.

Samech, the 15th letter of the alphabet, and as a numerical sign denoting 60. The name ננה is perhaps i. q. Syr. רדס consessus, triclinium, and has reference to the circular form of the common square character. In pronunciation, it probably differed nothing from ש.

The Arabians have no Samech, but use س 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 ש; e.g. ננה, ש, and ננה, ש; comp. e.g. ננה to be foolish, and ש to be wise; ש to tread down, and ש to be stirring. In some words, however, ש and ש are used promiscuously; e.g. ש and ש vexation; ננה and ש to be interwoven; ננה and ש a thorn-hedge. In Chaldaic ש is often used, where ש is retained in Hebrew; e.g. ש Chald. ש leave; ש Chald. ש 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 ש, we often find in Arabic ש 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. ננה and ננה a coat of mail; ננה Aram. עָרִי a cluster of grapes; ננה and ש to collect; ננה Chald. ש Coral. to guard; ש and ננה to pour out, etc. In Judg. 12:6, it is mentioned as a peculiarity of the Ephrainites that they pronounced ש instead of ש. This letter is also found interchanged with ש and ג, see under these letters.

ג, plur. ג, f. measure. (See Is. 27:8, 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. 25:18. Dual ננה 2 seahs, 2 K. 7:1, 16. A Syriac contraction, like ננה for ננה—Is. 27:8 ננה is prob. a contraction of ננה ננה, with Dagesh forte conjunctivum, (after the analogy of ננה for ננה) hence liter. measure by measure, peu à peu, i.e. moderately; (comp. ננה Jer. 30:11, 46:28.) So Aqu. Symm. Theodot. Syr. Chald.—From the form ננה, the Greek ἀρμονορ (in the Sept. N. T. and Josephus) is derived.

ג, m. a shoe, or rather greave of the warrior, ocrea, caliga. (Chald. ג, Syr. ג, א. J. G.) Is. 9: 4 ננה ג to every greave of the armed with greaves, i.e. of the warrior. Root ננה.
calceavit. Only in the part. sc. See the preceding article.

to drink to excess. Is. 56:12.

Part. ἐὰν a drunkard, Deut. 21:20.
Part. pass. ἑῷ drunken, potus, Nah. 1:10.

Ezek. 23:42 Keth. i. q. שׁוּב in the Keri.

שׁוּב m. verbal from שׁוּב, 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 Cash (Gen. 10:7.) and their territory. According to Josephus, (Antiq. Jud. ii. 10.2.) probably Meroë, a province of Ethiopia, surrounded by the branches of the Nile. Is. 43:3. Ps. 72:10. (where שׁוּב is spoken of as a rich people.) The gentle noun in the plur. is שׁוּב Is. 45:14, where they are represented as of a great stature; comp. Herod. 3:20 concerning the Ethiopians. See Michaelis Spicileg. Geogr. Hebreo. Ext. T. I. p. 177 ff. and his Supplem. p. 1707.

טבש, pret. שׁוּב and שׁוֹב, infin. שִׁבַּה and שָׁב, fut. שׁוּב, also שׁוֹב, plur. שִׂבָּה.
1. to turn. 1 Sam. 15:27. Constrained with, 1 K. 2:15. with יָנֵנָה, Num. 36:7. with יָנ, Hab. 2:16. to any one. Also constrained with יָנ, יָנ, 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. 9:18, 19. Cant. 2:17. Hence adversingly, like שׁוּב, Ps. 71:21 שׁוֹבְנֵנָה thou wilt comfort me again.
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. 29:16. 1 Sam. 7:16.
6. to surround or sit at a table. I Sam. 16:11. יָנ we will not sit down. Comp. שִׁבַּה.
7. to be changed, pass. of Pi. Hiph. no. 4. construed with יָנ. Zech. 14:10.
8. to be the occasion of any thing.

(�בש סָבָנ to occasion; Talmud. יָנ cause, occasion.) I Sam. 22:22 יָנ יָנ יָנ I have been the occasion to every soul (lost), i. e. I have caused their death.

Niph. יָנ, fut. יָנ, יָנ.

Pi. יָנ to change, alter. Once 2 Sam. 14:20.

Po. יָנ 1. i. q. Kal no. 3. to go about. Cant. 3:2. Constrained with an accus. to go through, Ps. 59:7, 15.
2. to go round, compass, (a place,) construed with an accus. Ps. 26:6. with יָנ, Ps. 55:11.

Hiph. יָנ, fut. יָנ.
2 Sam. 3:12 יָנ יָנ יָנ יָנ to turn
about all Israel to thee. 1 Chr. 10:14. 1 K. 18:37 דַּרְכֶּם הַשָּׁם לְאֶרֶץ נַחֲלַתָּהּ thou hast turned their heart back again. (2.) to bring about. 1 Sam. 5:8 בָּאַהַלְהָּם וְקָבָּלָהּ 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. Canasat. 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 סנַכְכָּהָּם וְקָבָּלָהּ and he changed his name into Jehoiakim. 24:17. (Comp. Hoph. Num. 32:38.)

Hoph. יָבָּבוּת, fut. יָבָּבָהּ.

1. to turn, spoken of the valves of a door, Ezek. 41:24. to roll, spoken of the threshing waggon, Is. 28:27.

2. to be surrounded. Ex. 28:11. 39:6, 13.

3. to be changed. See Hiph. no. 4.

Deriv. יָבָּבָהּ f. verbal from יָבָּבָהּ, a turn of events. 1 K. 12:15. i. q. יָבָּבָהּ in the parallel passage, 2 Chr. 10:15.

יֹבַּבֶּת m. verbal from יָבָּבָהּ, dec. III. a. as a subst. circuit. 1 Chr. 11:8. Hence יָבָּבָהּ יָבָּבָהּ Num. 16:27. and יָבָּבָהּ as an adv. round about, Gen. 23:17. Ex. 16:18. Also doubled יָבָּבָהּ יָבָּבָהּ Ezek. 40:5 ff. יָבָּבָהּ as a prep. round about any thing, as יָבָּבָהּ יָבָּבָהּ round about the tent, Ex. 40:33. Num. 1:53.

Plur. m. יָבָּבֶּת 1. persons round about, neighbours. Jer. 48:17, 39.

2. country round about, les environs. Jer. 93:3 יָבְשֵׁנָה יָבֶּשׁ in the environs of Jerusalem. Ps. 76:12, 89:8, 97:2.

3. as an adv. round about. Ps. 50:3 יָבַּבִּים יָבַּבִּים it is very tempestuous round about him. Jer. 46:14.


2. in the const. state used as a prep. round about. Num. 11:24 יָבַּבִּים יָבַּבִּים round about the tent. Ezek. 6:5. Ps. 79:3. With suff. יָבַּבִּים יָבַּבִּים round about me, etc.

יָבַּבֶּת to interweave, fold together, as branches. Part. pass. Nah. 1:10.


יָבַּבֶּת, with suff. יָבַּבֶּת (with Dagesh forte euphonie), verbal from יָבַּבֶּת, dec. VI. o. Jer. 4:7. idem. Plur. יָבוּבֹת יָבוּבֹת thicketns of the wood, (from a sing. form, יָבָּבֶּת) Is. 9:17. 10:34. The same word is written with יָבָּבֶּת and יָבָּבֶּת.

יָבַּבֶּת f. Chald. Dan. 3:5. and יָבַּבֶּת verses 7, 10, 15. sambuce, in Greek χαρακτηρ, a three-cornered stringed instrument, similar to the harp. (Comp. יָבַּבֶּת) Comp. Vitruv. vi. 1 x. 22. The Chaldaic word-appears to be borrowed from the Greek, like יָבַּבֶּת.


Pu. part. loaded, hence fruitful, proliiic, spoken of cattle, Ps. 144:14.

Hithpa. יָבַּבַּבּוּ to be burdensome. Ecc. 12:5.

יָבַּבַּבּוּ Chald. i. q. Heb. יָבַּבַּבּוּ, also to lift up, (comp. יָבַּבַּבּוּ) to erect.

Poal pass. to be erected. Ezra 6:3.

יָבַּבַּבּ חֹסֶם m. verbal from יָבַּבַּבּ, a porter.

2 Chr. 2:1, 17. 34:13.—1 K. 5:29 [5:15] יָבַּבַּבּ where the two words are in apposition, or else the latter must be pointed יָבַּבַּבּ.

יָבַּבַּבּ m. verbal from יָבַּבּ, a burden.


יָבַּבּ with suff. יָבַּבּ (with Dagesh forte euphonie, like יָבַּבּ) a burden. Is. 10:27. 14:27. יָבַּבּ יָבַּבּ the yoke which he bears, Is. 9:3.

יָבַּבַּבּ or יָבַּבַּבּ f. found only in the plur. const. יָבַּבּ burdens, oppressive service. Ex. 1:11. 2:11. 5:4. 5. 6:6. 7.


found only Ezek. 47: 16. a city of Syria, between Damascus and Hemath.

Gen. 10: 7. (21 MSS. read שָׁשִׁים) and שָׁשִׁים 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 Sabеans, on the Red Sea, Comp. xii. 14. § 32 thus collectum Sabota camelis convenituri. Michaelis (Suppl. p. 1712) proposes also for comparison שָׁשִׁים the Arabic name for Ceuta, (in Moses Chorænensis Septa,) on the gulf of Cadiz.

and שָׁשִׁים in the same passages, but far more uncertain. Targ. שָׁשִׁים, שָׁשִׁים prob. meaning Zingis, a city in the extremity of Ethiopia. שָׁשִׁים, fut. שָׁשִׁים to fall down, to worship; construed with שָׁשִׁים (Is. 44: 15, 17, 19. 46: 6.) used only in reference to idols.

שָׁשִׁים, fut. שָׁשִׁים, Chald. i. q. Heb. שָׁשִׁים, construed with שָׁשִׁים. Dan. 2: 46. 3: 5 ff. (Syr. שָׁשִׁים. Arab. סֵדָה idem, whence שָׁשִׁים a mosque.

f. dec. X. a possession, property, treasure. 1 Chr. 29: 3. Ecc. 2: 8. שָׁשִׁים used frequently of Israel, Ex. 19: 5. Deut. 7: 6. 14. 2: 26: 18. (Chald. שָׁשִׁים idem. Root שָׁשִׁים to acquire.) שָׁשִׁים or שָׁשִׁים, found only in the plur.


שָׁשִׁים m. Chald. a deputy, overseer, governor, of a province. Dan. 3: 2, 27. 6: 8.—Dan. 2: 48 שָׁשִׁים the chief overseer, of the Magians.

שָׁשִׁים, fut. שָׁשִׁים (kindred with שָׁשִׁים) to shut or close up. Used without an accus. of the object, Gen. 7: 16. Is. 22: 22. with an accus. and the prepositions שָׁשִׁים and שָׁשִׁים. Gen. 19: 6, 10. 1 K. 11: 27. Job 3: 10. 1 Sam. 1: 6 שָׁשִׁים שָׁשִׁים שָׁשִׁים שָׁשִׁים because Jehovah had shut up her womb. (See שָׁשִׁים no. 4.) Job 12: 14 שָׁשִׁים שָׁשִׁים שָׁשִׁים שָׁשִׁים he shuts up a man. Intrans. Josh. 6: 1 I had shut up שָׁשִׁים שָׁשִׁים שָׁשִׁים שָׁשִׁים שָׁשִׁים 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 vectibus eeneis.

Part. pass. שָׁשִׁים laid up, costly.—שָׁשִׁים costly or fine gold, in opposition to common gold, 1 K. 6: 20, 21. 7: 49, 50, 10: 21. 2 Chr. 4: 20, 21. 9: 20.
Niph. pass. of Kal, to be shut, spoken of doors and gates, Is. 45:1. to be shut in, spoken of persons, Num. 12:14, 15. 1 Sam. 23:7. Reflex. to shut one's self in, Ezek. 3:24.

Pi. גַּפּ meaning I. q. Hiph. nos. 2, 3.


2. to give up. 2 Sam. 18:28.


Hiph. 1. to shut up, e.g. a house, Lev. 14:38. to shut in, a person, Lev. 13:4, 5, 11.


Deriv. יָפָת, יָפָת, יָפָת, יָפָת, יָפָת.

גַּפּ m. rain. Prov. 27:15. (In Syr. and Chald. יָפָת. Samor. יָפָת pluvia. Root גַּפּ aquam effudit.)

גַּפּ m. stocks, nervus, i. q. יָפָת, a wood, into which the feet of prisoners were inserted. Job 13:27. 33:11. (Syr. יָפָת, Chald. יָפָת. Root יָפָת occlusit, obstruxit.)

ֹֽגַפּ 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. סודמה. Vulg. Sodoma.

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hence a win the cation 23:18.

\[\text{course to } 2.\]

2Chr.28:15.


Syene, the southernmost city in Egypt, through which the tropic of Cancer passes, by the Copts called سو- van, Arab. أسوان. Ezek. 29:10. 30:6. In both passages it stands in the accus. to Syene, but the final كهاب is not on that account to be taken as the كهاب local. (comp. كهاب.) See Jablonskii Opusc. ed. te Water, T. I. p. 328. Michaelis Spicileg. T. II. p. 40.

\[\text{a horse. Gen. 47:17. Is. 2:7.}\]


حـ f. an end, the Aramean word for the more ancient and usual Hebrew word كهاب. Ecc.3:11. 7:2. 12:13. 2 Chr. 20:16. Joel 2:20. Root كهاب.


هد f to cease, to come to an end. Is. 66:17. Est. 9:28. (In Syr. and Chald. idem.)

Hipl. to cause to cease, to put an end to anything, Zeph. 1:2, 3. Jer. 8:13
...I will surely consume them. For the infin. pleon. the kindred form רֶפֶע is here employed; comp. רֶפֶע no. 4. (Comp. Is. 28: 28.)

חָדִיל Chald. idem, applied to the fulfilment of a prophecy. Dan. 4: 30. (Comp. the kindred verb רֶפֶע no. 7.)

Aph. to put an end to any thing. Dan. 2: 44.


רֶפֶע, fut. רֶפֶע, with 1 convers. רֶפֶע.


2. to be gone, to pass away. 1 Sam. 15: 32 the bitterness of death is past. Hos. 4: 18.—Job 15: 30 רֶפֶע רֶפֶע רֶפֶע he shall not escape from darkness, i.e. from calamity.

3. to turn in or lodge with any one, construed with רֶפֶע. Judg. 4: 18. 18: 5. 15. Gen. 19: 2, 3.

4. to approach to any thing. Ex. 3: 3 רֶפֶע רֶפֶע I will approach and see. Verse 4. Ruth 4: 1. 1 K. 20: 39. Constrained with רֶפֶע, 22: 32. Also to have access, 1 Sam. 22: 14 רֶפֶע רֶפֶע having access (like him) to thy private audience.

Hiph. רֶפֶע, fut. רֶפֶע, with 1 convers. רֶפֶע (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 executed, 1 Sam. 17: 46. 2 Sam. 5: 6. 16: 9. (2.) to put off 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, construed with רֶפֶע to one's self. 2 Sam. 6: 10.


Pil. רֶפֶע i. q. Hiph. to cause to deviate, to turn aside. Once Lam. 3: 11.

רֶפֶע 1. part. pass. driven out, exiled. Is. 49: 21 רֶפֶע רֶפֶע a captive and exile. Also in an active sense, Jer. 17: 13 Keri רֶפֶע those who have departed from me.

2. prob. the wild shoots or branches of the vine, liter. what degenerates. Comp. רֶפֶע dross, from רֶפֶע.) Jer. 2: 21 רֶפֶע רֶפֶע רֶפֶע 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 רֶפֶע the gate of the foundation.

רֶפֶע or רֶפֶע in Kal not used.

Hiph. רֶפֶע, also רֶפֶע (Jer. 38: 22.) fut. רֶפֶע, also רֶפֶע, part. רֶפֶע, (comp. רֶפֶע from רֶפֶע)

1. to take or drive away; construed with רֶפֶע, to take or drive away from any
to go or move about, (in Chald. i. q. 29.) Jer. 14:18. To pass through or traverse a land, construed with an accus. Gen. 34:10, 21. particularly for the sake of traffic, Gen. 42:34. and ye may traverse or traffic in the land. Hence part. וָכַּק to a travelling merchant or trader, a pedlar, Gen. 23: 16, 37:28. וָכַּק the merchants of the king, i.e. the agents which he employed to make purchases, 1 K. 10:28. 2 Chr. 1:16. Spoken of navigators, Prov. 31:14. Is. 23:2. In a still more general sense Is. 47:15 וָכַּק those with whom thou hast had intercourse.—Fem. וָכַּק a female trader, Ezek. 27:12, 16, 18.

Pilp. וָכַּק to flutter, palpitate, spoken of the heart. Ps. 38:11.

Deriv. out of course וָכַּק.

וכַּק m. verbal from וָכַּק, dec. IV. a. 1. a place of trade, mart, emporium. Is. 23:3.


וכַּק m. verbal from וָכַּק, dec. VI. c. 1. something acquired by trading, merchandise. Is. 23:18.

2. an acquisition generally. Prov. 3: 14 וָכַּק לָכַּק לָכַּק נִבּ נִבּ 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.

וכַּק f. verbal from וָכַּק, dec. X. traffic, trade; and used as a concrete, a trader. Ezek. 27:15 וָכַּק i. q. וָכַּק verse 21. thy traders.

וכַּק f. a shield. Once Ps. 91:4. The root וָכַּק i. q. 29 to surround, has here the idea of protection; comp. וֹכָּק a tower, citadel, and וֹכַּק. Hence not exactly a round shield, as Jahn supposes, (Archaeol. II. 2. p. 404.)

וכַּק f. Est. 1:6. a substance employed with several species of marble for making a pavement. Sept. וֹכַּק
Better perhaps tortoise-shell, (comp. πτέρος,) according to Hartmann (Hebraerim, Th. 3. p. 353.) Others: black marble, comp. Syr. κάμηλος lapis niger tinctorius.

ם"ל יבש masc. plur. i. q. יבש sins, transgressions. Ps. 101:3. Root רות i. q. רות to deviate, to sin.

نبي m. verbal from יבש, Ezek. 22:18 Keri, and plur. יבש, dross, recriment, scoria, the baser metal which is separated from the purer in smelting. (See יבש.) Ezek. 22:18, 19. Is. 1:22, 25. Prov. 25:4 יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבש יבו

The passage is a page from a religious work discussing various biblical and historical terms. It includes references to Hebrew, Arabic, Greek, and Syriac terms and their meanings. It mentions the town of Syene, a land very distant from Palestine, and the Hebrews may have heard of China, Arab. סין, Syr. نين, Mount Sinai, and the desert of Sin. It also includes discussions on the origin of the name Sinai and its historical and geographical significance. The text is rich with etymological and historical insights, providing a detailed look into ancient geography and biblical references.
wickedness, (comp. Mic. 7:4. Ezek. 2:6.)
2. a fish-hook, angle; from its similarity to a thorn. (Comp.  הַנְּעָן a thorn and a hook.) Plur.  הַנְּעָנִים, Am. 4:2.

1. a pot, kettle, caldron. (Root רָבוּ תָּרָף to boil with anger.)
Ezek. 11:3.  הָרוּ֣פִּים לַעֲמָנוּ an a flesh-pot, Ex. 16:3. Ecc. 7:6 הָרוּ֣פִּים לַעֲמָנוּ as the crackling of thorns under the pot; (comp. Ps. 58:10.) Plur. הָרוּפִּים Ex. 38:1. 1 K. 7:45.
2. a basin. Ps. 60:10 הָרוּ֣פִּים לַעֲמָנוּ my wash-basin.

לַעְמָנוּ m. a multitude of people. Once Ps. 42:5. (comp. Talmud. and Chald.  הָרוּפִּים לַעֲמָנוּ summa, collectio, complexus.)
לַעְמָנוּ m. with suff. לָעֵמָנוּ, once לָעֵמָנוּ, verbal from לָעֵמָנוּ no. II. dec. VIII. d.
1. a booth, tent, dwelling. Ps. 27:5.
76:3.
2. a thicket, as the covert of the lion.

לָעֵמָנוּ fem. of לַעְמָנוּ, dec. X.
1. a booth, tent, tabernacle, made of boughs and bushes. Jon. 4:5. Is. 4:6. לָעֵמָנוּ לַעֲמָנוּ the feast of tabernacles, Lev. 23:34. Deut. 16:13.—Am. 9:11. by way of contempt for a small house.
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.
3. to protect, construed with לָעֵמָנוּ. Ps. 110:8. Part. לָעֵמָנוּ something which protects or defends, a moveable roof employed by assailants, vinea, Nah. 2:6.
Hiph. לָעֵמָנוּ i.q. Kal, to cover, protect, construed with לָעֵמָנוּ. Ps. 5:12. with לָעֵמָנוּ, Ps. 91:4. לָעֵמָנוּ 1 Sam. 24:4. Judg. 3:24. to cover one's feet, according to Josephus (Antiq. vi. 14.) and the Talmudists an euphemism for to obey a call of nature. Less applicable is the explanation of the Syriac and Arabic versions in Sam. and of Josephus (Antiq. v. 4. § 2.) to take rest, to sleep. See, however, J. D. Michaelis


Pilp. חָלָה most prob.to arm. (Comp. Arab. شَكَّ totem se operuit armis; קַשָּׁה arma, panoplia; and קַשַׁת to fasten gates with iron.) Is. 9: 10 דַּיָּה יִנְשֶׁהָה
and he will arm his enemies. 19: 2 דַּיָּה יִנְשֶׁהָה I will arm the Egyptians against the Egyptians. Others: to mingle or join together, (comp. בָּלָה no.II.)

Deriv. יִנָּשֶׁה.

II. יִנָּשֶׁה i. q. יָנָשֶׁה and יִנָּשָּׁה to weave. Ps. 139: 13 יָנָשֶׁה יַעֲנִיהִי thou hast woven or formed me in my mother's womb. Comp. Job 10: 11. Others: to cover, protect; as in no. I.


Deriv. יָנָשֶׁה, יָנָשֶׁה, יָנָשֶׁה.

ליִנָּשֶׁה in Kal not used. Syr. to be foolish. Comp. by transposition יִנָּשֶׁה.

Pi. to make any one appear foolish, to frustrate. 2 Sam. 15: 31. Is. 44: 25. Comp. יִנָּשֶׁה.

Hiph. litter. to make foolish; joined with יִנָּשֶׁה 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. 2 Chr. 16: 9.

2. to sin. 2 Sam. 24: 10. 1 Chr. 21: 8. Comp. יִנָּשֶׁה יִנָּשֶׁה and other synonyms. The root יִנָּשֶׁה is not to be confounded with this root.


ליִנָּשֶׁה m. verbal from יִנָּשֶׁה, folly, and as a concrete fools. Ecc. 10: 6.

ליִנָּשֶׁה f. verbal from יִנָּשֶׁה, folly, an Aramean word. Ecc. 2: 3, 12, 13. 7: 25. 10: 1, 13. Once יִנָּשֶׁה 1: 17 (Syr. idem).

I. יִנָּשֶׁה, fut. יָנָשֶׁה. 1. to be useful, pro-

fitable; construed with י. or י. Job 22: 2. 35: 3. Without cases, Job 15: 3.

2. intras. to receive profit, to be pro-


3. to take care of, to nurse, to manage, derived from signif. no. 1. Part. יָנָשֶׁה a steward, one set over the royal palace, Is. 22: 15. Fem. יָנָשֶׁה a nurse (of the king), 1 K. 1: 2, 4.

Hiph. יִנָּשֶׁה 1. to be wont, to be accus-


2. to be or become acquainted with any thing. Ps. 139: 3 יִנָּשֶׁה יָנָשֶׁה thou art acquainted with all my ways. Parall. to know. Job 22: 21 יִנָּשֶׁה יָנָשֶׁה acquaint thyself with him.


III. יִנָּשֶׁה Pu. יָנָשֶׁה Is. 40: 20 (if the punctuation is correct,) i. q. יָנָשֶׁה poor; hence יִנָּשֶׁה he who is too poor for an obligation.

I. יִנָּשֶׁה i. q. יָנָשֶׁה to shut up. (Syr. and Arab. idem.) In Kal not used.

Niph. to be shut up, to be stopped. Gen. 8: 2. Ps. 63: 12.

Pi. i. q. יָנָשֶׁה and יִנָּשֶׁה to deliver up. Is. 19: 4.

II. יִנָּשֶׁה i. q. יָנָשֶׁה to hire, to bribe.

Ezra 4: 5.

ליִנָּשֶׁה in Kal not used.


ליִנָּשֶׁה (i. q. יָנָשֶׁה a way) the proper name of a place not far from Jerusalem. 2 K. 12: 21.

ליִנָּשֶׁה prob. strictly i. q. יָנָשֶׁה to raise up, hence to hang the balance, to weigh. Comp. יָנָשֶׁה Job 6: 2. and in Lat. pendéo, to hang, with pendéo, to hang the balance, to weigh. Only in Pual, Lam. 4: 2 יָנָשֶׁה to be weighed, i.e. to be compared, with fine gold. See יָנָשֶׁה no. I.
The deciphering of the word on this principle must be very arbitrary. The two following have been proposed, צור: כדרי סרסטמ, cantor, (da capo,) צור: כדריו סרגנום פנידא וואטס. The use of abbreviations among the ancient Hebrews has, however, never yet been proved. Comp. Michaelis Supplement, p. 1760. See Rosenmüller Comment. in Psalm. T. I. p. LIX. Noldii Concord. Particular. Heb. p. 940. ed. Tymp. Eichhorn's Bibl. der Bibl. Litteratur, Th. 5. p. 542ff.

ץור m. a thorn, brier. Ezek. 28: 24. Sept. סזל. (Chald. סזל, סזל, Arab. סלק thorns of the date-palm.)

ץור m. dec. I. Ezek. 2: 6. i. q. the preceding article, but taken figuratively. Comp. סזל. Others: despisers, scorners, as if from סצל סצל no. II.

ץור fut. סצל, 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 סצל.

ץור m. verbal from סצל, forgiving, ready to forgive. Ps. 86: 5.


ץר 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.

ץיר 1. to raise or lift up. See Pilp. Comp. סצל, צול.

2. to raise, throw, or cast up. Jer. 50: 26 ידע וצל they cast her up as heaps. Particularly

3. to raise or build a way by throwing up dirt, aggerare, aggesto agger planare. (Comp. כדרי Is. 49: 11.) Is. 57: 14. 62: 10. Prov. 15: 19. Jer. 18: 15. Job 19: 12 יעד יעד they raised for themselves a way to me. 30: 12. Without צל, Ps. 68: 5 יעד build ye (the way.)
Pilp. to raise up, exalt. Prov. 4:8
exalt her (wisdom).

Hithpo. חיתפו, denom. from כח, to make one's self a wall, to oppose one's self, construed with ד. Ex. 9:17 דיתפוה thou yet opposeth thyself to my people.

Deriv. חיתפ, חיתמ, חיתמ, חיתמ.

Chal'd. f. verbal from חית, dec. X. a mound, trench, rampart. Jer. 33:4. Particularly one thrown round a beleagued city by the enemy, 2 K. 19:32. Ezek. 4:2. 2 Sam. 20:15. Comp. חיתמ, a ladder, flight of stairs or steps. Gen. 28:12. (Arab. idem.) Root חית, with the termination ה i. q. חית.

ויתפ fem. plur. baskets. i. q. חית.


יתפ m. dec. VI. d.

1. a rock. Often metaphorically, Ps. 18:3. יתפ יתפ 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 Palestine. p. 926—951.

3. also of a place in the northern part of Arabia. Judg. 1:36.

יתפ m. a four-footed, winged, edible species of locust. Once Lev. 11:22. Root Chal'd. חית to consume, i. q. חית.

יתפ found only in Pi.

1. to pervert. Ex. 23:8 יתפ יתפ יתפ יתפ ויתפ and it (the bribe) perverts the cause of the righteous. Deut. 16:19.

2. to turn up, destroy, (a way;) comp. יתפ. Prov. 19:3 יתפ יתפ יתפ יתפ יתפ המ יתפ the folly of a man turns up his way, i. e. makes it uneven.


יתפ m. verbal from ית, rudeness of speech. Prov. 15:4. Oppos. יתפ יתפ mild language.

2. perverseness, falsehood. Prov. 11:3. Oppos. יתפ.
to support one's self, Ps. 71:6. Is. 18:2. Metaphorically 2 Chr. 32:8.

Pi. to refresh. Cant. 2:5. (Comp. יִמְזָה.) יִמְזָה and יִמְזָה m. an image, statue. Ezek. 8:3, 5. Deut. 4:16. 2 Chr. 33:7 יִמְזָה, where יִמְזָה denotes signum sculptum, and יִמְזָה image. The etymology is uncertain.

see יִמְזָה.

to shudder, shiver. Ps. 119:120.

Pi. idem; also to stand on end, spoken of the hair. Job 4:15.

מַשָּׂק m. Jer. 51:27, prob. with rough or bristly hair, יִבְּגַדְבָּה, an epithet of the insect יִבְּגַדְבָּה.

עַל proper name of a city in Judah. Ezra 2:53. Neh. 7:38. With the article, Neh. 3:3. The root יָּכָה in Aram. is i. q. Heb. יָּכָה to hate.

סַנְבַּלְאָטָה Sanballat, proper name of a Persian governor in Moab. Neh. 2:10. 4:1. 6:1, 2, 12, 14. 13:28.

כָּלְבָּה m. prim. a bush, a thorn-bush. Ex. 3:2ff. Deut. 33:16. (Syr. יָּכָּה idem. Arab. יָּכָּה and יָּכָּה particularly the senna bush.)

כָּלְבָּה proper name of a rocky cliff overagainst Gibeah. 1 Sam. 14:4. (As an apppellative, perhaps a height, hill, from יָּכָּה to raise up.)


סֶנָבַאָרְבְּיִיוּאָא Sennacherib, king of Assyria, about the year 720 before Christ, (2 K. 18:13. 19:16–36.) in Herod. (11. 141.) סֶנָבַאָרְבְּיִיוּאָא. He was murdered by his two sons in the temple of Nisroch.

םִינָה masc. pl. Cant. 7:9. branches or leaves of the palm-tree. Prob. kindred with יָּפָה baskets, and יָּפָה tendrils.


מַמָּנָה m. a moth, an insect that eats clothes. Is. 51:8. (Syr. מַמָּנָה, Arab. מַמָּנָה a moth, a corn-worm, a louse, or the like. In Greek πτήσα.) מַמָּנָה, fut. מַמָּנָה. 1. to stay, sustain, hold up. Ps. 18:36. Prov. 20:28. Is. 9:6. Hence to aid, assist, support, Ps. 20:3. 41:4. 94:18.

2. מַמָּנָה to stay the heart, i.e. to refresh the stomach, by taking food. (See מַמָּנָה no. 1.) Gen. 18:5 מַמָּנָה refresh yourselves by food. Ps. 104:15. Judg. 19:8. Intrans. 1 K. 13:7 מַמָּנָה refresh thyself. Comp. יָּכָּה.)

Deriv. יָּכָּה.


כָּלְבַּאָטָה found only Ps. 55:9 מַמָּנָה a sweeping tempest. Arab. שָׁחַר to run, to rush, spoken also of a violent storm.

מַמָּנָה m. dec. I.

1. a fissure, cleft. מַמָּנָה a cleft of the rock, Judg. 15:8, 11. Plur. מַמָּנָה the clefts of the rocks, Is. 2:21. 57:5.

2. a branch. Is. 17:6. 27:10. See מַמָּנָה. (These two significations are found united in the Arab. מַמָּנָה to divide, by a commutation of מ and מ.) Hence מַמָּנָה in Pi. a denom. from מַמָּנָה no. 2. to cut off branches. Is. 10:33.

מַמָּנָה masc. plur. divided opinions, sects, parties. (Root מַמָּנָה = שָׁחַר 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.

מַמָּנָה 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. שָׁחַר madness, violent passion.

כּוֹרָה plur. fem. branches. Ezek. 31:6, 8. Comp. יָּכָּה and יָּכָּה.
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. 51:11. comp. Pi.
Niph. to be moved or disquieted, by fear. 2 K. 6:11.
Pi. to disperse or scatter a people. Zech. 7:14.
Poal, to be blown away, spoken of stubble. Hos. 13:3. Comp. רפוע.
רמוע m. verbal from רפוע, dec. VI. c.
רמוע f. verbal from רפוע, dec. XI. d.
idem. Is. 29:6. also רמוע נל Ps. 107:23. Ezek. 1:3, and רמוע נל Ezek. 13:11, 13. (See רפוע and רפוע.)
רמוע m. with suff. רמ, plur. רמח, dec.
VIII. f.
Plur. רמח, Jer. 52:19, and מ. 1 K. 7:50.
רמוע, fut. רמש, to mourn, lament, bewail; particularly for one dead. Zech. 12:12. The person lamented is preceded by ר, 1 K. 14:13. Gen. 23:2. by ר. 2 Sam. 11:26. once by רמש, 2 Sam. 3:31. -Is. 32:12, according to the usual reading uberâ plangunt, but the true reading is prob. רמש. so that this passage furnishes no support to the sense placetus, as a gesture of grief. On the contrary this word denotes rather a mournful noise, comp. Mic. 1:8. Jer. 22:18, 34:5.
Deriv. רמשפ.
I. רמוע. 1. perhaps i.q. רמש to snatch up. See Niph. no. 1.
2. to take off the beard, Is. 7:20. to take away life, Ps. 40:15. to destroy, Gen. 18:21, 24.
Niph. 1. to be snatched up, to be seized. Is. 13:15.
Hiph. to bring together, to heap up. Deut. 32:23. Sept. וורצ. Others place this under no. II. addam.
II. רמוע i.q. רמש; found only in the infinit. רמש (a mode which is wanting to the verb רפוע in Kal,) to add. Is. 30:1. Particularly to add to any thing, to increase it. (See רמש, no. 2.) Num. 32:14. The imper. רמש Is. 29:1. Jer. 7:21. may be formed with equal ease from רמש.
רמוע m. verbal from רפוע, a covering of the temple. 1 K. 6:15.
רמש f. verbal from רמש, dec. X. a number. Ps. 71:15.
I. רמש in Kal not used. Prob. i.q. רמש and רמש to add.
Niph. to be joined, to cleave, adhere; construed with רמש. Is. 14:1.
Pi. to be gathered. Job 30:7.
Hithpa. i.q. Niph. construed with.
1 Sam. 26:19.
II. רמש i.q. רמש Arab. ספ.
1. to pour out. See Piel.
2. to anoint. (Comp. רמש, Syr. המץ to pour out; Aph. to anoint and induct a bishop.) 1 Sam. 2:36 נאך נילidor ענוגפ אפ התוח and מץ.Appoint me, I pray thee, in some priesthood.
Pi. to pour out. Hab. 2:15.
רמש f. the scab. Lev. 13:2, 6, 14:56. also רמש 13:7, 8. Strictly a bald place on the head occasioned by the scab or itch; comp. רמש.
רמש m. verbal from רמש no. II. liter. effusum; hence
1. the grain which springs up of itself the second year after a field has been sown. Lev. 25:5, 11. 2 K. 19:29. Is. 37:30. Comp. רמש.
רמש f. a skip. Once Jon. 1:5.
(Syr. and Arab. idem.) Root רמש to cover with boards.
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m. a dish, bowl. Only Judg. 5:25; 6:38. (In Chald. and Talmud. idem. See Bocharti Hieroz. I. p. 549.)

פַּפָּה, fut. פַּפָּת. 1. to cover, contignare, construed with two accus. 1 K. 6:9. 7:3.
3. to conceal, lay up, like the kindred forms פַּפָּה and פַּפָּה for there is the portion of the leader laid up.

Deriv. out of course פַּפָּה, פַּפָּה.

פַּפָּה found only in Hithpo. פַּפָּה, denom. from פַּפָּה, to stand on the threshold, to be a doorkeeper. Ps. 84:11.

I. פַּפָּה, fut. פַּפָּת.


2. to write. (From signif. no. 1. comes to enumerate, relate, tell; (see Pi. nos. 2. 3.) whence to write, comp. 2 Chr. 2:10 פַּפָּת פַּפָּת and he answered in writing; comp. פַּפָּת to call and to read. It is not necessary then to derive this verb from the Arab. פַּפָּת scalpsit, or to make פַּפָּה a denom. from פַּפָּה a book.) Found only in the part. פַּפָּה a writer, Ps. 45:2. Ezek. 9:2, 3. Particularly (1.) a secre-

tary 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. (2.) in the later writings, one skilled in the scriptures, one learned in the law, פַּפָּת. 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 designation and to denote a general, a military leader.


2. to relate, tell. Gen. 24:46. 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 פַּפָּת הַזֶּכֶר הַבֵּט חָוָה concerning the pain of thy wounded they speak, (with pleasure.)


Deriv. out of course פַּפָּה, פַּפָּה.

פַּפָּה 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.

פַּפָּה m. with suff. פַּפָּת, plur. פַּפָּת, const. פַּפָּת, verbal from פַּפָּת dec. VI. g.

1. writing, scriptura. Is. 29:11, 12 פַּפָּת one who understands writing.
Dan. 1:4 פַּפָּת פַַפָּת פַַפָּת 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. Of course

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3. a book. Ex. 17:14.—נִשָּׁרָה מֵאֵל the book of the law, Josh. 1:8. 8:34. also called מֵאֵל הַקָּבֵר הַגָּבִּיר הַקְּנִיָּה the volume of the book. Ps. 40:8.—נִשָּׁרָה מֵאֵל the book of life, in which the living are written down before God, Ps. 69:29. comp. Dan. 12: 1. Rev. 20:12, 15.—נִשָּׁרָה מֵאֵל Dan. 9:2, the (holy) scriptures, נִשָּׁרָה מֵאֵל מַעּוֹלָּת, which were perhaps already united into a volume before the writing of the book of Daniel.—נִשָּׁרָה מֵאֵל Ecc. 12:12, to make books, used by way of contempt.

4. a letter, an epistle. 2 Sam. 11:14.


בֵּית m. verbal from בֵּית.

1. a numbering. 2 Chr. 2:16.

2. Gen. 10:30. (with נָע local נָע) a boundary of Joktanitish Arabia, probably on the south. (See נָע.) The names of places which present themselves for comparison are (1) Sapar of Pliny (vi. 23.) סָפָר הָאָבֶל of Abulfeda, 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.

בֵּית נָע 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 נִשָּׁרָה.

בֵּית נָע fem. of נָע a book. Ps. 56:9.

בֵּית נָע 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. סְעִיָּה, in Mesopotamia, on the Euphrates. The gentile noun is סְעִיָּה 2 K. 17:31. and again in the same verse in Kethib.


2. to free from stones, with a privative signification like בֵּית נָע. Is. 5:2. Joined with בֵּית נָע, 62:10.

בֵּית נָע Pu. pass. to be stoned. 1 K. 21:14. 15.

בֵּית נָע fem. בֵּית נָע, dec. VIII. k. discontented, displeased, sullen. 1 K. 20:43. 21:4, 5. (Root בֵּית Arab. בֵּית to evil, here, as in German, signifying to look evil or displeased.)

בֵּית נָע m. (with Kamets impure) dec.

I. refractory, rebellious. Ezek. 2:6. (In Syr. and Chald. idem.) On account of its connexion with בֵּית נָע and בֵּית נָע, some Jewish commentators have rendered it thorns or nettles, (comp. בֵּית נָע to burn,) a very suitable interpretation, if it were only better supported.

בֵּית נָע m.Chald. wide Persian hosen or breeches. Dan. 3:21, 27. (In Syr. and Chald. idem; but in Aram. used also for a wide garment of any kind. Pers. شلوار by transposition. This article of dress has passed with its name into the western languages, as in Greek σαλάβαρης, σαλάβαλλας, σαλάβαρης; in Lat. sarabara, saraballa; in Span. ceroulas; in Hungarian and Schavonic shalwary, in Polish szarmwari.)

בֵּית נָע 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. سلخوری prince of the sun.)

בֵּית נָע f. verbal from בֵּית.

1. a deviation from the law, a sin. Deut. 19:16.


Niph. to be poured or shaken out. Metaphorically Jer. 49: 7 יֹסֵפָה פֶּרֶשׁ is their wisdom poured out?

דרפָּר m. verbal from יָפֹעֵב, a superfluous, something hanging over. Ex. 26: 12.

דרפָּר i. q. יָפֹעֵב, dec. I. a coat of mail, a brigandine. Jer. 46: 4. 51: 3.

דרפָּר m. const. דֹּרֶפֶל plur. דֹּרֶפֶל, const. דֹּרֶפֶל and דֹּרֶפֶל. Syr. דֹּרֶפֶל.

1. an eunuch. Is. 56: 3. 4. (Root Arab. סְרסָר) 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. יָפֹעֵב וְגֶשֶׁב Dan. 1: 3. or פֶּרֶשׁ וְגֶשֶׁב 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 יָפֹעֵב is placed over the men of war.) Jer. 34: 19. 41: 16. Especially Gen. 37: 36. 39: 1. where the יָפֹעֵב is married.

דרפָּר, plur. דֹּרֶפֶל, Chald. an overseer, prefect. Dan. 6: 3 ff. (In the Targums for יָפֹעֵב.) It is here employed of the three ministers which were placed over the governors of the 120 provinces of the Persian empire.

7. dec. VI. a. found only in the plur. יָפֹעֵב, const. יָפֹעֵב.

1. an axle-tree. 1 K. 7: 30. In ancient times axle-trees, especially in waggons, 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. נַפַּעַח axis, polus; (2.) dominus, princeps, (quasi cardo populi).

דריָפָר f. dec. X. a branch, bough, i. q. יָפֹעֵב. Ezek. 31: 5. (Syr. יָפֹעֵב to sprout, shoot. For the insertion of יָפֹעֵב see the letter יָפֹעֵב)

דריָטָר an Aramean orthography for יָפֹעֵב to burn. Part. Pi. יָפֹעֵב the burner (of human corpses), the kindler of the funeral pile, Am. 6: 10. Comp. particularly יָפֹעֵב. 23 MSS. of Kennicot and several others of De Rossi read יָפֹעֵב.


דריָפָר, in Keri יָפֹעֵב, m. winter. Cant. 2: 11. (In Aram. and Arab. idem.)

דריָפָר 1. to stop up, e. g. wells of water. 2 K. 3: 19. 25. 2 Chron. 32: 3. 4.


Niph. to be closed, spoken of breaches in a wall. Neh. 4: 1. [4: 7.]

ניָּס to hide or conceal one's self.
In Kal only Prov. 22:3 Kethib. The Keri is יָּש, as in 27:12.

Niph. I. to be concealed. Job 3:23. Construed with יָּש, Ps. 38:10. 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 יַע, Deut. 7:20. with יָּש, Jer. 16:17. with יָּש, Am. 9:3. Part. יַעֲע 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 יָּש, Ps. 55:13. and with יָּש, Gen. 4:14.

Pi. to hide, conceal. Is. 16:3.
Pu. to be concealed, secret. Prov. 27:5.

Hiph. יָּש 1. to cover, to hide; followed by יָּש the face. Ex. 3:6. Either from shame, Is. 53:3. or so as not to see, Ps. 10:11. 51:12 יָּש וַיָּש יַעֲעֲש יָּש יָּש 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 יָּש of the person, Ps. 22:25. 27:9. 88:15. Used elliptically Is. 57:17 יָּש יָּש יָּש I smote them (the people,) I hid (my face) and was angry.

2. to hide, to keep secret or concealed;

construed with יָּש from any one, 1 Sam. 20:2. with יָּש, 2 K. 11:2. Job 3:10. יָּש יָּש יָּש 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.

Hithpa. יָּש to hide one's self. 1 Sam. 23:19. 26:1. Is. 29:14.

Deriv. out of course יָּש, יָּש, יָּש.

ליָּש Chald. found only in Pa.
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 יָּש and יָּש.)

ליָּש, with suff. יָּש, verbal from יָּש, dec. VI. g.

1. a covering. Job 22:14. 24:15. Ps. 81:8 יָּש יָּש in the covering of thunder, i.e. the thunder clouds. Ps. 18:12.

2. secrecy, a secret place or thing. Judg. 3:19 יָּש יָּש something secret. 1 Sam. 25:20 יָּש יָּש a secret place of the mountain.—ליָּש יָּש bread in secret, Prov. 9:17. — יָּש in secret, secretly, 1 Sam. 19:2. 2 Sam. 12:12.

3. a shelter, protection. Ps. 32:7. 91:1. 119:114.

ליָּש fem. of יָּש no. 3. a shelter, protection. Deut. 32:38.

Ain, the 16th letter of the alphabet, and as a numerical sign denoting 70. The name יָּש 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 Aramaean Ain, 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 יָּש, (as is the case also with יָּש), have two different significations, according as the corresponding word in Arabic is written with א or א; e.g. יָּש ראש Arab. אָתָא to seize, and יָּש ראש Arab. אָתָא to cover; comp. the articles יָּש and יָּש, יָּש, יָּש.

The Sept. expresses it sometimes by a spiritus lenis or aspir, and sometimes by יָּש; e.g. יָּש יָּש ראש, 'Aмָלְאָל; יָּש יָּש, 'Eשָּפָא; יָּש, פָּאָא; יָּש, הָאָּא.
Ain is interchanged (1.) with נ, (see p. 1.) (2.) rarely with ו and (only in Chald.) with כ; e.g. לְנָדַר i.q. לְכַר to spring, to stream; נָדַר and כַּר the earth; נָדַר and כַּר to hear; (3.) with ת, more frequently than with the last mentioned, especially in the collocation of Aramean words, in which ת often stands for the Hebrew נ; e.g. הָנָּדְר, הָכַר the earth; נָדַר ת and כַּר to press. In Greek, comp. διόνυσος and διόνυσος; φιλόν, φιλόν, and φυλάω, φυλάω.

The cause of this remarkable change lies perhaps in the pronunciation of נ like ב ג is, from which the flat pronunciation of the Arameans left out the sound of כ and retained only that of נ.

בָּרָה m. an architectural term, prob. a threshold, forming the entrance to a colonnade or temple. 1 K. 7:6. Ezek. 41:25. Plur. בָּרָה idem, verse 26.


1. darkness. (Root בָּרָה or בָּרָה q.v.) Ex. 19:9 בָּרָה in the darkness of a cloud. Ps. 18:12.


3. a thicket of a wood. Plur. בָּרָה Jer. 4:29.

בָּרָה, fut. בָּרָה. 1. to labour. Ex. 20:9 בָּרָה בָּרָה רָה six days shalt thou labour. Deut. 5:13. Ecc. 5:11. (From this signif. is derived the Chald. רָה i.q. רָה to make, do; and the derivatives רָה, רָה.

2. to labour upon, to cultivate, construed with an accus. of the thing. E.g. the ground, Gen. 2:5. 3:23. 4:2. a vineyard, Deut. 28:39.—Is. 19:9 רָה רָה those who cultivate flax. Ezek. 48:18 רָה רָה those who labour on the city, i.e. in building the walls. Elliptically Deut. 15:19 thou shalt not labour (the ground) with the firstling of thy bullock.

3. to labour for another, to serve. Construed with an accus. of the person, Gen. 27:40. 29:15. 30:26. with רָה, 1 Sam. 4:9. 2 Sam. 16:19, with רָה, Gen. 29:25, 30. Lev. 25:40. Also with רָה, to serve before any one, 2 Sam. 16:19. Spoken likewise of a whole nation, to serve or be tributary to another nation, Gen. 14:4. 15:14. With two accus. Gen. 30:29 רָה רָה רָה רָה thou knowest what service I have rendered thee.

4. construed with ב, to impose labour or service on any one. Lev. 25:39 בָּרָה בָּרָה thou shalt not lay on him the service of a bond-servant. Verse 46.


5. to serve, worship, (Jehovah or idols.) Construed with an accus. Ex. 3:12. 9:1, 13. rarely with ב, Jer. 44:3.

Judg. 2:13.—Job 36:11 רָה רָה. 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 ἐπιτρέπειν, the Latin facio, and רָה 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.

Ps. 1. to be laboured. Deut. 21:3.

Comp. 15:19.

2. pass. of Kal no. 4. רָה רָה 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. 1:13. 6:5.

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 fatigued by hard labour, to weary out in any way. Is. 43:23, 24 רָה רָה רָה רָה but thou hast wearied me by thy sins. Parall. רָה.

Hiph. i.q. Kal, to serve. רָה רָה thou shalt serve them, Ex. 20:5. 23:24. Deut. 5:9, and רָה רָה we will serve them, Deut. 13:3. Others consider this as an uncommon form of the fut. Kal.

ברָה Chald. to make, do, i.q. Heb.
to make war. Dan. 3:1, 15. — 21 to express every business connected with labour.

2. a work, business. Num. 4:47 to perform the business of the service and the business of the burden. (In 1 Chr. 9:19, the same is expressed by הַרְבּוּ כְּלָלִים). Is. 28:21; 32:17 אֲדַלָּקָה אֲדַלָּקָה and the work, i.e. effect, of righteousness shall be peace. (Chald. אֶדְרַבְרַב אֶדְרַבְרַב i.q. יָדַע a work, also a reward; comp. the latter passages.)


4. service. Gen. 30:26. Neh. 3:5. 1 Chr. 26:30 הַרְבּוּ כְּלָלִים the service of the king. Ps. 104:14 יָדַע herb for the service, i.e. use, of man. Used particularly of service in the tabernacle or temple, e.g. יָדַע לִמְדִים Num. 4:23, 35, or מְדָא מְדָא Ex. 30:17. יָדַע כְּלָלִים 1 Chr. 9:13. also without addition, 1 Chr. 28:14. Ex. 35:24. Spoken also of a single religious usage, Ex. 12:25, 26. 13:5. — יָדַע כְּלָלִים to do service, Gen. 30:26.

5. implements, utensils, apprentices. Num. 3:26, 31, 36.


徭役 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 יָדַע. It is so read in 20 MSS. of Kennicott and De Rossi.

徭役 f. denom. from יָדַע, dec. I. servitude, the state of a servant. Ezra 9:8, 9.

徭役 and徭役 m. (servant of Jehovah) the proper name of several persons, among whom the prophet of this name (Obad. I.) is the most famous.

徭役 to be thick, fut. Deut. 32:15. 1 K. 12:10. (Syr. מְדָא to be thick, close.) Deriv. יָדַע, יָדַע, יָדַע.
1. to pass, to go or pass on. Ps. 42: 5. Am. 5: 5 נֵ֥בֶל נֵ֥בֶל אֵ֣מָה נֵ֥בֶל to Beersheba ye shall not pass. — נֵ֥בֶל נֵ֥בֶל to pass and return. Ezek. 35: 7. Zech. 7: 14. 9: 8. Ex. 32: 27. נֵ֥בֶל נֵ֥בֶל to go in and out, Mic. 2: 13. Also (1.) with יָדַ֖ע to go before. Gen. 33: 3. Ex. 17: 5. (2.) with יָדַ֖ע to go after. 2 Sam. 20: 13. (3.) נֵ֥בֶל נֵ֥בֶל to enter into a covenant, Deut. 29: 11. (comp. יָדַ֖ע מֵאַֽ֥בָּה Neh. 10: 30.)

2. to go or pass through a place, construed with an accus. Judg. 11: 29. usually with יָדַ֖ע, Gen. 12: 6. 30: 32. Is. 8: 21. with יָדַ֖ע, to pass through or between, Gen. 15: 17. Lam. 3: 44 thou concealedst thyself in a cloud, יָדַ֖ע יָדַ֖ע so that our prayer should not pass through.

3. to pass by; used absolutely, Gen. 37: 28. construed with יָדַ֖ע, 1 K. 9: 8. 2 K. 4: 9. Jer. 18: 17. with יָדַ֖ע, Gen. 18: 8. with יָדַ֖ע, Ex. 34: 6. with יָדַ֖ע, 2 K. 4: 31. with יָדַ֖ע, Is. 40: 27 my cause passes by God, praeterit Deum, i.e. is unnoticed by him. Ps. 81: 7 יָדַ֖ע יָדַ֖ע his hands pass by the labourers' basket, i.e. are freed from bearing it. Also with יָדַ֖ע, Ps. 103: 16. with an accus. 32: 32. 2 Sam. 18: 23. Job 21: 29 יָדַ֖ע יָדַ֖ע those who pass by the way. Metaphorically (1.) to pass by, elapse, spoken of time. Cant. 2: 11. Jer. 8: 20. (2.) יָדַ֖ע יָדַ֖ע 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.) יָדַ֖ע יָדַ֖ע current money. 2 K. 12: 5. More full יָדַ֖ע יָדַ֖ע current with the merchant, Gen. 23: 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 יָדַ֖ע יָדַ֖ע יָדַ֖ע יָדַ֖ע the
stream had overwhelmed our life, i.e. our head. 38:5. Jer. 23:9 as a man whom wine has overwhelmed, i.e. overcome. Comp. נֶּמֶד.


7. construed with ב, to come on any one, (comp. ב ו with an accus.) Num. 5:14 נָפַל בּ וּעֲשָׂנִיו and (if) the spirit of jealousy come upon him. Spoken of evil, Nah. 3:19. Job 13:13 נָפַל יָשִּׂא let come upon me what will. Passively, to be laid on any one, Deut. 24:5.

8. i. q. Arab. נָפַל to drop, to ooze out. נָפַלֶה יָשָׂא myrrh, i.e. myrrh which flows out of itself, the purest myrrh. Cant. 5:5, 13.


Niph. transiri, spoken of a river. Ezek. 47:5.

Pl. 1. to bar, repugnavit. 1 K. 6:21. (Chald. נָפַל idem; נָפַל בּ a bar.)

2. to conceive, to become pregnant, liter. transire fecit seu receptum semen virile, Job 21:10 נָפַל בּ וּעֲשָׂנִיו his cow becomes pregnant. (In Chald, Kal, Pael and Ethiop. idem; comp. the synon. נָפַל, Pa. and Aph. concepit.)

Hiph. נָפַל causat. of Kal no. 1. (i. q. נָפַלֶה.)


2. to cause to pass, to conduct; construed with two accus. 2 Sam. 19:16. Num. 32:5. and with מִ, Ps. 78:13. 136:14.— נָפַל to let one's voice go through a place, to cause to be publicly proclaimed, Ex. 36:6. Ezra 1:1. 10:7. Comp. נָפַל יָשִּׂא 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 נָפַל יָשִּׂא to pass by him, i.e. beyond him. Metaphorically נָפַל יָשִּׂא 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, transm. Ger. 47:21 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. נָפַל יָשִּׂא no. 2.)

2. to become angry, to be wroth. (Comp. נָפַל יָשִּׂא no. 3.) Ps. 78:21, 59. Constrained with מ, Ps. 78:62. with מ, Ps. 89:39. with נ, Prov. 26:17. with an accus. Prov. 20:2 נָפַל יָשִּׂא he who becomes wroth with him (the king.) The suffix pronoun may also be resolved into נָפַל.

(Comp. Arab. נָפַל to go beyond, to be angry, to be arrogant.)

Deriv. out of course נָפַל, נָפַל יָשִּׂא, נָפַל יָשִּׂא. דָּפַק m. with suff. נָפַל, dec. VI. j.

1. what is on the other side.— נָפַל יָשִּׂא נָפַל יָשִּׂא to παρά τούς Θεσσαλονίκους, the part of Palestine beyond Jordan, Gen. 50:10.

2. sometimes that which is on this side, as if used by one living on the other side. 1 K. 4:24.


Chald. idem, ἡ περίπτωσις, the other side of the Euphrates, Ezra 4:10ff.

ὑπερέναθαλάσσα f. verbal from ἐναθάλασσα. 1. a ferry-boat. 2 Sam. 19:19.

2 Sam. 15:28 Keth. ὑπερεναθάλασσα, i. q. Keri ὑπερεθάλασσα, plains.


ὑπερέναθαλάσσα, plur. ὑπερεναθάλασσα and ὑπερεναθαλάσσα, fem. ὑπερεναθάλασσα, a gentile noun, a Hebrew or Hebraic. The sacred writers regard this word as a patronymic from ἐναθάλασσα, (q. v.) otherwise it might be considered as originally an appellative from ἐναθαλάσσα 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. ἐναθάλασσα, inhabitants 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 ἐναθάλασσα the common domestic name. Comp. a similar distinction between the words Canaanite and Phenician, 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. 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.

Num. 27:12. Deut. 32:49. and ὑπερτάς Num. 33:47, 48. proper name of certain mountains beyond Jordan, over against Jericho, of which Mount Nebo (see Ὑπερτάς) appears to have made a part.

ὑπερέναθαλάσσα, proper name of a station of the Israelites, not far from Ezion-gaber, on the coast of the Red Sea, Num. 33:34.

ὑπερέναθαλάσσα found only Joel 1:17. according to the Hebrew commentators i. q. ὑπερτάς to rot, to become rotten or mouldy, as seed under the ground from heat. Comp. in Greek πῦνερισ, Hesiod. Scut. Herc. 153.

ὑπερέναθαλάσσα to be twisted or woven, as appears from the derivatives.

Pi. to perplex. Mic. 7:3.


ὕποθέλω, plur. ὑποθέλουσα and ὑποθέλουσα, verbal from ὑπεράνω, dec. I. something twisted or woven; hence

1. a line, cord. Judg. 15:13, 14.
Plur. cords, bands, vincula, Ps. 2:3. 
Ezek. 3:25. 4:8.
2. wreathen work. Ex. 28:24. ἀριθμὸν 
3. a thick branch. Ezek. 19:11. 31: 
3, 10, 14.

αἰώματος, fut. ἀγαπεῖν, to love, especially in a 
bad sense, construed with an accus. and 
by. Ezek. 23:5 ff. ἀγαπεῖν lovers, Jer. 4: 
30.

αἰώματος masc. plur. verbal from ἀγαπεῖν.
1. loveliness, pleasantness. Ezek. 33: 
32 ἀγαπεῖν ἄνω a lovely song.
2. what is pleasing to God. (Arab. 
grantia, beneplacitum Dei.) 
Ezek. 33:31 ἀγάπη ἄνω ἑπικεφαλής ἵππος ἢ 
for with the mouth they do what is pleasing 
to God; antith. but their heart goeth 
after unrighteous gain.

ἀγάπεῖν or ἀγαπεῖν f. verbal from ἀγαπεῖν, 
lust, lewdness. Ezek. 23:11.

ἀγαπεῖν and ἀγαπεῖν f. dec. X. a small 
cake baked under the ashes, in Greek 
ἀγαπεῖς, a common food to this day 
among the orientals, especially when 
17:13. ἀγαπεῖς ἄρῃ a cake baked on hot 
stones, 1 K. 19:6. Root ἀγαπεῖν, comp. ἀγα 
pes.

m. name of a bird of passage, 
Jer. 8:7. which, together with the 
swallow, is said to pip or chirp, Is. 38: 
II. 68.) the crane, but without sufficient 
ground.

ἀγαθός m. dec. III. a. a ring, particularly 
31:50. See the following article.

ἀγαθός, fem. ἀγαθῶς, dec. VIII. d. adj. 
round, rounded. 1 K. 7:23 ff. Root 
ἀγαθῶς in Syr. Ps. to roll.

ἀγαθός m. with suff. ἀγαθοῦ, plur. const.
ἀγαθοῦς, dec. VI. j. and ἀγαθοῦς f. dec. X.

1. a calf male and female, vitulus 
and vitula. Lev. 9:3. Mic. 6:6. ἀγαθοῦς 
a moulten calf; Ex. 32:4.
2. a bullock, a heifer, as in Lat. vi 
10:11 ἀγαθοῦς ἔστω a heifer that is broken, 
ἀγαθοῦς ἔστω if ye had not ploughed 
with my heifer. Spoken of a three-year 
old heifer, Gen. 15:9. Metaphorically ἀ 
gαθοῦς the bullocks of the nations, i.e. their 
leaders, princes, Ps. 68:31.
3. ἀγαθοῦς ἐστιν Is. 15:5. Jer. 48:34. 
name of an unknown place.

ἀγαθοῦς f. with suff. ἀγαθοῦς 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 ἄγαθος to roll.

ἀγαθοῦς to be sad, sorrowful, construed 
with ἀγαθοῦς. Job 30:25. See ἀγαθοῦς no. 3.

ἀγαθοῦς found only in Niph. to stay, de 
tineri, as in Chald. Ruth 1:13 ἀγαθοῦς ἐ 
would you on that account stay or for 
ἀγαθοῦς אֲגָתֹּוּהּ.

Ῥοῦ m. 1. as a subst. eternity, i. q. 
Ῥοῦ. Liter. perhaps time, duration, as 
if from the root ῥοῦ to go, to pass away, 
spoken of time, comp. ῥοῦ—to ῥοῦ for ever, 
Ps. 9:19. 19:10. In the same sense 
also ῥοῦ, Ps. 9:6. ῥοῦ, Ps. 10: 
16. 21:5. 45:7.—Ῥοῦ to eternity, Ps. 
83:18. ῥοῦ to eternal ages, Is. 45: 
17. ῥοῦ ἄγαθος eternal father, Is. 9:5. ῥοῦ ἄγα 
Hab. 3:6. and ῥοῦ ῥοῦ Gen. 49:26. etern 
mountains.

2. also as a subst. booty, prey. (From 
Ῥοῦ no. 1. 2. to fall upon, to rob. Chald. 

3. as a prep. plur. ῥοῦ, with suff. ῥοῦ ῥοῦ 
unto, until, spoken of time and space; 
(from derived signif. no. 1. time) ῥοῦ ῥοῦ 
how long? Hab. 1:2. when? Job 18: 
2 ῥοῦ ῥοῦ to the greatest, vehementissime 
Ῥοῦ ῥοῦ as well, ...as, Num. 8:4 ῥοῦ ῥοῦ 
from ...to, Ex. 28:42. Sometimes 
(1.) simply to, e. g. ῥοῦ ῥοῦ to return to, 
Lam. 3:40. ῥοῦ ῥοῦ to go to, 1 Sam. 9:9. 
Ps. 65:3. (2.) even, so much as, ῥοῦ ῥοῦ 
so much as one, Judg. 4:16. 2 Sam. 
17:22. (3.) even to, i. e. as, like as 
Nah. 1:10 ῥοῦ ῥοῦ like thorns. 1 Chr. 
4:27. (4.) ῥοῦ ῥοῦ to hearken or attend
to any one; (elsewhere with ת) Num. 23:18. Job 32:12.

4. also as a prep. during, while, Judg. 3:26 בֹּקָבֹתַּם while they delayed. 2 K. 9:22 מַעַּרְמָן during the fornications of Jezebel, i.e., while they continue. Ezra. 10:14 יַעֲרָמָן during this matter. Doubled 1 K. 18:45 יָשֹּׁלָמָן in the mean while.


6. also as a conj. during, while; construed with a part. Job 1:18. with a fut. 8:23. So יָשֹּׁלָמָן so long as, quamdui, Cant. 1:12, and perhaps יָשֹּׁלָמָן, Gen. 49:10.

יָשֹּׁלָמָן Chald. a prep. and conj. as in Heb.

I. יָשֹּׁלָמָן m. strictly a part. from יָשֹּׁלָמָן, dec. I.


2. witness, testimony.—יָשֹּׁלָמָן to give testimony against any one, Ex. 20:13. Deut. 5:17, 31:21.


II. יָשֹּׁלָמָן, plur. יָשֹּׁלָמָן, dec. VIII. b. liter. time, (comp. יָשֹּׁלָמָן) hence the time of the monthly discharge in females. (Arab. يَلاٌ tempus menstruum.) Is. 64:5 יָשֹּׁלָמָן vestis mensuris polluta.

יָשֹּׁלָמָן see יָשֹּׁלָמָן yet.

יָשֹּׁלָמָן found only in Po. יָשֹּׁלָמָן to lift up, to support. Ps. 146:9, 147:6. Hithpo. to be raised up. Ps. 20:9.

I. יָשֹּׁלָמָן Arab. יָשֹּׁלָמָן for יָשֹּׁלָמָן.

1. to go or pass by, synonymous with ת. Job 28:8. Deriv. יָשֹּׁלָמָן no. 1. יָשֹּׁלָמָן no. 1.

2. to fall upon in a hostile manner; (whence Arab. יָשֹּׁלָמָן an enemy.) Comp. יָשֹּׁלָמָן, יָשֹּׁלָמָן. Deriv. יָשֹּׁלָמָן booty.

Hithpo. to remove, put off, e.g. a garment. Prov. 25:20. comp. יָשֹּׁלָמָן Jon. 3:6.

II. יָשֹּׁלָמָן Arab. יָשֹּׁלָמָן to adorn or attire one's self with anything, construed with an accus. like ת. (In Chald. idem.) Job 40:10 יָשֹּׁלָמָן to adorn thyself with majesty,—יָשֹּׁלָמָן to put on ornaments, Ezek. 23:40. Jer. 4:30. Hos. 2:15. [2:13.] Jer. 31:4 יָשֹּׁלָמָן 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 anything, construed with two accus. Ezek. 16:11.

Deriv. יָשֹּׁלָמָן no. II.

יָשֹּׁלָמָן fut. יָשֹּׁלָמָן, יָשֹּׁלָמָן Chald. i. q. Heb. no. I.

1. to go or come on any one, construed with י. Dan. 3:27.

2. to go away, depart, construed with י. 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. יָשֹּׁלָמָן f. const. יָשֹּׁלָמָן, verbal from יָשֹּׁלָמָן, dec. XI. a. a collection. Particularly

1. the Israelitish people, which is called יָשֹּׁלָמָן the congregation of Israel, Ex. 12:3. יָשֹּׁלָמָן הַעֲדָמָן the congregation of the children of Israel, 16:1, 2, 9. but usually יָשֹּׁלָמָן the congregation, Lev. 4:15. It is also called יָשֹּׁלָמָן the congregation of Jehovah, Num. 27:17.

2. in a bad sense, a gang, faction. Ps. 22:17. יָשֹּׁלָמָן the faction of Korah, Num. 16:5.

3. those pertaining to one's household, familia. Job 16:7. 15:34.


II. יָשֹּׁלָמָן f. plural יָשֹּׁלָמָן, verbal from יָשֹּׁלָמָן, dec. X.

1. a female witness. Gen. 31:52.


יָשֹּׁלָמָן f. verbal from יָשֹּׁלָמָן.
pleasure, luxury.) Deriv. \( \text{ṣūr} \), 

and \( \text{ṣūr} \) m. verbal from \( \text{ṣūr} \)
dec. VI. j and k.

1. pleasure, loveliness. Plur. Ps. 36: 9. 2 Sam. 1:24 "\( \text{ṣūr} \) 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 "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 \( \text{ṣūr} \). Perhaps Maedon in Diarbekir, towards the Tigris.

\( \text{ṣūr} \) f. verbal from \( \text{ṣūr} \), pleasure. Gen.18:12.

\( \text{ṣūr} \) m. Chald. 1. time. Dan. 2:8 ff. 3:5, 15. 7:12. (Syr. \( \text{ṣūr} \); Arab. \( \text{ṣūr} \) idem. Kindred with \( \text{ṣūr} \) a long time, eternity; and with \( \text{ṣūr} \) no. II.)

2. a year. Dan. 4:13, 20, 22, 29. [4:16, 23, 25, 32.] Dan. 7:25 \( \text{ṣūr} \) for a year, years (two years,) and half a year, i.e. three years and a half. Comp. Josephi Jud. Bell. I. 1. See \( \text{ṣūr} \) no. I. (1.) and \( \text{ṣūr} \) no. 4.

\( \text{ṣūr} \) 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. \( \text{ṣūr} \) in Kal not used. Arab. \( \text{ṣūr} \) to forsake in a faithless manner; conj. III. to forsake.

Niph. \( \text{ṣūr} \). 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.

Pl. \( \text{ṣūr} \) to lack, want. 1 K. 5:7. [4:27.]
II. עליר 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. προσκοπούμενος παρατάσει. Elliptically verse 33 read אֹבַד אֲתֵן בְּהֶלְשָׂמֶה in battle-array with one heart. Deriv. יָנִים.
2. as in Chald. to clean, to weed. Is. 5: 6, 7: 25. (Syr. יָנִים a plough-share.) Deriv. יָנִים a weeding-hook, mattock.

ם double. m. with suff. יָנִים, verbal from יָנָה, dec. VI. j. a herd or flock. Gen. 29: 2, 3, 8. יָנָה the flock of Jehovah, i.e. the Israelite people, Jer. 13: 17.

34. 2 Sam. 17: 28. (Arab. عَمْدَس idem.)

גָּנֵי 2 K. 17: 24. see פָּנִים.

לִבּוּ דְלָמ. Lam. 2: 1. see עַלָּב.

גָּנֵי Gen. 10: 28. a city or country of Arabia, in the Samaritan text and in 1 Chr. 1: 22, שִׁס. 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 מֶזֶאִיר in Josephus, (ii. I. iii. 1) a country of Arabia, inhabited by Edomites and Amalekites, and Gebelene, the country about Petra. They may also have some connexion with the Arab. גְּבֵל a mountain.

גָּנְיָה to bake (a cake). Ezek. 4: 12. Deriv. יָנְיָה.

גָּנְיָה m. Gen. 4: 21. Job 21: 12. 30: 31, and יָנָה Ps. 150: 4, (where several MSS. and editions read יָנָה:) 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 יָנְיָה q. v.

גַּלַּי more rarely יָנָה, originally an infin. absol. from יָנָה 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. יָנָה so long as, all the while that, Job 27: 3. With suff. יָנָה I (am) yet; וַיְהִי thou (art) yet; יָנָה יָנָה יָנָה they were yet speaking, Est. 6: 14. Also in composition
5. יָנָה (1.) while yet. Comp. יָנָה Jer. 15: 9 שָׁוָה while it is yet day, 2 Sam. 12: 22. Ps. 104: 33 שָׁוָה while yet I live, so long as I live, 146: 2. (2.) within. Gen. 40: 13 שָׁוָה שָׁוָה שָׁוָה within three days. Gen. 40: 13.
2. יָנָה since.—וַיְהִי since I existed, Gen. 48: 15. Num. 22: 30 שָׁוָה שָׁוָה שָׁוָה שָׁוָה since I was thine to this day.

阿拉伯. 1. to turn, to turn about. Hence
2. to repeat. (Comp. אָנָה) Hence the infin. absol. יָנָה adv. again, yet, (q. v.)
3. to say repeatedly, to testify. In Kal only Lam. 2: 13 Keth. See Hiph. פָּרָה to surround. Ps. 119: 61. Hiph. יָנָה I. strictly to say repeatedly, to affirm, assert; hence
2. to call or take to witness against any one, construed with צֶרֶד. Deut. 4: 26. 30: 19. 31: 23. Is. 8: 2. To affirm solemnly, to protest, obstetari, construed with צֶרֶד of the person, Gen. 43: 3 צֶרֶד צֶרֶד צֶרֶד the man protested against us, saying. Deut. 8: 19. 32: 46. 1 K. 2: 42. Zech. 3: 6.
5. to command, ordain, prescribe. (See נָּאָה no. 3, and נָאָה.) 2 K. 17:15 מִמֶּנֶּה נַפְסִי נָאָה his precepts, which he gave them. Neh. 9:34. 1 Sam. 8:9.

Hoph. נָּאָה to be shewn, testified. Ex. 21:29.

Deriv. נָּאָה, נָּא-וּב, נָּא-וּב, נָּא-וּב 1. to be crooked, to be perverted. In Kal not used. See Niph. Pi. Hiph.
3. to deal perversely, to sin, (comp. e.g. נָּאָה no. 1.) Dan. 9:5. Constrained with נָּאָה 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 לִּבְנַנ骨架 I am bent down so as not to hear.
2. to be perverted. Prov. 12:8 מָיְשָׁה of a perverse heart. Fem. מָיְשָׁה as a subst. perseverance, 1 Sam. 20:30 מִיָּשָׁה thou son of obstinate perseverance, i.e. thou obstinate and perverse son.

Pi. to turn wp. Lam. 3:9 מָיָּשָׁה he turned up my paths. Is. 24:1.

Hiph. 1. to pervert; e.g. justice, Job 33:27. one's way or conduct, i.e. to act perversely, Jer. 3:21. Hence without מָיְשָׁה,
2. to act perversely or wickedly. 2 Sam. 7:14. 19:20. 24:17.

and נָּאָה 2 K. 17:24. proper name of a city from which colonies were sent to Samaria. The inhabitants are called מָיָּשָׁה 2 K. 17:31. Some compare a Phoenician city Avatha. (See Relandi Palestinia, pp. 232, 233.) Others מָיָּשָׁה, see below.

נָּאָה strength, see נָּאָה.
נָּאָה Arab. נָּאָה to flee. In Kal not used.

Hiph. 1. to cause to flee, to bring into a place of safety. Ex. 9:19.

נָּאָה, plur. נָּאָה, a gentle noun, Arvites, the original inhabitants of Philistia before the Philistines came from Caphtor. Deut. 2:23. Josh. 13:3.

II. נָּאָה a child, i. q. נָּאָה. Job 21:11. perhaps also 19:18. See נָּאָה.

נָּאָה name of a city in the territory of Edom. Once Gen. 36:35.
nָּאָה or נָּאָה to give milk, to suckle, spoken of animals. 1 Sam. 6:7. 10. Gen. 33:13. Part. נָּאָה (ewes) giving milk, (ewes) that have young, Ps. 75:71. Is. 40:11. (Arab. غل med. Je to be pregnant and at the same time to give such.)
nָּאָה m. dec. I. a child. Is. 49:15. 65:20. See the verb נָּאָה and the noun נָּאָה. (In modern Arabic غل puer.

In Syr. [ם אֶ] idem.)
nָּאָה, Pi. נָּאָה to act unrighteously or wickedly. Ps. 71:4. Is. 26:10. (In Syr. idem.) Hence
nָּאָה, with suff. נָּאָה, and נָּאָה m. verbal from נָּאָה, dec. VI. a. iniquity, injustice, e.g. in judgment, Lev. 19:15. in traffic, Ezek. 28:18.—נָּאָה to practise iniquity, Ezek. 3:20.

נָּאָה f. verbal from נָּאָה, dec. XII. f. idem. Job 6:29. 30. 11:14. 13:7.—נָּאָה the unrighteous, the wicked, 2 Sam. 3:34. and without נָּאָה, an unrighteous man, Job 24:20. Ps. 107:42. With נָּאָה paragogic נָּאָה Ps. 92:16. also contracted נָּאָה Job 5:16. Plur. נָּאָה Ps. 58:3. 64:7. (See also נָּאָה.)
nָּאָה a burnt-offering. See נָּאָה.
masc. plur. perverseness. Is. 19:14, for עָשֶׁר, from פְּרֵס. Vulg. vertigo, giddiness, which likewise makes very good sense.

הֹגֵה to dwell, not used. Hence פִּיו and

הַגָּרֶה f. verbal from absol. פָּרֵס, dec. X. cohabitation, duty of marriage. Once Ex. 21:10. (Talmud. idem.) — Hos. 10:10 Keri, according to the usual punctuation, פָּרֵס in the Targums furrows, (comp. פָּרְס; but it is better to point the word פָּרֵס sins.

הָרֵג in Ketibh for פָּרֵס, v.

m. rarely פָּרֵס plur. פֵּרְס and פָּרָס, dec. III. a. liter. perverseness, from פָּרֵס.

Hence


2. more rarely, punishment for sin, suffering, affliction. 2 Sam. 16:12. Is. 5:18.

I. פָּרָס to fly; spoken of birds, Is. 31:5. Prov. 26:2. of the arrow, Ps. 91:5. Metaphorically to fly away, spoken of a dream, Job 20:8. of human life, Ps. 90:10. of an army, Is. 60:8. comp. 11:14.


2. to brandish (a sword). Ezek. 32:10.


II. פָּרָס 1. to be darkened, to be in darkness. Once Job 11:17 פָּרָס פְּרֵס (now) thou art in darkness, i.e. in adversity, (then) shalt thou be as the morning. (Syr. פָּרָס to wrap up.)

Deriv. פָּרָס, פָּרְס, פָּרָס.

2. to be wrapt in darkness, to be faint,
weary. Fut. רע (to distinguish it from רע he flew.) 1 Sam. 14: 28. Judg. 4: 21. Comp. רע, (Syr. כַּעַע to be weary, faint; Ethpa. to faint, or swoon away. Comp. רע, faint, weary; and the kindred verb רע to be weary.)


שָׁנָה to advise, to take counsel. i. q. רע. Found only in the imper. רע, Judg. 19: 30. Is. 8: 10.

שָׁנָה f. Uz, the proper name of a people and country, according to the Sept. איבית, איביתא, 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 רע, an inhabitant of the east, (see רע.) 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 Bocharti Phaleg. II. 8. Eichhorn's Einleit. in das A. T. § 639.

שָׁנָה or רע לְ to bow or be pressed down; in Hiph. to bow or press down. Both conjugations are found Am. 2: 13. (In Aram. רע, כַּעַע, i. q. Heb. רע to be pressed.) Deriv. רע, רע, רע.

שָׁנָה m. dec. I.

1. the human skin. Ex. 34: 30, 35. Job 7: 5.


שָׁנָה 1. to awake from sleep; hence to rouse or get up. In Kal found only in the imper. רע, fem. רע, awake! up! Ps. 44: 24 רע רע רע רע רע wake, why sleepest thou, O Lord! Ps. 7: 7. Is. 51: 9.

2. to be awake, to watch. Cant. 5: 2. Mal. 2: 13 רע רע the watching and answering, prob. a proverbial phrase for every living being, (like רע רע רע,) the origin of which, however, has not been satisfactorily explained. Jerome: magister et discipulus.


Niph. רע, fut. רע, pass. of Pi. and Hiph.

1. to be waked or roused from sleep. Job 14: 12. Zech. 4: 1.

2. to be stirred or raised up, to rise up; spoken of a wind, Jer. 25: 32. of a people, Jer. 6: 22. Joel 4: 12. [3: 12.] of Jehovah, Zech. 2: 17. [2: 13.]

Pil. רע 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 רע רע רע רע רע 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 רע רע רע רע רע they (the Chaldeans) builded her palaces. Parall. רע. (Comp. the Greek ἠρίζως καὶ, ἐπισταύρισα.)

Hiph. i. q. Pi.


2. to stir up, e. g. the leviathan, Job 41: 2 [41: 10] Keth.—Deut. 32: 11 רע רע רע 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.
3. intrans. to awake. Ps. 35:23. Con- 
strued with "for any one, Job 8:6.
Hithpal. 1. to awake, to rise up. Is. 
51:17. 64:6. Construed with "against 
any one, Job 17:8.
2. to rejoice, be elated. Job 31:29.
(Chald. chaff). Once Dan. 2:35.
(16x14x8) Arab. idem.)

יֲנָ֣יָ֔ו to be blind; comp. the Arab.

to be blind of one eye. Hence Pi.

גֶּ֖נֶֿי to blind, to deprive of sight. 2 K. 

גֶּ֖נֶֿי m. verbal adj. from גְּנֵ֣י, dec. VII. 

גֶּ֖נֶֿי m. verbal from גָּנֶ֥י, blindness. 

גֶּ֖נֶֿי f. verbal from גָּנֶ֥י, idem. Lev. 
22:22.

גָּנֶ֥י to assemble or gather together. 
Once Joel 4:11.

גָּנֶ֥י found only Is. 50:4. Vulg. susten-tare. Aqu. 16x5x12. Comp. the 
Arab. גָּנֶ֥י succurrît, sustentavit. Others, 
following the Septuagint, tempestive 
loqui, as if a denom. from גָּנֶ֥י.

גָּנֶ֥י found only in Pi. גָּנֶ֥י 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. גָּנֶ֥י to 
pervert the way of any one, to lead 
astray. Ps. 146:9.

Pu. part. crooked. Ecc. 1:15.

Hithpa. to bend one's self, to bow 
down. Ecc. 12:3.

גָּנֶ֥י f. (with Kamets impure) 
strictly the Aramean infin. from גָּנֶ֥י, 
wrong, oppression. Lam. 3:59.

גָּנֶ֥י, fem. גָּנֶ֥י, plur. גָּנֶ֥י, verbal from 
גָּנֶ֥י, 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, Neh. 9:11. 
21:14.

2. strong, well-fortified, munitus. 
Num. 21:24.

3. hard, cruel, גָּנֶ֥י a cruel king, Is. 
19:4. גָּנֶ֥י of a fierce or cruel coun-
tenance, Deut. 28:50. Dan. 8:23.
4. as a subst. strength. Gen. 49:3. 
גָּנֶ֥י f. plur. גָּנֶ֥י dec. VIII. b. (Arab. 
עָנָ֥י)

1. a goat.—גָּנֶ֥י a kid, Gen. 27:9. 
—גָּנֶ֥י an animal of the goat kind, 


גָּנֶ֥י, rarely גָּנֶ֥י (Prov. 31:17, 25.) 
before Makkeph גָּנֶ֥י, with suff. גָּנֶ֥י, also 
גָּנֶ֥י, גָּנֶ֥י, verbal from גָּנֶ֥י, dec. VIII. 
d. and e.

1. strength, might, power, of God or 
man.—As an adv. with strength, power-
fully, Judg. 5:21.

2. strength, security. גָּנֶ֥י a strong 
tower, Judg. 9:51. Ps. 30:8 גָּנֶ֥י גָּנֶ֥י 
thou hast made my mountain to stand 
strong. Hence metaphorically a refuge, 
protection, Ps. 28:8 גָּנֶ֥י גָּנֶ֥י Jehovah 
is their refuge. 46. 2. 62:8.

3. i.q. גָּנֶ֥י (with which it is often 
connected,) glory, majesty. Hab. 3:4. 
Ps. 96:6 גָּנֶ֥י גָּנֶ֥י glory and majesty. 
Ps. 132:8 גָּנֶ֥י גָּנֶ֥י the ark (the seat) of 
thy majesty, spoken of the ark of the 
covenant, otherwise called גָּנֶ֥י גָּנֶ֥י. 
2 Chr. 6:41. Hence גָּנֶ֥י Ps. 78:61. for 
the ark of the covenant; comp. 1 Sam. 
4:21, 22.

4. praise. Ps. 8:3. 29:1. 68:35. 
99:4. Ex. 15:2. 2 Chr. 30:21 גָּנֶ֥י 
instrumenta laudis, in laudatione Dei 
adhibita.

5. גָּנֶ֥י אֲלֵ֥ו Ecc. 8:1. an arrogant or 
wicked look.

גָּנֶ֥י m. found only Lev. 16:8, 10, 
26. a difficult word, which has been 
variously explained. It denotes (L.) the 
place in the wilderness whither the se-
cond goat was sent. Thus ver. 10 καὶ, καὶ ἐπέστρεψεν, and ver. 26 ἔπεστρεψεν, and have rendered it, a rough desert mountain. The form of the word is considered then as an Arabic pluralis fractus from עָלָל to separate, particularly from human society; hence solitudes, deserts, i.e. περίπατος 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 περίπατος and בָּלָשׁ. 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 Asasel is the name of an idol, and that this rite on the day of expiation 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. διασποραῖος, Vulg. emissarius, Symm. ἐκπέμπτος and ἀποστολισμένος;) and to be rendered the goat sent off. In this case it is derived from γατις a goat and γενω to go away; but γατις denotes a she-goat, not a he-goat; and the rendering of γενω by as is considerably harsh.

גָּזָה, fut. גָּזַה
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. 28:4.
2. to leave behind, to leave in any way, Gen. 39:12, 13, 50:8. 39:6 יָזַה וּסָפַר וֵיתָ לִי, and he left all that he had in the land of Joseph. Mal. 3:19. Con- strued with בָּלָשׁ and יָזַה, to leave or commit to any one, Ps. 49:11 יָזַה וַתִּשָּׁ רְפִּיתֵהוּ.

and they leave their goods to others. Job 39:11. Intrans. Ps. 10:14 יָזַה וַתִּשָּׁ רְפִּיתֵהוּ the unfortunate commits himself to thee.


4. to give up, to dismiss. Gen. 24:27 יָזַה בַּלֶּא יַרְדֵּנָה בִּיו, who has not dismissed his favour from etc. Ruth 2:20. Ps. 37:8 יָזַה בַּלֶּא dismiss anger.

5. to set free, the opposite of to shut up. Hence יָזַה בַּלֶּא 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. 1 K. 14:10. 21:21. 2 K. 9:8. 14:26. Others: the married (comp. Arab. أَفْصَلَ أَرْضي) and the single (comp. Arab. أَفْصَلَ عَزْر) Others: the laid up and the neglected, i.e. the costly and the worthless, every thing whatever; but the phrase refers to persons wherever it occurs.


Ps. idem. Is. 32:14.

גֶּזֶע m. dec. III. d. found only in the plur. גֶּזְעָה, probably a technical word of merchants, nearly synonymous with וָצָלָה, trade, commerce, (from יָזַה to give up, transfer, hence to sell.) Hence Ezek. 27:19 Dan and Javan גֶּזָעִים 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. merchandize, joined with יָזַה. Ezek. 27:27, 33. Comp. גֶּזֶע.

גָּזָה Gaza, the proper name of a considerable city on the southern boundary of Palestine, one of the five principal cities of the Philistines. Sept. גָּזָה. 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 Relandi Palæstina, p. 788—800. Bellermann's

מָשָׁל f. verbal from רָעַשׁ, a forsaking or leaving desolate, derelic-tio. Is. 6:12. comp. the verb Is. 17:2. Jer. 4:29.

מָשָׁל m. verbal from רָעַשׁ, strong. Ps. 24:8. As a collective, the strong, the mighty. Is. 43:17.


מָשָׁל, fut. רָעַשׁ, infin. רָעַשְׁתָּ, 1. to be or show one's self strong, mighty. Ps. 89:14. 68:29 רָעַשְׁתָּבָא רָעַשׁ, show thyself mighty, O God. 52:9. Judg. 3:10 רָעַשְׁתוֹ רָעַשׁ he was strong, and his hand was strong against Chushan-rishathaim, i.e. he conquered him. 6:2. Dan. 11:12 רָעַשְׁתָּ וּרְאָבָה and he shall not be strong, i.e. prevail. Ps. 9:20. Prov. 8:28 רָעַשְׁתָּבָא רָעַשְׁתָּ רָעַשְׁתָּ when the fountains of the deep were strong; i.e. raged with violence; comp. רָעַשׁ Neh. 9:11. Is. 43:16. (Syr. כְּחָנָב Ethpa. infrequent, eff. but.)

2. causat. to make strong or mighty. Ecc. 7:19 קְרָעַשְׁתָּ בַּשִּׁדְיָה wisdom makes a wise man stronger than ten etc.

Arab. מָשָׁל fut. O. to make strong. Others: protects him more than ten etc. Comp. then וּפָאָשׁ no. 2. and וּפָאָשׁ.

בָּרֶב, joined with רָעַשׁ, to put on a fierce or impudent countenance. Prov. 7:13. Constrained with to, 21:29. Comp. וּפָאָשׁ no. 3. וּפָאָשׁ no. 5.


In the second book of Kings, (chap. 14:21. 15:1. 6. 8. 23. 27.) it is likewise written רָעַשׁ and רָעַשָּה, 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.

according to the Sept. and Jerome, the ospray, or sea-eagle. (Arab. ماء in the lexicons, nomen avis, aut aquila, aut aquila similis.)

מָשָׁל found only in Ps. to dig about. Is. 5:2. (Arab. Mاء idem.) Also to dig in, to engrave; hence

מָשָׁול f. Chald. a seal-ring. Dan. 6:18. (Syr. |מָשָׁל idem.)


בָּרֶב, fut. רָעַשְׁתָּ, plur. רָעַשְׁתָּ, to help, aid, assist, most commonly construed with an accus. of the person; e.g. רָעַשְׁתָּ help me, Ps. 109:26. etc. More rarely and in the later writings with רָעַשְׁתָּ, 2 Sam. 8:5. 21:17. 1 Chr. 15. 5. 22:17. 2 Chr. 19:2. 26:13. 28:16. Job 26:2. with רָעַשְׁתָּ, 1 Chr. 12:21. with רָעַשְׁתָּ, 1 K. 1:7 רָעַשְׁתָּבָא רָעַשְׁתָּבָא רָעַשְׁתָּבָא רָעַשְׁתָּ they helped the party of Adonijah.

Niph. to obtain help, to be helped, juvari. 2 Chr. 26:15. 1 Chr. 5:20 רָעַשְׁתָּבָא רָעַשְׁתָּבָא רָעַשְׁתָּb and they were helped against them, i.e. God gave them the victory over them. Dan. 11:34. So the Aramaeans say: adjutus est (a Deo), for vicit.

Hiph. part. with the Aramean form רָעַשִׁה רָעַשִׁה רָעַשִׁה 2 Chr. 28:23. helping, as in Kal.

מָשָׁל m. with suff. רָעַשׁ, verbal from רָעַשׁ, dec. VI. j. help. Often as a concrete, a helper, Ps. 70:6. 115:9. even a female, Gen. 2:18. 20.

מָשָׁל 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.


With He paragogic מָשָׁל Ps. 44:27. verbal from מָשָׁל, dec. XII. c. help.

מָשָׁל f. 1. a later Aramean word for the more ancient מָשָׁל 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. cohobuit, prohibit, 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.

ןב see ה

m. (prob. a verbal from the Arab. אטכ תז for digging.)


2. perhaps also a reed for writing, calamus. Jer. 8:8. comp. the use of the penknife. (Jr. 36:23.)

ןב Chald. verbal from ב i. q. Heb. נב counsel, understanding, wisdom. Dan. 2:14 טב נב עב he replied to Arioch wisdom and understanding, i.e. he made to him a wise and rational address; comp. Prov. 26:16.

I. רכ (in Arab. רכ to seize, to lay hold of. Is. 22:17. Construed with רכ, to seize unjustly or improperly, 1 Sam. 15:19, and 14:32, (where the Keri רכ is the correct reading.) For the form רכ Ezek. 21:20, see under רכ.

II. רכ (in Arab. רכ)

1. to cover, construed with רכ, liter. to cover over any thing. (Comp. רכ 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 רכ נב he puts on light, as a garment. 109:19, 29, 71:13. Jer. 43:12 רכ נב he shall put on the land of Egypt, as a shepherd puts on his garment, a bolder figure than the more common expression רכ to overturn or destroy a country.

Part. fem. רכ 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. רכ to cover, construed with two accus. Ps. 84:7 רכ רכ רכ רכ also the early rain covers it with bless-ings. Also with ב before the object covered, Ps. 89:46.

Deriv. רכ.

m. dec. I. prob. i. q. Chald. רכ a side, (by a commutation of ו and ז, see page 303.) Job 21:24 רכ נב his sides are full of milk, i.e. full with milk, or well nourished. Better to read רכ, full of fat. Sept. רכゃר Vulg. visera. Syr. latera ejus.

m. dec. X. a sneezing. Job 41:10. [41:18.] Arab.לע to sneeze; Chald לשים idem.)

m. dec. VII. f. a bat. Lev. 11:19. Is. 2:20. Perhaps compounded of רכ caliginosa fuit nox and רכ volans. The ר is often lost in composition, רכ, fut. רכ.

1. to cover, to clothe, i. q. רכ, for which it frequently stands in Chaldaic. (Arab. לוע conj. IV. to put on. Syr. רכ to be clothed.) Ps. 73:6.

2. to be covered, concealed, construed with an accus. Ps. 65:14 רכ רכ the valleys are covered with corn.

Without cases, Job 23:9 רכ רכ he is concealed in the south. Deriv. רכ garments.

3. to be covered in night; hence to faint, languish, waste away. (Comp. רכ no. II. 2.) Ps. 102:1. 61:3 רכ רכ when my heart languishes. Is. 57:16.

Part. pass. רכ wasted, Lam. 2:19. Also weak, feeble in any way, spoken of cattle, Gen. 30:42.


рак to surround; either in a hostile manner, construed with רכ, 1 Sam. 23:26, or for protection, with two accus. Ps. 5:13.

Pl. רכ to crown. Construed with two accus. Ps. 8:6. 65:12. 103:4, with a dative of the person, Cant. 3:11.
1. a various reading for ע"ן q. v.
3. (ruins) the proper name of a fortified city in the tribe of Naphtali. 1 K. 15:20. 2 Chr. 16:4.

הָן f. 1 Chr. 1:46 Keth. for ע"ן q. v.

לֵיה, Arab. ע"ן for ע"ן to become wroth, to fall into a passion. 1 Sam. 25:14 ע"ן וָי and he became wroth with them. (Syr. י‎ע‎�‎ע‎ to be displeased, angry; י‎ע‎�‎ displease, anger.) Hence

לֵיה m. verbal from ע"ן, dec. VI. f.

לֵיה 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.

תָּל m. i. q. ע"ן eternity. 2 Chr. 33:7.

תָּל the proper name of a country, strictly Elamais 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 Bocharti Geogr. Sacra, II. 2. Michaëlis Spicileg. 11. 68.

לָו (with Kamets impure) ardour, violence. Once Is. 11:15 וֹי הָיָה by his violent wind. Sept. וֹי הָיָה סְעֵפָה.

לָו com. gen. (more frequently fem.) dual וֹי (which stands also for the plural Zech. 3:9) prim. dec. VI. f.
1. an eye. — ？יִּֽוֹר to see with the eye, Ezek. 12:12. The following phrases are worthy of notice, (1.) םִּֽוֹר before the eyes of any one. Gen. 23:11, 18. Ex. 4:30. (2.) ֝יִּֽוֹר in the eyes, i.e. in the judgment or opinion, of any one. It often conveys the idea of seeming or appearing. Gen. 19:14 תִּלֶּֽב כָּֽל וְּאֵֽל וְּגַֽל לֹֽא but he appeared to his sons-in-law to jest. 29:20. 2 Sam. 10:3. Hence ֝יִּֽוֹר, what appears to me good, evil. See the articles רַֽי, רַֽיָּֽיָּֽי, תִּלֶּֽב, etc. (3.) ֝יִּֽוֹר behind the back or without the knowledge of any one. Num. 15:24. (4.) ֝יִּֽוֹר 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.) ֝יִּֽוֹר to fix the eye on any one, usually to regard him with favour, (like רַֽיָּֽי to regard with anger.) E.g. Gen. 44:22 יִּֽוֹר וְּאֵֽל I will be gracious to him. Jer. 39:12; 40:4. Job 24:23. Ezra 5:5. Construed with רַֽי, Ps. 33:18. 34:16. with ר, 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 countenance of Jehovah, (otherwise רַֽיָּֽי.) So in verse 4, with the addition רַֽיָּֽי; on the contrary Jer. 24:6, in a good sense, with רַֽיָּֽי. 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 רַֽי, רַֽיָּֽי no. 5. רַֽי, רַֽיָּֽי.) Further רַֽיָּֽי proud eyes, i.e. pride, arrogance, Prov. 16:17. Ps. 18:28. comp. רַֽיָּֽי pride, arrogance.

2. a bead; or bubble, in wine. Prov. 23:31.

3. perhaps a look. Cant. 4:9 יִֽוֹר יִֽוֹר thou hast stolen my heart by one of thy looks. Others: with one (look) from thine eyes.

4. face, countenance, like רַֽיָּֽי. Ps. 6:8. — יִֽוֹר יִֽוֹר face to face, Num. 14:14. Is. 52:8. Some other passages, usually placed under this signification, belong elsewhere; e.g. 1 Sam. 16:12 יִֽוֹר יִֽוֹר with beautiful eyes; so Gen. 29:17. See יִֽוֹר. Hence 5. the surface. Ex. 10:5 יִֽוֹר יִֽוֹר the surface of the land. Verse 15. Num. 22:5, 11.


7. with a plur. יִֽוֹר, const. יִֽוֹר יִֽוֹר, a spring, fountain; (comp. יִֽוֹר.) 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. fem. 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.) יִֽוֹר (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 יִֽוֹר יִֽוֹר q.v. (2.) יִֽוֹר Ps. 83:11. and יִֽוֹר Josh. 17:11. 1 Sam. 28:7. a city in the tribe of Manasseh. (3.) יִֽוֹר יִֽוֹר (fountain of judgment) found only Gen. 14:7. i.q. יִֽוֹר יִֽוֹר (waters of contention) name of a fountain in the desert of Sin, otherwise called יִֽוֹר. The name is there used by a prolepsis, for it originated at a later period, see Num. 10:1—13. (4.) יִֽוֹר יִֽוֹר (fountain of two calves) a place on the northern point of the Dead Sea. Once Ezek. 47:10. (5.) יִֽוֹר יִֽוֹר (fountain of the spy, or, according to the Targum, of the fuller, for he treats his clothes with his feet, comp. יִֽוֹר) a fountain on the south-east of Jerusalem, on the borders of the tribes of 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.

9. without addition יִֽוֹר (1.) the name of a Levitical city in the tribe of Simeon. Josh. 15:32. 19:7. 21:16. 1 Chr. 4:32.—Out of יִֽוֹר יִֽוֹר Josh. 15:32, is
formed הַשֵּׁבֶל הָעָלִים Neh. 11:28. (2.) also of a place in the north-east of Palestine. Num. 34:11.

שָׁבָל m. denom. from השָׁבָל, (after the form השֶׁבֶל, השֶׁבֶל,) looking ashame, envious. 1 Sam. 18:9 Kerî. In the Kethib הַשָּׁבֶל.

(Аrab. شابل idem.)


שֶׁבָל f. verbal from השֶׁבֶל no. II. 1.


שֶׁבָל m. with suff. שֶׁבֶל (Gen. 49:11.) plur. שֶׁבָל, a young ass, an ass colt. Zech. 9:9. Job 11:12 שֶׁבֶל שֶׁבֶל the wild ass's colt. It is applied also to the animal when grown, so as to be rôde upon, Judg. 10:4. 12:14. and to bear burdens, Is. 30:6. Comp. also Gen. 32:16.

I. שֶׁבָל f. plur. once שֶׁבָלוֹ (Judg. 10:4.) usually שֶׁבָל (from an obsol. sing. שֶׁבֶל q. v.) a city. (Some erroneously suppose the primary signification to have been a cavern, like the Arab. זהב, and Heb. שֶׁבָל, referring to Gen. 4:17. Ps. 31:22.) שֶׁבָל שֶׁבָל שֶׁבָל שֶׁבָל שֶׁבָל שֶׁבָל שֶׁבָל שֶׁבָל שֶׁבָל שֶׁבָל שֶׁבָל שֶׁבָל שֶׁבָל Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shubal Shu
m. a spider. Job 8:14. Is. 59:5. Arab. عَكْش, Chald. עַעַשה, idem. This quadriliteral appears to be compounded of עַעַשֶּה Arab. عَكْش to weave, (spoken of the spider,) and עַעַשֶּה to be light, nimble.

אכָר m. prim. dec. II. b.
1. a mouse, particularly a field-mouse. 1 Sam. 6:4, 5, 11, 18.
2. probably also other edible animals of the glis genus. Lev. 11:29. Is. 66:17. So in Arab. this word signifies i.q. יְרַבַע the jerboa, mus jaculus, Linn. which is used for food. See Bochart Hieroz. T. I. p. 1017.

אֶכֶר Acco, the proper name of a city and haven in the tribe of Asher. Judg. 1:31. In Greek Ἀκρα, more frequently Ptolemais, in the time of the crusades Acca, now Acre. See Relandi Palestina, p. 534–542.


אכָר m. proper name of an Israelite, who, by taking of the accursed thing (דָּאָר), caused an overthrow among his people. Josh. 7:1. 22:20. In the parallel passage 1 Chr. 2:7, he is called דָּאָר 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.)

אָכָר m. dec. VI. k. a fetter for the foot. (Arab. עַעַשֶּה 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, יָאָר as in אָכָר and as in fetters to the correction of the foot, i.e. to his own correction. The Sept. and Chald. render שָיְרָי a dog, a meaning well suited to the connexion, but not confirmed by philological evidence. Plur. יָאָר Is. 3:18. bracelets or rings for the ankles, a female ornament, which occasioned a clinking in walking. Hence

אֵיֶר Pi. denom. from יָאָר, 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. Kest.) 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 יֵאָר יָאָר my father troubleth the land. 1 K. 18:17, 18. Prov. 11:17 יָאָר יָאָר the cruel man troubleth his own flesh, i.e. renders himself unhappy. Verse 29 יֵאָר יָאָר he who troubleth his own house shall inherit the wind.

נָפִיר. 1. to be excited, spoken of grief. Ps. 39:3.
2. to be brought into adversity, to be destroyed. Prov. 15:6.

אֶלֶשֶׁה m. a quadriliteral, an adder. Ps. 140:4. The root יָאָר signifies in Arabic, to bend together; conj. V. to coil up. The 2 appears to be annexed, as in many quadrilaterals. See אֶלֶשֶׁה.

וֹלָע (for יָאָר) verbal from יָאָר, strictly a subst. whatever is high or uppermost. Hos. 7:16 וְיָאָר יָאָר they return not to the Most High, or else to things above, יָאָרָה דֹּאָר 11:7 יָאָר יָאָר they call them (the people) to the Most High. Hence as an adv. (1.) above. יָאָר from above, Gen. 27:39. 49:25. and simply above, Ps. 50:4.

2. high. 2 Sam. 23:1 יָאָר (who) is exalted high. Hence in the const. state

וֹלָע (Heb. and Chald.) plur. const. יָאָר (used only in poetry,) with suff. יָאָר, יָאָר, יָאָר, יָאָר, יָאָר, יָאָר, יָאָר, יָאָר, יָאָר, יָאָר; (Chald. יָאָר, יָאָר, יָאָר;) a preposition.

1. upon.—Used particularly (1.) after verbs of covering; see יָאָר, etc. (2.) to express a duty or obligation, which lies on any one. 2 Sam. 18:11 יָאָר I


3. i. q. יִֽתַּלְתָּלַל to. 2 Sam. 15:4 יִֽתַּלְתָּלַל he shall come to me. Gen. 38:12. 2 Sam. 15:20. יִֽתַּלְתָּלַל to speak to the heart or satisfaction of any one. יִֽתַּלְתָּלַל to fall to any one. Also to express the dative in later Hebrew, Job 33:23 יִֽתַּלְתָּלַל יִֽתַּלְתָּל or יִֽתַּלְתָּל if there is given to him. Est. 3:9 יִֽתַּלְתָּל יִֽתַּלְתָּל יִֽתַּלְתָּל if it is good or pleasing to the king.

4. near, by, at. יִֽתַּלְתָּל by a fountain, Gen. 16:7. 24:30 יִֽתַּלְתָּל יִֽתַּלְתָּל יִֽתַּלְתָּל by the camels at the well. Ps. 7:11 יִֽתַּלְתָּל יִֽתַּלְתָּל יִֽתַּלְתָּל my shield is with God, i.e. he holds my shield.

5. against. Is. 1:25. Mic. 4:11 יִֽתַּלְתָּל יִֽתַּלְתָּל to rise up against. יִֽתַּלְתָּל יִֽתַּלְתָּל to encamp against or besiege a city. יִֽתַּלְתָּל יִֽתַּלְתָּל to devise plans against any one.

6. before, ante. Ex. 27:21 the curtain which is before the law. (Derived from signif. no. 2.) יִֽתַּלְתָּל יִֽתַּלְתָּל to bow down before any one, Lev. 26:1. יִֽתַּלְתָּל before the face of any one. (Derived from signif. no. 4.)

7. in. Hos. 11:8 יִֽתַּלְתָּל יִֽתַּלְתָּל יִֽתַּלְתָּל my heart is turned within me. Ps. 42:5, 6, 7, 12. 43:5. 142:4.

8. for. Est. 7:7. יִֽתַּלְתָּל to atone for. יִֽתַּלְתָּל to contend for. Judg. 9:17. יִֽתַּלְתָּל, יִֽתַּלְתָּל to pray for.

9. on account of; because of. Ps. 44:23. Ruth 1:19. Frequently before an infin. e.g. יִֽתַּלְתָּל יִֽתַּלְתָּל on account of thy saying, i.e. because thou sayest, Jer. 2:35. יִֽתַּלְתָּל therefore, on this account, (see יִֽתַּלְתָּל יִֽתַּלְתָּל on account of. יִֽתַּלְתָּל as a conj. because. Deut. 29:24. 2 Sam. 3:30. Est. 8:7. also simply יִֽתַּלְתָּל 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 יִֽתַּלְתָּל יִֽתַּלְתָּל the men together with the women. Gen. 32:12.

14. besides, without, (from signif. no. 2. more than.) Gen. 31:50. Ps. 16:2 יִֽתַּלְתָּל יִֽתַּלְתָּל there is no happiness for me without thee.


ירִל m. more rarely יִֽתַּלְתָּל, with suff. יִֽתַּלְתָּל, 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.

ירִל Chald. above, over, followed by יִֽתַּלְתָּל. Dan. 6:3.

ירִל m. adj. dec. VII. a. stuttering, stammering. Is. 32:4. Comp. by transposition יִֽתַּלְתָּל. (Arab. יִֽתַּלְתָּל speaking a foreign tongue.)

ירִל, fut. יִֽתַּלְתָּל.

1. to go up, ascend, mount. It is used absolutely, or construed with יִֽתַּלְתָּל, Is. 14:14. with יִֽתַּלְתָּל, Ex. 24:13, 15, 18, 34:4. with יִֽתַּלְתָּל, Is. 22:1. with יִֽתַּלְתָּל, Ps. 24:3. Cant. 7:9. also with an accus. of the place ascended, Gen. 49:4 יִֽתַּלְתָּל יִֽתַּלְתָּל יִֽתַּלְתָּל for thou ascendedst the bed of thy father.
from occasion; to stretch or extend itself; Josh. 16:1. 18:12. 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. ἐξερχόμενον 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 ἐξερχόμενον a bandage is put on; see ἐξερχόμενος. (2.) by a common Hebraism, (see Gesenius’ Lehrgeb. § 218. 4.) spoken of the thing which is ascended. Prov. 24:31 ἐξερχόμενον ἄνθρωπος behold, 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 ἐξερχόμενον 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. Constrained with ἐξερχόμενος, ἐξερχόμενος to excel, Prov. 31:29.—ἐξερχόμενον 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. I Sam. 8:8. 2 Sam. 2:3.—ἐξερχόμενον to put up the lamps, Ex. 25:37. Usually construed with an accus. once with a dative, Ezek. 26:3.


3. to take away, tolli, auferre. Ps. 102:25.


Hiph. ταινία (for ταινία) to be brought up, Nah. 2:9. to be presented, spoken of an offering, Judg. 6:28. 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. ταινία, ταινία, ταινία, ταινία, ταινία, ταινία, ταινία. ταινία m. const. ταινία, dec. IX. b. a leaf. Gen. 3:7. 8:11.

ταινία Chald. a cause, occasion, pretext. Dan. 6:5, 6. (In Aram. and Arab. idem. Root ταινία Arab. to give cause or occasion; conj. VI. VIII. to use a pretext. Comp. Heb. תַּאֵל.)

I. ταινία, more rarely ταινία f. verbal from ταινία, dec. X.

1. strictly quicquid ascendit in altaire, i.e. altari imponitur; but used by way of eminence for a burnt-offering, (see ταινία no. 2.) which was entirely consumed, ἔλακταν. Gen. 22:3. 6. Lev. 1:4 ff.


II. ταινία f. i. q. ταινία unrighteousness, iniquity. With He paragogic ταινία, Job 5:16.


ταινία f. Hos. 10:9. i. q. ταινία (as it is read in several MSS.) iniquity.
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2. a step, ascent. 2 Chr. 9: 4.

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**bagan**


1. **בָּגָן** to do or perform any thing, whether good or evil. Derivatives נָבָגָן and נָבָגַה an action, deed.

Poel, הֵבָגָן, construed with ה, to conduct towards any one, used only in a bad sense, like הֵבָגָן. Lam. 1:22. 2:20 נִבְּגָה to whom thou hast done thus (evil). 3:51 נִבְּגַה mine eyes causes pain to my soul, i.e. pains me from much weeping. Job 16:15 נִבְּגַה נִבְּגָה. I have defiled (comp. also Hithpa.) my horn, i.e. my head, with dust. (Others, after the Aramean, in didi in einerem 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.)

Poal, pass. Lam. 1:12, as my sorrow נָבָגָן which has been brought upon me.

Hithpa. הֵבָגָן.

1. to perform a mighty deed, spoken of God, construed with ה on or to any one. Ex. 10:2. 1 Sam. 6:6.

2. to treat any one ill, construed with ה. 1 Sam. 31:4. 1 Chr. 10:4. Jer. 38:19. Num. 22:29. Also to do violence to a woman, Judg. 19:23. The ancient translators have rendered it in most passages, to deride, (Sept. וֹּמָלָא; 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. הֵבָגָן, מַבָּגָן, נָבָגָן, נָבָגַה.


III. נָבָגָן whence part. Po. נָבָגָן a child, i.q. מְבָגָן. Is. 3:12. See נָבָגָן.

**bagan**


2. to go down, to set, spoken of the sun. Dan. 6:15. Comp. the Heb. מַכָּה.


Hoph. תְׁבָגָה pass. Dan. 5:13, 15.


To cover, conceal. In Kal found only in the part. pass. נָבָגָה concealed or secret (sins), Ps. 90:8.

Niph. נָבָגָה to be concealed, hidden. Nah. 3:11. The person from whom any thing is concealed is preceded by יָטִּיר, Lev. 5:2 or by נָבָגָה, Lev. 4:13. Num. 5:13. Part. נָבָגָה disguised men, dissemblers, Ps. 26:4.

Hiph. נָבָגָה.

1. to conceal from any one, construed with יָטִּיר 2 K. 4:27.

2. יָטִּיר נָבָגָה 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 ה) or as an expression of contempt, Ezek. 22:26. נָבָגָה to cover the ear, to refuse to hear, Lam. 3:56.


4. perhaps intrans. to conceal one's self; like other verbs of covering, e.g. נָבָגָה, בָּגָה. Ps. 10:1. Or נָבָגָה is to be supplied as in no. 2.


Deriv. נָבָגָה.
eternity, a long duration; either future, Dan. 3:33. 4:31. [4:34:7] 7:27. or past, Ezra 4:15. Hence Dan. 2:20 ἀπὸ τῆς αἰ̑ ̈ νης ἐκ τῆς αἰ̑ ̈ νης ἐκ τῆς αἰ̑ ̈ νης ἐκ τῆς αἰ̑ ̈ νης ἐκ τῆς αἰ̑ ̈ νης ἐκ τῆς αἰ̑ ̈ νης ἐκ τῆς αἰ̑ ̈ νης ἐκ τῆς αἰ̑ ̈ νης ἐκ τῆς αἰ̑ ̈ νης ἐκ τῆς αἰ̑ ̈ νης ἐκ τῆς αἰ̑ ̈ νης ἐκ τῆς αἰ̑ ̈ νης ἐκ τῆς αἰ̑ ̈ νης ἐκ τῆς αἰ̑ ̈


1. the proper name of a place in the tribe of Benjamin. Josh. 21:18. which in the parallel passage 1 Chr. 6:45. [6:60,] is called nehmen. 2. Mem. Num. 33:46. a station of the Israelites.

חָנוּן plur. fem. 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 הנע.

חָנוּן Ps. 9:1. perhaps i. q. the preceding article, in which case הנע is to be supplied; (unless the true reading be הנע.) In Ps. 48:15, the context requires that it should be read as two words הנע 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 und Schrift, p. 171.)

חָנוּן Chald. plur. הָנָּה, an Elamite, from חָנוּן q. v. Ezra 4:9.

חָנוּן see חָנוּן

חָנוּן i. q. and חָנוּן to exult, rejoice. Job 20:18.

Niph. Job 39:13 נַחֲנוֹ אֲבָדָה תּוֹ תּוֹ the wing of the ostrich moves nimbly or joyfully. Comp. II. 11. 462, ἀγαθὸν ἰδὼν ἱστορίαν ἑρμοῦντες.

Hithpa. to rejoice, take pleasure, (in love.) Prov. 7:18.

חָנָה found only in Piel, to swallow down, to drink. Job 39:30. (Kindred with חָנָה)

חָנָה Chald. i. q. Heb. חָנָה a rib, hence a great tooth or tusk. Dan. 7:5.

חָנָה in Kal not used.

1. to cover.

2. to be worn in rapt, hence to be feeble, to faint. (Comp. מַחֲנָה, מַחֲנָה)

Pa. 1. to be covered. Cant. 5:14.


2. to faint; from heat, Jon. 4:8. from thirst. Am. 8:13.

חָנָה m. verbal from Pual of חָנָה, (with מַחֲנָה paragogic,) fainting, sorrowful. Ezek. 31:15.

חָנָה, fut. חָנָה, i. q. חָנָה and חָנָה to exult, rejoice, be glad. Prov. 11:10. 28:12. חָנָה חָנָה to rejoice in Jehovah, Ps. 5:12. 9:3. 1 Sam. 2:1. Construed with חָנָה to exult or rejoice over any one’s calamity, insultiare alciu, Ps. 25:2. Used metaphorically of inanimate nature, 1 Chr. 16:32.

חָנָה and חָנָה com. gen. (the former word being used with the conjunctive accents, the latter with the disjunctive accents and with the article as חָנָה,) with suff. חָנָה, dec. VIII. h. a people. חָנָה חָנָה the sons of my people, i. e. my fellow-countrymen, Gen. 23:11. חָנָה חָנָה the daughter of my people, i. e. my people or country, (see חָנָה no. 3.) Applied to animals, Prov. 30:25, 26. Ps. 74:14.

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 among thy people. 21:1. Hos. 10:14. גסה יבג to be gathered to his people, i.e. to die. יבג יבג to be cut off from his people; see הר Niph. no. 5.


with, with suff. יבג, יבג, יבג, יבג, יבג, יבג, יבג and יבג, liter. connexion, union, (from Arab. יבג to be in common; comp. יבג a people, יבג,) but used only as a preposition.


- יבג with all this, notwithstanding this, Neh. 5:18. Ps. 72:5 יבג יבג so long as the sun shall endure. Comp. Dan. 3:33. [4:8.] and Ovid. Amor. 1.15. 16. cum sole et luna. Also, like the Latin patres, in the power of the body or mind, as Job 15:9 יבג יבג יבג יבג are 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. יבג יבג like apud animalium meum, Ecc. 1:16. Josh. 14:7.

It forms a periphrasis for the genitive case, Job 23:10 יבג יבג my walk.

2. before; e.g. יבג יבג before God, Job 9:2. 27:13.

3. against; e.g. יבג יבג to fight against any one, 2 K. 13:12. 14:15. Comp. Ps. 94:16. 55:19.

4. like as, pariter ac. Ecc. 2:16 יבג יבג יבג יבג the wise man as well as the fool. Job 9:26. 21:8. Ps. 73:5. Ecc. 7:11. יבג יבג יבג יבג from with, in respect to, Gen. 44:32. Job 28:4. 1 Sam. 16:14 the spirit of Jehovah departed יבג יבג יבג יבג from Saul. More rarely i. q. יבג, 2 Sam. 3:28. Job 34:33 יבג יבג according to thy mind; (comp. no. 2.)

חלד. with; also in, e.g. יבג יבג in the night. Dan. 7:2. יבג יבג יבג so long as the generations of men last, Dan. 3:33. 4:31. [4:34.]

1. יבג, fut. יבג.

1. to stand, stay. 1 Sam. 20:38 make speed, haste, יבג יבג stay not. (1.) Constrained with יבג, to stand before any one, particularly as a servant before his master; hence to serve, e.g. a king or general, Gen. 41:46. Deut. 1:38. Jehovah, 1 K. 17:1. 18:15. Also without יבג, Dan. 1:4.—In Lev. 18:23, יבג יבג is used in reference to copulation. (2.) Constrained with יבג, to stand by, to assist. Dan. 12:1. Est. 8:11. 9:16. (Comp. יבג.) 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 יבג, to cease from any thing, Gen. 29:35.


4. to stand up, to arise, (from signif. no. 1.) i. q. יבג, 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 יבג, 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 יבג יבג יבג יבג let our rulers be appointed, i. e. let us appoint our rulers. Dan. 11:31.

Hiph. יבג. 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. ובו, 2 Chr. 35:2. Dan. 11:14. to confirm or fulfill 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:
5. to ordain, establish. 2 Chr. 30:5. Constrained with ח in the name, 33:8.
6. intrans. to continue. 2 Chr. 18:34.
Hoph. to be placed or presented. Lev. 16:10.
Deriv. out of course ויהי, ויהי.
II. ויהי found only in Hiph. Ezek. 29:7 ויהי ויהי ויהי by transposition in the name, and thou causest their toils 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.
ויהי i. q. ובו, a preposition, but found only with the suff. ובו, ובו.
1. with; freq. ויהי.
2. in, within. Job 6:3 the arrows of the Almighty will (stick) in me. Sept. ויהי ויהי מַשָּׁהוּ.
ויהי m. verbal from ויהי, dec. VI. 6:
1. a place. Dan. 8:17, 18.
2. a pulpit, stage. 2 Chr. 34:31.
ויהי f. verbal from ויהי, dec. X. an abiding place, a dwelling. Mic. 1:11.
ויהי f. liter. a subst. union, connexion. (Root ויהי in Arab. to be in common. Comp. ויהי.) Found only in the const. state ויהי, also ויהי, with suff. ובו. once ויהי (Ezek. 45:7) a preposition.
1. near by. Ex. 25:27. 26:27.
2. against. 2 Sam. 16:13. Ezek. 3:8.
3. over against. 1 Chr. 26:16.
4. as, like as. 1 q. ובו no. 4. 1 Chr. 24:31. 26:12.
Comp. 5:
15 exactly as. (Comp. ובו Job 27:3.)
5. near by. 1 K. 7:20.

du לֹא m. verbal from ויהי, dec. I.
2. a stage, pulpit. 2 K. 11:14. 23:3.
דָּעַה m. (liter. from or of the people, as if from ויהי a people and the termination like ויהי from ויהי, ויהי from ויהי, hence it is explained by ויהי Gen. 19:38.) Ammon, a proper name. 1 Sam. 11:11. More frequently ויהי the Ammonites, a people which dwelt north-east of the Moabites from the Arnon to the Jabbok. Num. 21:24. Deut. 2:37.
3:16. See Reland Palestina, p. 103.
The gentile noun is ויהי, fem. ויהי, 1 K. 11:1. Neh. 13:23.
עַמּוֹד Amos, proper name of a well-known prophet. Amos 1:1. 7:8ff. 8:2.
עַמְלָי m. dec. III. a. a friend, neighbour, fellow-man, synonymous with וּלְיָא. Lev. 5:20. 18:20. 19:15. Zech. 13:7 וּלְיָא וּלְיָא my neighbour, spoken by Jehovah of the Jewish nation. Root prob. לְיָא to bind together, (whence וּלְיָא and וּלְיָא.) The form then is feminine, and is to be compared with such examples as וּלְיָא, וּלְיָא, etc.
עָמַל to labour or make in any way.)
עַמִּל m. verbal from ויהי, dec. IV. e.
1. wearisome labour, toil, Ecc. 1:8.  
2. the fruit of labour. Ps. 105:44.  
Ecc. 2:19.  
3. trouble, adversity, like labor, 

Job 3:16, 10:2 ἄλβην, λαμβάνον troublesome comforters.  

עֵ֔שֶׁךְ m. verbal adj. from עָשֶׁךְ, dec. V.b.  
2. as a subst. a workman, faber.  
Judg. 5:26.  


עָלַ֣בְשׁ 1. to obscure; metaphorically to excel. Ezek. 31:8.  
2. to be obscure, unknown. Ezek. 28:3 יִפְגַּשְׁנָהּ אָדָם לֹא תִּשְׁמַע is unknown to thee. (In Aram. and Arab, with ḫ idem.)  

Hiph. יִפְגַּשֵּׁנָהּ to be obscured, tarnished. Lam. 4:1.  

עָלַ֣בְשׁ and Chald. יִפְגַּשְׁנָהּ, nations, peoples. See יִפְגַּשְׁנָהּ.  

עָלַ֣בְשׁ (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.  

עָלַ֣בְשׁ (once יִפְגַּשֵּׁנָהּ Neh. 4:11.) fut. יִפְגַּשֵּׁנָהּ.  
1. to lift up, to carry. Zech. 12:3.  
Is. 46:3.  
Hiph. יִפְגַּשֵּׁנָהּ, construed with יִפְגַּשֵּׁנָהּ to load or burden any one. 1 K. 12:11.  
2 Chr. 10:11.  
Deriv. יִפְגַּשֵּׁנָהּ.  

עָלַ֣בְשׁ 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 מַעֲשֶׁךְ יִפְגַּשֵּׁנָהּ make deep, ask, i. e. ask for something out of the deep. Jer. 49:8, 30 יִפְגַּשֵּׁנָהּ דַּם 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 יִפְגַּשְׁנָהּ.  

עָלַ֣בְשׁ, fem. יִפְגַּשְׁנָהּ, verbal adj. from יִפְגַּשֵּׁנָהּ, dec. VIII. d.  
1. deep. Lev. 13:3 ff.  

עָלַ֣בְשׁ or יִפְגַּשְׁנָהּ verbal from יִפְגַּשֵּׁנָהּ, dec. IV. e. idem. Found only in the plur. const. יִפְגַּשְׁנָהּ of unintelligible speech, Is. 33:19. Ezek. 3:5, 6.  

עָלַ֣בְשׁ, with suff. יִפְגַּשְׁנָהּ, 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 99:21.) It is evidently distinguished from the kindred words, יִפְגַּשְׁנָהּ, יִפְגַּשּׁנָהּ, whence the same place has only one of these epithets applied to it. The name יִפְגַּשְׁנָהּ is applied to the valleys, e. g. of יִפְגַּשְׁנָהּ, יִפְגַּשְׁנָהּ, יִפְגַּשְׁנָהּ, etc. Comp. יִפְגַּשְׁנָהּ the king's date, not far from the Dead Sea, Gen. 14:17. 2 Sam. 18:18.  
2. an inhabitant of the valley, i. q. יִפְגַּשְׁנָהּ. 1 Chr. 12:15.  

עָלַ֣בְשׁ m. verbal from יִפְגַּשְׁנָהּ, depth. Prov. 25:3.  

עָלַ֣בְשׁ in Kal not used.

Niph. 1. to be answered. Job 11:2.
3. as if pass. of Hiph. i. q. Kal, to answer, construed with ק. Ezek. 14: 4, 7.

Pi. i. q. Kal no. 7. to sing. Ex. 32: 18. Ps. 88:1. Is. 27:2.

II. וַיהָ (for ו, a proper verb ק, comp. the derivatives ו, וַיהָ.)
1. to bestow labour or toil on any thing, to busy one's self therewith, construed with ק. Ecc. 1:14. 3:10. Syr. (בָּדַאֲךָ, Arab. (גָּלָה קָנָה, (with ב idem.)
2. to suffer, to be bowed down or oppressed. Ps. 116:10. 119:67. Zech. 10:2. Is. 31:4 מֶלָּה בֶּלֳּוַת and is not bowed down before their multitude, i.e. does not lose his labour. 25:5 נַעִין וַיהָ the triumphal song of the tyrant is bowed down or brought low. (Arab. נַעִין 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 וַיהָ. Ex. 10:3. The infin. וַיהָ stands here for וַיהָ.

Pi. 1. to oppress, afflict, humble. Gen. 16:6. 15:13. 31:50. Ex. 22:22. Ps. 102:24 נַעִין וַיָּפְלָה he (the enemy) has humbled my strength in the way. 88:8 יָפְלָה נַעִין וַיהָ with all thy waves thou hast afflicted me.


3. joined with וַיהָ, 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. וַיהָ his misery, his affliction, Ps. 132:1.

Hiph. i. q. pi. no. 1. 1 K. 8: 35.
2 Chr. 6:26 וַיהָ וַיהָ, when thou hast afflicted them. Ecc. 5:19 מֶלֶלֶל וַיהָ וַיהָ וַיהָ וַיהָ 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] Constrained with ק of the person, Dan. 2:47.

יָסָר, plur. יָסָר, const. יָסָר, verbal from יָסָר no. 2. 2. dec. IV. c.


2. meek. Num. 12:3.

יקַנָה strictly the fem. of וַיהָ, dec. XI. d. used substantively.

2. mildness, goodness, spoken of God. Ps. 18:36.

יקַנָה f. i. q. יָסָר no. 2. Ps. 45:5.

יקַנָה see יָסָר.

יקַנָה f. Ps. 22:25 יָסָר מֶלֶל the affliction of the afflicted. Others, after the Sept. Vulg. Chald. the cry of the afflicted, (parall. וַיהָ,) but יָסָר is used neither in Hebrew (see no. I. 6) nor in the other dialects to express lamentation.

יקַנָה fem. יָסָר plur. יָסָר, const. יָסָר, verbal adj. from יָסָר no. II. dec. VIII. m.


2. humble, lowly. Zech. 9:9. For the plur. יָסָר the Kethib often has יָסָר e.g. Ps. 9:19. Is. 32:7.

יָסָר, in pause וַיהָ, with suff. וַיהָ, verbal
from נֵעַ no. II. dec. VI. q. affliction, oppression, suffering, misery. Gen. 16: 11. 31: 42. 41: 52. נֵעַ the children of affliction, i.e. the afflicted, Prov. 31: 5. נֵעַ the bread of affliction, Deut. 16: 3.

m. dec. II. b. 1. a business, employment. Ecc. 2: 26. 1: 13 נֵעַ a troublesome business.

2. a matter, thing, (as in Chald.) Ecc. 4: 8 נֵעַ an evil thing. 5: 13 נֵעַ by an evil matter, i.e. by an evil occurrence. 2: 23 נֵעַ grief is his portion. 8: 16. (Comp. נֵעַ no. II. 1.)

םֵעַ found only Gen. 10: 13. a people of Egyptian origin, otherwise unknown.

םֵעַ proper name of an idol of the inhabitants of Sippahra. Once 2 K. 17: 31. It appears to be compounded of מְשָׁר an image, statue, and נֵעַ a king. The former part of this composition is found also in the proper name מְשָׁר, (Tob. 1: 2, 13, 15, 16.) i.e. מְשָׁר, (comp. מְשָׁר.)


םֵעַ Chald. idem. Plur. const. נֵעַ, Dan. 7: 13.

םֵעַ, in Pl. denom. from נֵעַ, to gather clouds. Gen. 9: 14. Hence many likewise derive

םֵעַ Po. fut. נֵעַ, part. נֵעַ, to augur 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. 224.) and several ancient versions, to fascinate, enchant, bewitch, by the eye, (Ital. indocchiatura,) and to derive it from נֵעַ. Comp. the Arab. נֵעַ oculo maligno petivit, also נֵעַ and נֵעַ.

תֵּעַ, f. a cloud. Job 3: 5.

תֵּעַ a bough, branch. Ezek. 17: 8.

23. With suff. נֵעַ Ezek. 36: 8, (as if from נֵעַ.

תֵּעַ Chald. idem. Dan. 4: 9, 11. [4: 12, 14.]

תֵּעַ m. full of branches. Ezek. 19: 10.

תֵּעַ liter. to surround like a necklace (נֵעַ) Ps. 73: 6 נֵעַבּא pride surroundeth him like a necklace. The collum resupinum is, in poetic language, an indication of pride.

Hiph. נֵעַ to give to any one. Deut. 15: 14 נֵעַ thou shalt surely give to him from thy flock. (Arab. عنِّي, facilem se allicui praebuit, Samar. נֵעַ subvenit aliqui, adjuvit eum.) Others: liter. thou shalt load upon him, collo imponas.


II. נֵעַ, once נֵעַ (Josh. 21: 11.) found only in the phrases נֵעַ נֵעַ נֵעַ נֵעַ. Num. 13: 33. נֵעַ נֵעַ, Num. 13: 22, 28. sons of Anak; and נֵעַ 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. נֵעַ homines, principes.)

תֵּעַ, fut. נֵעַ 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 רוח.
1. a fine, contribution. 2 K. 23:33.
2. a punishment. Prov. 19:19.


חמדה, whence רות, Chald. see רות.

חמדה proper name of a Levitical city in the tribe of Benjamin, the birth-place of Jeremiah. Josh. 21:18. Is. 10:30. Jer. 1:1. The gentile noun is רות
2 Sam. 23:27.


לשת to tread down. Mal. 3:21. [4:3.]

לשת Is. 15:5 רות, to judge from the context, i. q. רות, or רות they stir up (a cry). Vulg. clamosum levabant. The form appears to be a corruption of one of the two given above.

לשת see רות.

לשת m. plur. רות, dec. VI. q. a bough, branch, foliage. Ps. 104:12. See the following article.

לשת Chald. a bough, branch, as in Heb. Dan. 4:9, 11, 18. [4:12, 14, 21.] (Syr. לשת a bough, top of a tree; foliage.)

לשת prob. tumuit, (comp. שלה) Hence to be arrogant, contumacious, rash, (against God.) Comp. רות, רות.

Pu. idem. Hab. 2:4.

Hiph. 14:44 רות לשת they were rash and went up; comp. Deut. 1:43 רות לשת, רות לשת.

לשת 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. vii. 6.

לשת (to be pronounced לשת or לשת) in the Kethib of Deut.

28:27. 1 Sam. 5:6 ff. tumours on the fundament, hemorrhoids. (Arab. عقص in men a tumour on the fundament; in women a swelling on the pudenda.) The Keri in all these passages has רות q.v.

לשת dual, found only in the const. state רות, eye-lashes. Job 16:16. Ps. 132:4. רות רות 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.)


לשת Pi. denom. from רות, to cover with earth. 2 Sam. 16:13.

לשת m. prim. dec. VI. m. the young of the stag, roe, or gazelle. Cant. 2:9, 17. 4:5, 7:4, 8:14. Arab. רות and רות a young wild goat.)

2. also of a place in the tribe of Manasseh. Judg. 6:11. 8:27. 9:5.

לשת 1. proper name of a city on the borders of the tribe of Benjamin. 2 Chr. 13:19. The Keri has רות.
2. also of a mountain on the borders of the tribes Judah and Benjamin. Josh. 15:9.

לשת f. lead. Ex. 15:10. רות כף a weight of lead, Zech. 5:8.

ἵππος 1. to labour, make, form; (see Pi. no. 1.) Deriv. ἵππος and ἵππος an image, idol; ἱππος was fictile. Particularly to perform hard or fatiguing labour, (comp. ἱππος.) Hence 2. to suffer pain, (see ἱππος, ἱππος, ἱππος pain.) Comp. Niph. no. 1.

3. to be pained or distressed in mind, dotere, or trans. to occasion pain or distress, to grieve, to affect. 1 K. 1:6. 1 Chr. 4:10. Is. 54:6. Comp. Niph. no. 2. Pi. and Hiph.

Niph. 1. to hurt one's self with any thing, construed with ἵππος. Ecc. 10:9.
2. to grieve or vex one's self. Gen. 45:5. 1 Sam. 20:3. Conjured with ἵππος (1 Sam. 20:34.) and with ἵππος (2 Sam. 19:3), of the thing about which one is vexed.

Pi. 1. to make, form. (Comp. Kal no. 1.) Job 10:8.

Hiph. i. q. Pi. no. 2. to vex, to excite to anger, e.g. the Deity. Ps. 78:40.
2. perhaps to serve, worship, (comp. ἱππος to labour and to serve.) Jer. 44:19 ἵππος to worship her (the queen of heaven.) Vulg. ad colendum eam. Others: to form an image of her. (Comp. Kal no. 1.)

Hithp. 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 ἵππος-

ἵππος Chald. found only in the part, ἵππος troubled, afflicted. Dan. 6:21.

ἵππος found only in the plur. ἵππος, const. ἵππος, verbal from ἱππος, idols, images.

1 Sam. 31:9. 2 Sam. 5:21. Hos. 4:17. (See the root no. 1.)

ἵππος m. verbal from ἱππος, plur. with suff. ἵπποι (with Dagesh forte euphonic) a labourer, servant. Is. 58:3.

ἵππος and ϑιππος m. verbal from ἱππος, dec. VI. a.

2. pain, (of a woman in childbirth.) Gen. 3:16.
3. sorrow, affliction, bitterness. Prov. 15:1 ἱππος a bitter or angry word. See the verb in Hiph.

4. an earthen vessel, was fictile. Jer. 22:28. (See Kal no. 1.)

ἵππος m. verbal from ἱππος, dec. VI. p.
1. an image, like ἱππος. Is. 48:5. Ps. 139:24 ἱππος idolatry.
2. pain. 1 Chr. 4:9. Is. 14:3.

ἵππος m. const. ἱππος, verbal from ἱππος, dec. III. d.

2. pain. Gen. 3:16 ἵππος ἵππος thy pain and thy conception, i.e. the pain of thy conception.

ἵππος f. const. ἱππος (as if from ἱππος) plur. const. ἱππος, verbal from ἱππος, dec. XIII. k.

2. affliction, sorrow. Ps. 147:3 ἵππος ἵππος he bindeth up their wounds, i.e. the wounds of their soul. Prov. 10:10. Joined with ἵππος, 15:13.

ἵππος to shut or close (the eyes). Once Prov. 16:30. (Ethiop. ἱππος clausit portam. Arab. conj. VII. connivit oculis.)

ἵππος m. the chine, spine, back-bone. Lev. 3:9. According to others, i. q. Arab. مصص os coccygis. See Bocharti Hieroz. I. p. 497.

I. ἵππος fem. of ἱππος, used collectively, wood, i. q. ἵππος. Jer. 6:6.
II. ἵππος f. const. ἱππος, verbal from ἱππος, dec. XI. b.
1. counsel given or received. 2 Sam. 16:20. Ps. 119:24 my counsellors.

2. purpose, design, plan, Is. 19:3. the man whom I have selected for my purpose, Is. 46:11. to form a design or purpose, Is. 30:1.


1. strong, mighty. Num. 14:12 is a great and strong people. Deut. 4:38.


3. Plur. the strong ones, prob. a poetical epithet, (like לֶבַשׁ, לֶבְשׁ) for strong members, teeth, claws. Hence Ps. 10:10 the unhappy fall into his claws. Others: his strong ones, i.e. his young lions.


לֶבַשׁ found only in Niph. to be slothful. Judg. 18:19.

לֶבַשׁ m. verbal from לֶבַשׁ, slothful, sluggish, lazy. Prov. 6:6, 9:13, 4:15:19. 

לֶבַשׁ f. Prov. 19:15. and לֶבַשׁ 31:27. verbs from לֶבַשׁ, sloth, idleness. Dual לֶבַשַׁלְמְשׁ double, i.e. great, idleness. Ecc. 10:18.

I. לֶבַשׁ and לֶבַשׁ (Ps. 38:20.)


2. to be numerous. Ps. 38:20. 40:6, 13. (See לֶבַשׁ.) These two ideas are embraced likewise in the kindred verbs לֶבַשׁ and לֶבַשׁ. (Arab, idem.)

Pi. לֶבַשׁ (denom. from לֶבַשׁ a bone.)


Hiph. to make strong. Ps. 105:24.

II. לֶבַשׁ Is. 33:15. and in Ps. לֶבַשׁ, followed by לֶבַשׁ, to shut or close the eyes. 29:10. (Arab. لَفْتُمُ لَبْسَةً to bind up.)

לֶבַשִּׁית f. verbal from לֶבַשָּׁה, dec. VI. a.

1. a bone. Gen. 2:23 לֶבַשָּׁה, bone of my bones. Plur. לֶבַשָּׁה and more frequently לֶבַשָּׁה, the latter form being used generally, (but not exclusively,) of the bones of a dead person, in reference to burial, etc. (Comp. לִשְׁתָּן, לִשְׁתָּן) 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. לֶבַשָּׁה נַחֲלַת in this same day. Gen. 7:13. 17:23, 26. Ex. 24:10 הַלֶּבַשָּׁה as the heaven itself. Job 21:23 הַלֶּבַשָּׁה in the midst of prosperity. (In a similar way the Arabians use لَفْتُمُ لَبْسَةً an eye.)

4. proper name of a city in the tribe of Simeon. Josh. 15:29. 19:3. 1 Chr. 4:29.

לֶבַשִּׁית m. verbal from לֶבַשׁ, dec. VI. p.


2. body, frame, i.e. לֶבַשׁ no. 2. Ps. 139:15.

לֶבַשִּׁית f. verbal from לֶבַשׁ, dec. X.


לֶבַשִּׁית f. verbal from לֶבַשׁ, strong reasons, arguments. Is. 41:21. (In Talmud. לֶבַשִּׁית argumenta valida, rationes; Arab. לֶבַשִּׁית defendio, tutamen.)

לֶבַשִּׁית found only 2 Sam. 23:8. prob. a spear. Comp. Arab. لَفْتُمُ لَبْسَةً a bough, branch. See under the art. לֶבַשׁ.

לֶבַשׁ, fut. לֶבַשֶּׁדֶּל וְלֶבַשֵּׁדֶּל 1. to stop, hold back, detain. 1 K. 18:44. Judg. 13:16. Constrained with
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 'ר pertains to the construction, see 720 no. 4.) Hence also to imprison, 2 K. 17:4. Jer. 33:1. 36:5. 39:15.—1 Chr. 12:1 הינק וס to shut up or kept close because of Saul.
3. to rule, coercere imperio. 1 Sam. 9:17. See יְשֶׁר.
4. יְשֶׁר (only in later Hebrew,) to retain strength. Dan. 10:8. 16. 11:6. 2 Chr. 13:20. Constrained with יְשֶׁר, to have power or be able to do any thing, 1 Chr. 29:14. 2 Chr. 2:5. 22:9. Also without יְשֶׁר, 2 Chr. 20:14. 37:14. 17.
2. to be shut up, spoken of heaven. 1 K. 8:35. 2 Chr. 6:26.
לְשֵׁה m. verbal from יְשֶׁר, dec. VI.
1. the shutting up. Prov. 30:16 יָשָׁה הָשִׁי the shutting up of the womb, i.e. the barren womb.
לְשֵׁה m. verbal from יְשֶׁר, government, restraint. Judg. 18:7. See the verb no. 3.
לְשֵׁה f. and more frequently לְשֵׁה, 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 לְשֵׁה. Lev. 23:36. Comp. Num. 29:35. Deut. 16:8. 2 Chr. 7:9. Neh. 8:18. (Comp. in Arab. עֵמֶק, a meeting, a day of meeting, Friday the festival of the Mohammedans.)
לְשֵׁה, fut. לְשֵׁה (denom. from לְשֵׁה the heel,) to hold any one by the heel. Hos. 12:4 מַעֲשֶׂה לְשֵׁה לִשָּׁה in the womb he took his brother by the heel. Comp. לְשֵׁה. Particularly to trip up the heel of any one, supplantare; hence to act deceitfully, Gen. 27:36. Jer. 9:3.
Pi. to stop or hold back any thing, retardare. Job 37:4.
לְשֶׁה m. const. לְשֶׁה, plur. const. לְשֶׇנֶה (in some editions לְשֵׇנֶה with Dagesh forte euphonic.)
3. with a plur. לְשֶׁה fem. (or neut.) a footstep, trace. Ps. 77:20. 89:52. (Comp. Cant. 1:8.)
5. as a verbal adj. from לְשֶׇנֶה, a lier in wait, insidiator. Ps. 49:6.
לְשֶׇנֶה m. 1. subst. an eminence, a hill.
(Arab. لَجِنَّة and دِيْنَة elivus, clivositas montis.) Is. 40:4.
3. adj. (denom. from לְשֶׇנֶה the heel, a footstep,) Hos. 6:8 לְשֶׇנֶה with footsteps of blood.
לְשֶׇנֶה m. 1. the end, the extremity of any thing. (Arab. لَجِنَّة.) Hence adv. to the end, for ever, Ps. 119:33. 112.
לְשֶׇנֶה f. verbal from לְשֶׇנֶה, fraud, deceit. 2 K. 10:19.
לְשֶׇנֶה, fut. לְשֶׇנֶה, Arab. דָּקֵה, to bind. Gen. 22:9. Hence
לְשֶׇנֶה, plur. לְשֶׇנֶה, verbal adj. from לְשֶׇנֶה, dec. VIII. d. striped, covered with rings or bands. Gen. 30:33 ff. 31:8 ff.
4. Root מָעַשׂ to oppress.
בָּיְתֶּנָּה verbal adj. from מָעַשׂ, dec. VII. a. crooked. Judg. 5:6 נָּשָׁשׁ מִזְמַר נָּשָׁשׂ by-ways. So Ps. 125:5 נָּשָׁשׂ without addition, idem.

מָעַשׂ m. verbal from מָעַשׂ, crooked, spoken of the serpent. Is. 27:1.

מָעַשׂ to root out, to pluck up, (any thing planted.) Ecc. 3:2. (In Syr. and Chald. idem.)

Niph. to be destroyed, spoken of a city. Zeph. 2:4.

Pi. 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. idem.)

מָעַשׂ Chald. to pluck up. Ithpe, pass. Dan. 7:8.

מָעַשׂ m. a stem, trunk, truncus, metaphorically a stock, family. Lev. 25:47. (Chald. רַשְׁנָה)


מָעַשׂ m. Chald. a stock, stump. Dan. 4:12, 20. [4:15, 23.]

מָעַשׂ m. plur. מַעַשְׂנָה, dec. VIII. a. 1. a scorpion. Ezek. 2:6. (Arab. idem.) See also מָעַשׂ מָעַשׂ.

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.

מָעַשׂ proper name of one of the five 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:


מָעַשׂ to distort, pervert. Job 9:20 מָעַשֵּׂה he perverts me, i. e. perverts my cause.

Pi. idem. Mic. 3:9.—To pervert one's ways, i. e. to act perversely or falsely, Is. 59:8. Prov. 19:9.

Niph. מָעַשֵּׂה מָעַשָּׁה he whose ways are perverse. Prov. 28:18.

Deriv. מָעַשָּׁה.


I. מָעַשׂ m. an obsolete form, i. q. מָעַשׂ a city; whence the plural מָעַשִּׁים. In the sing. מָעַשׂ Num. 21:15. Deut. 2:9. and in full מָעַשְׁתָּר (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 מָעַשׂ (the great,) in Greek Areopolis, now Mab, Mob, Arrabat. See Relandi Palæstina p. 577.


2. to exchange, barter. Ezek. 27:9, 27. Deriv. מָעַשׂ.

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. 38:14 מָעַשׂ be thou surety
for me, i.e. take me under thy protection. Ps. 119:122. Job 17:3. מָנוֹן
put me in a surety with thee. (2.) to be surety for any one, by paying the
depts which he has contracted. Prov. 11:15. 20:16. 27:13. Also with ה, Prov. 6:1, and with לֵב, 17:18. Deriv.
שַׁלַל.
4. to pledge, to give as a pledge, constricted with ה. Prov. 14:10.
2. to be familiar or have intercourse with any one; constricted with לֵב, Ps. 106:35. Ezra 9:2. with ה, Prov. 20:
19. with ד, 24:21. with מָנוֹן, Is.36:8. 2 K. 18:23. (In the last two passages it signifies to enter into a negociation.)
II. דָּבֶר, fut. מָנוֹן, to be sweet, pleasant, constricted with מ of the person;
spoken e.g. of sleep, Prov. 3:24. of offerings, presents, Jer. 6:20. Constricted with מ, Ps. 104:34. Ezek. 16:
37 מָנוֹן מָנוֹן מָנוֹן מָנוֹן whom thou hast pleased.
(In Arab. comp. מָנוֹן האלכֵּר, lubens fact.)
III. דָּבֶר (In Arab. with מ.)
1. to remove, pass away, disappear. Is.24:11 מָנוֹן מָנוֹן מָנוֹן מָנוֹן all joy disappears.
2. to set, spoken of the sun; hence to grow dark, to become evening. Judg. 19:9.
Hipl. to do at evening. Infin. מָנוֹן מָנוֹן at evening, strictly vespere faciendo, like מָנוֹן מָנוֹן mane faciendo, for mane. 1 Sam. 17:16. See מָנוֹן מָנוֹן.
דָּבֶר Chald. to mix.
Ithpa. pass. idid.
דָּבֶר m. with the article מ, verbal from מ no. II. sweet, pleasant, acceptable. Prov. 20:17. Cant. 2:14.
דָּבֶר m. the fourth of the Egyptian plagues, the name of a biting insect, (comp. the Arab. עָבָר to eat,) perhaps blatta orientalis seu Ægyptiæ, Linn. (Oedmann's verm. Sammlungen, H. ii. p.150.) one of the most troublesome plagues in all parts of the world, and especially in Egypt. Sept. פָּעָמִית, the
dog-fly. Aqu. פָּעָמִית. Jerome: omne genus muscarum. (prob. deriving it from מ to mix.) But that מ is not a general term, but the name of a definite species of animal, is evident from Ex. 8:29, 31.
דָּבֶר f. 2 Chr. 9:14. and מ מ. Is. 21:13. Ezek. 27:21. Arabia. The gen-
tile noun is מ. an Arabian, also מ. Neh. 2:19. plur. מ. 2 Chr. 21:16.
דָּבֶר m. with the article מ, verbal from מ no. I. 1.
I. 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 מ מ. kings of the Is-
2. the woof or weft. Lev. 13:48—59.
Dual מ מ., found only in the phrase מ מ. מָנוֹן מָנוֹן מָנוֹן מָנוֹן מָנוֹן מָנוֹן מָנוֹן מָנוֹן מָנוֹן 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
Rabbinists, from the time when the sun begins to decline (called by the Arabians the small evening, in Greek διήλθη φως) until actual sunset, (called by the Arabians the proper evening, in Greek διήλθη φως;) See Bocharti Hieroz. T. I. p. 559.

II. בַּרְוָן or בַּרְוָן m. found only in the plur. בַּרְוָנִים, const. בַּרְוָן, a willow, willow-tree, (Arab. with צ) Is. 44:4. Job 40:22. In Ps. 137:2, we are to understand the oriental mourning willow, salix Babylonica, Linn.) Is. 15:7 יִשְׂרָאֵל (the brook of willows) proper name of a brook, probably on the southern boundary of Moab.

ברוּן m. plur. בַּרְוָנה, prim. dec. VII. a.
1. the raven. Gen. 8:7. Is. 34:11. Ps. 147:9. (Arab. בער idem.) Sometimes used in a wider sense, including several kindred species of birds, (as e.g. in Arabic, the crow.)

ברוּנָה f. dec. XI. d.
1. a plain. Ezek. 47:8.
3. When joined with the article, יִשְׂרָאֵל by way of eminence (1.) the country between the Dead Sea and the Elamitic gulf. Deut. 1:1. 2:8. Josh. 12:1. whence the Dead Sea is likewise called יִשְׂרָאֵל הַיָּם. 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. יִשְׂרָאֵל הַיָּם 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 יִשְׂרָאֵל. Josh. 18:18.

Note. The root יִשְׂרָאֵל borrows its significance perhaps from יִשְׂרָאֵל in Ethiop. sterilis, aridus fuit, by a transposition of the letters.

ברוּנָה f. verbal from יִשְׂרָאֵל no. I. dec. X. 1. bail, surety. Prov. 17:18. (See יִשְׂרָאֵל no. I. 3.)
2. a pledge. (See יִשְׂרָאֵל no. I. 4.) 1 Sam. 17:18 יִשְׂרָאֵל וְאֵל and receive their pledge.

ברוּנָה m. verbal from יִשְׂרָאֵל, a pledge. Gen. 38:17, 18, 20. (See יִשְׂרָאֵל no. I. 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 ἄραβα, in Latin arrhabo, earnest or purchase money.

ברוּנָה a gentile noun from יִשְׂרָאֵל no. 4. q. v. 2 Sam. 23:31.

ברוּנָה, fut. יִשְׂרָאֵל. See יִשְׂרָאֵל.

2. construed with יִשְׂרָאֵל and יִשְׂרָאֵל, to look up with longing, to long for any thing. (Arab. conj. II. instit, intentus fut rei.) 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 יִשְׂרָאֵל. See Bocharti Hieroz. P. I. p. 883.


ברוּנָה m. Chald. i. q. יִשְׂרָאֵל the wild ass, onager. Dan. 5:21.

ברוּנָה to be naked. In Kal not used. Pi. יִשְׂרָאֵל, fut. with Vav convers. יִשְׂרָאֵל. 1. to make bare. Is. 3:17. 22:6. Zeph. 2:14 יִשְׂרָאֵל the cedar wainscoting they make bare, i.e. they tear off.
3. to empty or pour out. Gen. 24:20. 2 Chr. 24:11. Ps. 141:8 יִשְׂרָאֵל be 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 יִשְׂרָאֵל יִשְׂרָאֵל.
he poured out his life unto death, i.e. he gave it up.

Niph. to be poured out, pass. of Pi.
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 cause יותי, יותי, יותי, comp. also יותי.

דו, plur. יותי Is. 19:7. verbal from יותי, dec. X. an open place, a place naked of wood, (see יותי, יותי,) here applied to the pastures on the banks of the Nile.

דו 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 יותי.) More conformably to the etymology, an espalier, comp. Arab. א angered.

דבר m. found only Job 39:5. the more Aramean name for יותי, the wild ass, onager.

דבר f. verbal from יותי, dec. X.
1. nakedness. Hos. 2:11. [2:9.] Metaphorically יותי יותי 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. יותי יותי the nakedness of his father, i.e. of his father's wife, Lev. 20:11. comp. 18:8, 16. 1 Sam. 20:30 יותי יותי to the shame of thy mother's nakedness, a reproachful expression.
3. offensiveness, shamefulness. Deut. 23:15 יותי יותי any thing offensive or indecent, (in reference to filth.) So Deut. 24:1, (in reference to some defect found in a woman.)


דבר plur. יותי, fem. יותי, adj.
24:7, 10. (2.) stripped of one's upper garment, having on only an under garment (ירדית.) 1 Sam. 19:24. Is. 20:2.
Comp. John 21:7. (Root יותי Arab._THEME: יותי to make bare, med. Kest. to be shameless.)

Deut. יותי m. verbal from יותי, dec. III. c.
13:16.


Others, after the Arab. יותי יותי the juniper bush. Others, after the Arab. יותי יותי the Guinea fowl.


3. name of a place in the tribe of Judah. 1 Sam. 30:28.

דבר or as in other MSS. יותי something terrible or awful. (Root יותי יותי.) Job 30:6 יותי יותי in the awful valleys.

דבר f. i.q. יותי verbal from יותי, nakedness. Ezek. 16:7 יותי יותי thou wast nakedness and barreness, i.e. naked and bare.—In Hab. 3:9, it is a pleonastic accus. after יותי.

דבר dec. X. found only in the plur. Num. 15:20, 21. Neh. 10:38. Ezek. 44:30. dough, or pastry. Sept. and Vulg. in Num. פודס, pulmentum; in Neh. and Ezek. הרדות, cibus. (In-Rabbin. יותי far hordei vetusti.)

עולם masc. plur. prob. clouds, heaven, from יותי to drop. Is. 5:30. Syr. and Vulg. darkness. Perhaps kindred with יותי.

עולם m. (for יותי with Dagesh forte, hence the Kamets is impure,) dec. I.
2. in a bad sense, violent, tyrannical; and as a subst. a tyrant, oppressor. Ps.
4:2. against the array. Is.

1p!^, e.g. the wood upon the altar, Gen. 22: 9. Lev. 1: 7. the shew-bread, 24: 8. (comp. vs. no. 2.) the table for a feast, Prov. 9: 2. armour for battle, Jer. 46: 3. Particularly (1.) רָעָה to arrange the battle, i.e. to put one’s self in battle-array, Judg. 20: 20, 22. Constrained with רָעָה and רָעָה against any one, 1 Sam. 17: 2. Gen. 14: 8. Part. רָעָה רָעָה 1 Chr. 12: 33, 35. and רָעָה רָעָה Joel 2: 5. also simply רָעָה Jer. 6: 23. 50: 42. put in battle-array. (2.) רָעָה to prepare or utter words, constrained with רָעָה against any one. Job 32: 14. Without רָעָה, idem, Job 37: 19: רָעָה וַיָּפֵק we spoke nothing by reason of darkness or ignorance. Ps. 5: 4: וַיִּשָּׁמַע וַיִּשָּׁמַע in the morning I direct (my words) to thee; or intrans. I direct myself to thee. (3.) רָעָה to order or exhibit one’s cause. Job 13: 18.


2. intrans. to put or set one’s self (in battle-array), Judg. 20: 30, 33. 1 Sam. 4: 2, 17: 21. constrained with רָעָה, רָעָה against any one. 2 Sam. 10: 9, 10, 17. Jer. 50: 9, 14.—Job 6: 4 רָעָה רָעָה they set themselves in array against me. 33: 5.

3. constrained with רָעָה, to compare, liken, Is. 40: 18: וַיִּשְׁמַע וַיִּשְׁמַע what likeness will ye compare to him? and Ps. 89: 7. 40: 6 רָעָה רָעָה nothing is to be compared with thee. Job 28: 17, 19. (in both passages the suffix יָד stands for the dative.)

4. as in Hiph. to value, esteem, regard. Job 36: 19 רָעָה רָעָה will he re-

4:2. against the array. Is.

dard thy riches? or as if pass. of Hiph. will thy riches be regarded (by him)? Hiph. to value, appraise. Lev. 27: 8ff. 2 K. 23: 35.

m. with suff. יָד, verbal from יָד, dec. VI. j.

1. whatever is arranged or put in order, a row; spoken of the shew-bread, Ex. 40: 23.—Judg. 17: 10 יָד רָעָה a suit of clothing.

2. armour. Job 41: 4. [41: 12.]

3. valuation, estimation. Lev. 27: 2 רָעָה יָד so that thou hast souls to value. 5: 15 יָד יָד according to thy valuation or estimation. Ps. 55: 14 יָד יָד thou a man whom I equal to myself. Hence


לָנָה 1. to be uncircumcised. See יָד יָד, 2. denom. from יָד, to regard as uncircumcised, i.e. as unclean, to reject. Lev. 19: 23.

Niph. to shew one’s foreskin, prepu
cariat sisti, cerni. Hab. 2: 16. Here in reference to a drunken man’s shame
dully exposing his nakedness.

עֵדֶד m. const. יָד (Ezek. 44: 9) and יָד (Ex. 6: 12.) adj. dec. V. d. uncircumcised. Gen. 17: 14. Ex. 12: 49. 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. Meta
torically יָד יָד of uncircumcised lips, not eloquent, (as it were tongue
tied,) Ex. 6: 12, 50. Lev. 26: 41 יָד יָד their uncircumcised heart. Comp. Ezek. 44: 9. Jer. 6: 10 יָד יָד, their ear is uncircumcised, i.e. not open.

לָנָה f. plur. מַעְיָה, dec. XI. d.

1. the prepuce, foreskin. 1 Sam. 18:


12: 3. Metaphorically יָד יָד the fores

2. applied to the fruit of the three first years, because they were regarded by the law as unclean. Lev. 19: 23.
I. מַעַל to be crafty, prudent. (Syr. Ethpe. idem; מַעַל, מַעַל עַד, מַעַל עַד מַעַל, etc. crafty, malicious.) In Kal only 1 Sam. 29:22.

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. 83:4: וַיַּעַל "and they devise crafty counsels."

Deriv. מַעַל, מַעַל עַד, מַעַל עַד מַעַל, etc. craftiness. Job 5:13.


2. wisdom, prudence. Prov. 1:4. 8:5.

נָאכַל (with Tseri impure) plur. מַעַל once (Jer. 50:26) dec. X. a heap; e.g. of rubbish, Neh. 3:34. [4. 2.] of grain, Cant. 7:3. of sheaves, Ruth 3:7. Root מַעַל no. II.


נַעַלנָה Judg. 11:26. see נַעַל no. 2.


נַעַל וַנַּעַל see נַעַל.

I. מַעַל i. q. מַעַל. to drop. Deut. 32:2. 33:28.

II. מַעַל denom. from מַעַל.


2. metaphorically to throw down, (an altar.) Hos. 10:2.

נַעַל m. dec. VI. m. prim. the neck. Lev. 5:8. The following phrases are worthy of notice; (1.) מַעַל מַעַל to turn the back, to turn away. 2 Chr. 29:6. (2.) מַעַל מַעַל to turn the back to a person. Jer. 2:27. 32:33. (3.) מַעַל מַעַל Josh. 7:12. and מַעַל מַעַל 7:8. to flee, terga vertere. Hence (4.) Ex. 23:27 מַעַל מַעַל מַעַל מַעַל I have made all thine enemies turn their backs to thee, i. e. have put them all to flight. Ps. 18:41. (5.) מַעַל מַעַל stiff-necked, see מַעַל מַעַל

מַעַל m. a quadrilateral, thick mist, darkness. Deut. 4:11. Ps. 18:10. (Syr. idem.)


Note. The primary signification appears to have been to quake, as in the Arab. מַעַל.

Niph. part. מַעַל fearful, to be feared or revered, parallel with מַעַל. Ps. 89:8.

Hiph. intrans. to tremble, to be afraid. Is. 8:12. Constrained with an accus. 29:23.

Deriv. מַעַל, מַעַל עַד, and prob. מַעַל.

II. מַעַל (Arab. with מַעַל) to resist, withstand. Is. 47:12 מַעַל מַעַל if so be thou mayest resist. According to the old translators, to become strong, to gain strength. Comp. מַעַל.

נַעַל מַעַל to flee. (In Syr. and Arab. idem.) Job 30:3 מַעַל מַעַל they flee into the wilderness. Part. plur. מַעַל מַעַל veins, arteries, nerves. (So in Talmud. and the Arab. מַעַל מַעַל: comp. מַעַל a band, strap, and מַעַל.) Job 30:17 מַעַל מַעַל מַעַל מַעַל my nerves rest not.—The root מַעַל signifies also in Arab. and Syr. Ps. to gnaw. Hence Vulg. in verse 3, they gnaw the dry ground; and in verse 17, my gnawers, i. e. pains, rest not.

נַעַל מַעַל a gentile noun, an Arhite, an inhabitant of the city Arce (in Greek "Aρχες, also Cæsarea Libani,) in Syria, some miles north of Tripolis. Magni-
ficent ruins of this place are said to be remaining to this day. Gen. 10:17.

 التنمية. 1. to be naked. In Kal found only in the imper. נֵפָּה make thyself bare, Is. 32:11.

2. to be solitary, forsaken. Deriv. נֵפָּה, נְפָּה, נְפָּה.

Pilp. נֵפָּה and Hiphilp. נֵפָּה Jer. 51:58. to be made bare, to be destroyed to the foundation. Comp. נֵפָּה Ps. 137:7.

Hon. 3:13.

�ָנָה f. (Cant. 1:16.) plur. יָנֶה, dec. VI. a. a bed, couch. Deut. 3:11. Ps. 6:7. (Syr. and Chald. idem.)

נָה m. with suff. יָנֶה, plur. const. יָנֶה (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. (Arab. نَثُر, emph. נָח, Chald. idem.)


I. נָה, fat. נָה, apoc. נְה.


25.—Also to have business, 1 K. 20: 40. and construed with יָנָה, to have business with a person, Ruth 2:19. — יָנָה יִתְּנוּ to carry on war, Gen. 13:2. יָנָה יִתְּנוּ to exercise love or kindness, construed with יָנָה and רְאָה towards a person, Gen. 24:12. 40:14.

2. to labour in any thing, to be busied therein, construed with מ. Ex. 5:9. Neh. 4:15. In a somewhat different sense, Ex. 31:4 יָנָה יִתְּנוּ to labour in gold and silver. Verse 5. 2 Chr. 2:13.


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, Dent. 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 χρῆσθαι, Acts 15:33.

7. to keep one's self, to abide, as in Lat. agere. Ruth 2:19 נָה יִתְּנוּ where hast thou abode? Job 23:9.—נָה יִתְּנוּ to prosper, το πέρασμα, 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. 17:8. 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.

9. to offer, present, as in Greek πάρειν, εἴδατον, construed with י. Ex. 10:25. 29: 36, 38, 39, 41. 1 K. 18:23.


11. to celebrate or keep, (the sabbath, the passover,) Ex. 12:48. Num. 9:10, 14.

I. **ןָעַשׂ** m. 1. ten, i. q. שָׁשׁ and שָׁשָׁה.

Once Gen. 24: 55.

2. the tenth; in the phrase שָׁשׁוֹנַן on the tenth of the month, Ex. 12: 3. Lev. 16: 29.

3. שָׁשּׁוֹנַן Ps. 33: 2. 144: 9. and שָׁשׁוֹנַן Ps. 92: 4. a harp of ten strings.

4. שָׁשּׁוֹנַן m. the tenth. Fem. שָׁשּׁוֹנָה and שָׁשּׁוֹנָה a tenth part, Ex. 16: 36. Lev. 5: 11. Is. 6: 13.

שָׁשּׁוֹנַן found only in Hithpa. to strive, contend. Gen. 26: 20. (In Chald. and Talmud. idem.)

שָׁשֶׁה f. and שָׁשֶׁה, שָׁשֶׁה m. ten.


שָׁשֶׁה m. and שָׁשֶׁה f. idem, but used only in composition with the units to express the numbers from 11 to 19, (like decim for decem, and teen for ten.)

Hence in the masc. שְׁכִים eleventh, שָׁשֶׁה fourteenth, also the eleventh, the fourteenth. In the fem. שְׁכִים eleventh, שָׁשֶׁה sixteen; also the eleventh, etc.

Plur. שְׁכִים com. gen.

1. twenty, joined with the sing. and plur. Gen. 31: 38. Lev. 27: 5.

2. the twentieth. Num. 10: 11.

שָׁשֶׁה f. and שָׁשֶׁה m. Chald. ten.

Dan. 7: 7, 20, 24.

Plur. שָׁשֶׁה twenty. Dan. 6: 2.

שָׁשֶׁה, fut. שָׁשָּה, denom. from שָׁשׁ, to impose tithes, to take the tenth part of any thing, construed with an accus.

1 Sam. 8: 15, 17.


Hiph. i. q. Pi. to pay or give tithes. Deut. 26: 12. Neh. 10: 39.

Deriv. שְׁכִים.

שָׁשֶׁה see שָׁשׁ.

שָׁשֶׁה see שָׁשׁ.

שָׁשֶׁה m. plur. שָׁשֶׁה, dec. III. c.

שָׁשֶׁה 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.


נָעַשׂ m. verbal from נָעַשׂ, an oppressor. Jer. 22: 3. i. q. נָעַשׂ 21: 12.


נָעַשֹׂד m. adj. forged, laboured, wrought. Once Ezek. 27: 19. Root נָעַשׂ.

נָעַשֹׂד m. verbal from נָעַשׂ, dec. III. a. rich. Prov. 10: 15. 14: 20. 18: 11.

In Is. 53: 9, the parallel clause has נָעַשֹׂד the wicked, from the natural association of poverty with humility, and riches with pride; which occurs so frequently in the Hebrew writers. Comp. Job 27: 19, with verse 13.

נָעַשֹׂד, fut. נָעַשֹׂד, to smoke. Ex. 19: 18.

Used metaphorically of the divine anger, Deut. 29: 19. Ps. 74: 1. 80: 5.

נָעַשֹׂד m. verbal adj. from נָעַשׂ, dec. V.

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Hithpa. to represent one's self as rich.

m. verbal from רְשָׁאָה, dec. VI. m. riches. 1 Sam. 17: 25.

ならない to be consumed, to waste away; spoken of the spirit, Ps. 6: 8. of the spirit and bones, 31: 10, 11. (comp. רְשָׁאָה)

1. to labour, fabricate. See the deriv. רְשָׁאָה.

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 י. Jon. 1: 6. See the Chald. Deriv. רְשָׁאָה.

m. verbal from רְשָׁאָה, artificial work. Cant. 5: 14.

ךָשֵׁאָם f. verbal from רְשָׁאָה, a thought.
Job 12: 5 רְשָׁאָה אָמָרָה in the thought of him that is at ease, i. q. רְשָׁאָה. Some read רְשָׁאָה in the plural.

ךָשֵׁאָה m. found only in combination with the numeral ten, as רְשָׁאָה m. and רְשָׁאָה f. eleven, the eleventh. Deut. 1: 3. Jer. 39: 2. Ex. 26: 1. According to Simonis, liter. cogitationes ultra decem, i. e. ten (counted on the fingers, and one (in thought.).

ךָשֵׁאָה fem. plur. verbal from רְשָׁאָה, thoughts, purposes. Ps. 146: 4.

ךָשֵׁאָה f. 'Aσταρτῆς, 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 רְשָׁאָה 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 רְשָׁאָה, thus denoting

m. const. רְשָׁאָה (as if from רְשָׁאָה.)
verbal from רְשָׁאָה, dec. IV. h. smoke, vapour. Gen. 15: 17. Job 41: 12. [41: 20.] Ps. 18: 9 רְשָׁאָה רְשָׁאָה a smoke went up out of his nostrils, an image of divine anger. Is. 65: 5.

ךָשָׁאָה, fut. רְשָׁאָה. 1. to press or extort from any one. רְשָׁאָה to practise extortion or oppression, Ezek. 18: 18.

2. to cheat or defraud a person, construed with an accus. of the person and thing. Mal. 3: 5 רְשָׁאָה רְשָׁאָה who defraud the labourer of his reward. Lev. 19: 13. Deut. 24: 14. Mic. 2: 2 רְשָׁאָה רְשָׁאָה they defraud a man and (take away) his house.

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. 28: 17 רְשָׁאָה רְשָׁאָה a man oppressed with or guilty of bloodshed.

5. spoken of a river, to be proud, arrogant, to overflow its banks. Job 40: 23.

Ps. רְשָׁאָה oppressed. Is. 23: 12.

ךָשָׁאָה m. verbal from רְשָׁאָה.

1. oppression, extortion. Ecc. 5: 7.
Ezek. 22: 7, 12.

2. whatever is obtained by oppression or extortion, Lev. 5: 23. [6: 4.] Ps. 62: 11. unrighteous gain of any kind, Ecc. 7: 7.

ךָשָׁאָה f. verbal from רְשָׁאָה, oppression, straitness. Is. 38: 14 נָרַשְׁאָה I am straitened. (The Metheg here does not prove that we are to read ḥesha, with Kamets long, any more than in רְשָׁאָה, רְשָׁאָה.)

ךָשָׁאָה, fut. רְשָׁאָה, to be or become rich.

Hiph. 1. to enrich, to make rich. Gen. 14: 23. Ps. 65: 10 נָרַשְׁאָה נָרַשְׁאָה thou enrichest it (the earth) abundantly.

the male and female powers of nature. (Is not this perhaps connected with the appellative אֵין, profes, or aqua, as the Roman goddess Ops with ovis, is ?) Comp. Cremer's Symbolik, Th. 2, p.55, 60. De Wette's Hebr. jüd. Archäologie, p. 281.

Plur. יִשְׂרָאֵל 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 יִשְׂרָאֵל, spoken of the statues or images of Astarte.

I. יִשְׂרָאֵל plur. fem. יִשְׂרָאֵלים the increase of the flocks, Deut. 7:13. 28:4, 18, 51. Sept. מִשְׂרָאֵל מִשְׂרָאֵל. Vulg. greges ovis. The etymology is unknown.

II. יִשְׂרָאֵל Deut. 1:4. Josh. 13:12. also יִשְׂרָאֵל בֵּית יִשְׂרָאֵל Gen. 14:5. a city of Og, king of Bashan. The latter word יִשְׂרָאֵל 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 gentile noun is יִשְׂרָאֵל 1 Chr. 11:44.

יִשְׂרָאֵל com. gen. (Cant. 2:12. Jer. 51:33.) before Makkeph יָרָע, with suff. יָרַע, plur. יָרִיעָה and יָרָע, prim. dec. VIII.

b. time.—As an adv. a long time, Hos. 13:13. יָרַע before the time, Job 22:16. Est. 1:13 יִשְׂרָאֵל and 1 Chr. 12:32 יִשְׂרָאֵל יִשְׂרָאֵל those who know the times, i.e. astrologers. יִשְׂרָאֵל, see יִשְׂרָאֵל adj. no. 4.—Particularly (1) a time of prosperity. Ps. 81:16. (2) a time of adversity. Is. 13:22. 27:7. Comp. יָרַע no. 1. parag. 2.

Plur. יִשְׂרָאֵל and יִשְׂרָאֵל (1) destinies. Ps. 31:16, 1 Chr. 29:30. Job 24:1. (2) times, Lat. vices. Neh. 9:28 יִשְׂרָאֵל many times.

Deriv. יִשְׂרָאֵל, יִשְׂרָאֵל.

יִשְׂרָאֵל Chald. With a preposition יָרַע Ezra 4:17. and with epenthetic יָרַע, as a solution of the Dagesh forte omitted, יִשְׂרָאֵל and so on. Ezra 4:10, 11, 7:12.

Root prob. יָשְׂרָאֵל to repeat often and to weariness; hence literally secundum id quod sapius dicitum est.

יִשְׂרָאֵל In Arab. to be ready, prepared. In Kal not used.

Pl. to prepare, make ready. Prov. 24:27.


Deriv. יִשְׁרָאֵל.

יִשְׂרָאֵל adv. (from יָרַע time,) liter. at the time. Hence

1. now, at this moment.—יִשְׂרָאֵל from this moment. יִשְׂרָאֵל until now.


יִשְׂרָאֵל i. q. יָרַע. Is. 10:13 Keri. Est. 8:13 Keth.

יִשְׂרָאֵל adj. (from יָרַע time,) present, or fit, opportunus. Lev. 16:21.

יִשְׂרָאֵל m. verbal adj. from יָרַע, dec. III. a.


Plur. יִשְׂרָאֵל (1) whatever is impending, things destined. Deut. 32:35. (2) goods, riches, substance, what one has acquired for himself, וְיִשְׂרָאֵל. Is. 10:13 Keth.

יִשְׂרָאֵל Chald. ready. Dan. 3:15.

יִשְׂרָאֵל m. adj. beautiful, shining. Is. 23:18. (Arab. عَرَق to be beautiful, to shine.) See יָרַע.

יִשְׂרָאֵל adj. dec. I.

1. weaned. Is. 28:9. (See יָרַע no. 1.)

2. old. 1 Chr. 4:22. (See יָרַע no. 2.)

יִשְׂרָאֵל Chald. old. Dan. 7:9, 13, 32.

יִשְׂרָאֵל found only in Niph. Is. 9:18 יָרָע usually rendered the land is
darkened, from collating the Arab. 

to be dark. But the Sept. Chald. more in accordance with the parallel member, terra combusta est.

פֶּלְפֶל, fut. פִּלְפָל; 1. to be removed, or transferred from a place. Job 14:18. 18:4. See פִּלְפָל, no. 1.


Hiph. 1. causat. of Kal no. 1. to remove, dimovere, 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 יָנָה יָנָה יָנָה they took away from them speech, i. e. they could say nothing.

Note. Other significations of this root, see in the derivatives פִּלְפֶל, פִּלָּפְלָת, פִּלָּפָלָת.

פֵּלַל m. adj. bold, wicked.—פִּלָּל, to speak wickedly, Ps. 31:19. 75:6.

94:4. 1 Sam. 2:3. (In Arab. פַּלְלָה in a good sense, openness, frankness, freedom.)

פֵּלָל m. adj. beautiful, shining. See פֵּלָל, Prov. 8:18 פֵּלָל shining riches. Vulg. opes superbe.

Pe, the 17th letter of the alphabet, and as a numerical sign denoting 80. The name פ is prob. i. q. פ a mouth, hence in Greek π (φ.)

In Hebrew this letter was sometimes pronounced like p; and not always like φ, 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 פִּלְפֶל פִּלָּפָל פֵּלָל פּוֹלָל פֵּלָל, etc.

The commutation of פ with other letters is comparatively rare. For its interchange with ב and כ, see the examples given under ב.


found only in the fut. Hiph. Deut. 32:26 פִּלְפֶל. Sept. פִּלָּפָל פֵּלָל. פּוֹלָל. (Arab. פּוֹלָל fided, diffidit.) According to others, a denom. from פּוֹלָל a corner, hence to drive into corners.

פֵּלָל f. const. פֵּלָל, dec. XL b.

1. a corner; e.g. of a field, Lev. 19:9. of a bed, Am. 3:12.

2. פִּלָּפָל the corner or extremity of
the beard, i.e. prob. mustaches, (like the Syr. מַצָּחִים) Lev. 19:27. 21:5.— 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. מִשְׁרֵי the west side, Josh. 18:14. מִשְׁרֵי the north side, Ex. 26:20.— Jer. 48:45 מִשְׁרֵי the side or country of Moab. Dual const. מִשְׁרֵי the sides of Moab. The dual here has reference to the two sides of the country, comp. יֹתֵרִים, יָמָּה.

מִשְׁרֵי in Kal not used.

Pi. מַשֵּׂה 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 beneficis.)

2. denom. from מַשֵּׂה, 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 of his glorifying himself in the people, construed with מַשֵּׂה, Is. 44:23. 49:3.— Ex. 8:5 [3:9] מַשֵּׂה 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, (פָּשֹׁל = מַשֵּׂה.)

2. to boast one's self, to glory; construed with מָשָׁה against any one. Judg. 7:2. Is. 10:15.

Deriv. out of course מֵשְׂה.


מֵשָׁה f. (for מֵשָׁה by a Syriasm.) Ezek. 17:6. 31:5 f. and מֵשָׁה f. (for מֵשָׁה by a Syriasm.) Is. 10:33. verbs from מָשָׁה, dec. X. a branch or bough with leaves, liter. the ornament of the trees, like the Lat. coma arborum. Deriv. מֵשָׁה no. 2. Plur. מֵשָׁה, for מָשָׁה, Ezek. 31:8.

מִשְׁרָה m. (for מִשְׁרָה) verbal from מָשָׁה, beauty, shining countenance, (i. q. מִשְׁרָה) Joel 2:6 מִשְׁרָה נֵבָאָה כָּל הָאָזְנִים 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.


מַשָּׁא, plur. מַשָּׁא, dec. VIII. h. small unripe figs, growing over winter, grossi, grossuli. Cant. 2:13. Sept. אַּרְבֶּה. Root מָשָׁא in Arab. conj. VII. to be unripe.

מַשָּׁה m. adj. dec. X. impure, abominable, an abomination, spoken of food, i. q. מַשָּׁה. Lev. 7:18. 19:7. Used as a subst. מַשָּׁה unclean flesh, Ezek. 4:14.

מַשָּׁא 1. to meet, meet with, light upon; construed with an accus. Ex. 23:4. 1 Sam. 10:5. with מַשָּׁא, Gen. 28:11. 32:2. to fall on any one, construed with מַשָּׁא. 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 מַשָּׁא of the thing, Ex. 5:3 מַשָּׁא נָלַט lest he slay us with the pestilence.

3. to reach to, border on, be contiguous, pertinere ad aliquid, spoken of a territory; construed with מַשָּׁא, Josh. 16:7. 17:10. with מַשָּׁא, 19:11.


5. as in Syriac, to visit, hence to regard with favour, like מַשָּׁא. Is. 47:3 מַשָּׁא נָשָׁא and I will spare no man. 64:4.

Hiph. 1. to cause to fall, to let fall. Is. 53:6 מְשָׁאֵשׁ מְשָׁאֵשׁ 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. רַע כָּנֹּן an enemy, Job 36:32.

3. i. q. Kal no. 4. to supplicate, entreat, construed with ז. Jer. 36:25. Also with א of the person for whom, Is. 53:1. 50:16.

Deriv. רַעֲפָיָּה. רַעֲפָיָּה m. verbal from רַע, an occurrence, incident. 1 K. 5:18. Ecc. 9:11. See Hiph. no. 1.

רַעֲפָיָּה to be weary, faint. Found only in Pl. 1 Sam. 30:10, 21. (In Talmud, to be idle. In Syr, רַעֲפָיָּה by a commutation of ז and ר, attenuatus est; weak, faint.) Hence

רַעֲפָיָּה m. plur. const. רַעֲפָיָּה, verbal from רַע, dec. VI. h. a corpse or carcase. Gen. 15:11. Metaphorically רַעֲפָיָּה רַעֲפָיָּה the ruins of your idols, Lev. 26:29. Once with the addition רַעֲפָיָּה dead, Is. 37:36.


2. to fall on, attack, i. q. רַעֲפָיָּה no. 2. Ex. 4:24. Hos. 13:8.


Pi. to meet. Job 5:14.

רַעֲפָיָּה, synonymous with רַעֲפָיָּה.

1. to redeem, ransom. Ex. 13:13. Constrained with ז of the price, e.g. Ex. 34:20 רָעֲפָיָּה רָעֲפָיָּה 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. רָעֲפָיָּה causat. of Kal no. 1. Ex. 21:8.

Hoph. only in the infin. pleon. רָעֲפָיָּה, Lev. 19:20.

Deriv. רָעֲפָיָּה נָשִׁים masc. plur. verbal from רָעֲפָיָּה, dec. I. ransom, price of deliverance. Num. 3:46ff. Also as a part. pass. the delivered.


רָעֲפָיָּה m. Num. 3:49. and רָעֲפָיָּה Ex. 21:30. Ps. 49:10. verbals from רָעֲפָיָּה, a ransom.

רָעֲפָיָּה m. dec. II. b. a plain, a field. Found only in the phrase רָעֲפָיָּה the plain of Syria, i.e. Mesopotamia. Gen. 31:18. 28:2ff. Once simply רָעֲפָיָּה idem. In Hos. 12:13, we find instead of it רָעֲפָיָּה.

רָעֲפָיָּה according to the usual reading, i. q. רָעֲפָיָּה to deliver. Once Job 33:24 רָעֲפָיָּה deliver him. Some MSS. however, read רָעֲפָיָּה, which gives good sense and might easily be corrupted.

רָעֲפָיָּה m. with suff. רָעֲפָיָּה, dec. VI. h. fat, grease. Lev. 1:8, 12, 8:20.

רָעֲפָיָּה m. (strictly for רָעֲפָיָּה, like רָעֲפָיָּה) const. רָעֲפָיָּה with suff. רָעֲפָיָּה my mouth; רָעֲפָיָּה, רָעֲפָיָּה, poet. רָעֲפָיָּה; prim.

1. the mouth.—רָעֲפָיָּה רָעֲפָיָּה mouth to mouth, orally. Num. 12:8. —רָעֲפָיָּה רָעֲפָיָּה with one accord. Josh. 9:2.—Ex. 4:16 and he shall be thy mouth, i.e. thy spokesman. Gen.25:28 רָעֲפָיָּה to his mouth, i.e. taste. Metaphorically רָעֲפָיָּה 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.—רָעֲפָיָּה רָעֲפָיָּה the opening of the head, i.e. the head (of a garment), Gen. 28:32.

3. an edge. So in the phrase רָעֲפָיָּה רָעֲפָיָּה to smite with the edge of the sword. Plur. רָעֲפָיָּה edges (of cutting instruments); 1 Sam. 13:21.—רָעֲפָיָּה and רָעֲפָיָּה idem, Judg. 3:16. Prov. 5:4. See רָעֲפָיָּה.

4. an edge, border; (perhaps liter.

5. to snuff at angrily, to puff at, construed with ז and ח. Ps. 10:5. 12: 6. רֹסְפִּים whom man snuffs at, i.e. the oppressed.


**Godfray** an Egyptian proper name, Potiphar, the captain of Pharaoh's body-guard. Gen. 39: 1. It has been explained by the Copt. ΠΗΟΝΤ-ΦΡΟ father, i.e. prime minister of Pharaoh. Comp. יבּוּז no. 6.

**וּפֵרָשָׁה m.** 1. an ornament, decoration; 1 Chr. 29: 2 יִפְרָשָׁה יִפְרָשָׁה stones for ornament and of various colours. Sept. לַיִבִּי פְּרָשָׁה וּפְרָשָׁה. 2. particularly eye paint, stibium, (see the article יִפְרָשָׁה) יִפְרָשָׁה יִפְרָשָׁה 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 יִפְרָשָׁה (a box of paint.)

**ווּפָרָשָׁה m.** a bean. 2 Sam. 17: 28. Ezek. 4: 9.

**וֹמַר proper name** 1. of a people remote from Palestine. Is. 66: 19. Vulg. Africa. According to Bochart (Phaleg, iv. 26.) Phile or Elephanta, an island of the Nile, in Upper Egypt.

2. of an Assyrian king. 2 K. 15: 19. יְמַר and יֹמְר m. emph. יִמְר, Chald. i. q. Heb. יָמָר.
1. a mouth. Dan. 7:5.

found only Ps. 88:16 יָשָׁן Sept. Vulg. conturbatus sum. Comp. perhaps the Arab. כִּנְסִילִיָּה יָנָּתִי. like יָשָׁן and יָשָׂן.

proper name of a city in Idumea, between Petra and Zoar, celebrated for its mines. Num. 33:42, 43. See Relandi Palestina, p. 952.

found only in the fut. and imper. i. q. יָשָׁן q. v.
1. to smile or dash in pieces. See Pilel, Pilpel, Hithpa.
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 nations, Gen. 10:18. Ezek. 11:17.
Pilel יָשָׁן to break in pieces a rock, spoken of the hammer. Jer. 23:29.
Pilpel יָשָׁן 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. nations, Deut. 4:27. 28:64. 30:3. Is. 24:1. Part. יָשָׁן 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.

Hithpael, to be broken in pieces, spoken of the mountains. Hab. 3:6.

Note. The form יָשָׂן I will scatter you, Jer. 25:34. belongs to the uncommon conjugation Tiphel. See Gesen. Lehrebg. § 73:4. The Vulg. Aqu. Symm. and several editions read יָשָׁן dispersiones vestra, which is not so well suited to the context.

Deriv. out of course יָשָׁן a hammer.

m. verbal from יָשָׁן, dec. 1. dispersion. Zeph. 3:10 יָשָׁן the daughter of my dispersion, i. e. those dispersed by me.
I. יָשָׁן to stumble. Is. 28:7.

II. יָשָׁן to go out, i. q. Chald. יָשָׁן.
Hiph. 1. to give out, afford, supply, suppeditare. Ps. 144:13. Is. 58:10.
2. to cause a person to give, to get or acquire from him. Prov. 3:13. 12:2.
3. to let or cause to be accomplished. Ps. 140:9 יָשָׁן let not be accomplished.

f. verbal from יָשָׁן no. I. a stumbling-stone, an offence, i. q. יָשָׁן. 1 Sam. 25:31.

יָשָׁן and יָשָׁן to break, rive, shatter. In Kal found only in the infin. יָשָׁן, Is. 24:19.
Pilel יָשָׁן to divide (the sea). Ps. 74:13.

Hithpael. to be broken, shattered. Is. 24:19.
Pilpel יָשָׁן to break in pieces. Job 16:12.

Hiph. יָשָׁן (Ps. 33:10. Ezek. 17:19.) and יָשָׁן, in pause יָשָׁן.
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. Constrained with יָשָׁן, to turn away from a person, Ps. 89:34. So with יָשָׁן (for יָשָׁן), 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. יָשָׁן.

m. dec. 1. a lot, a Persian word which is explained Est. 3:7, by יָשָׁן.
(Comp. Pers. بَرَقَة a part.) Hence Phur. דֶּשֶן Est. 9: 31. and simply דֶּשֶן 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 was mediated for them by Haman.


II. מְרַי Niph. to be scattered, spread abroad. Nah. 3: 18. So in Chald. See מְרַי. m. verbal from מְרַי no. I. pure gold. Ps. 21: 4. Lam. 4: 2. Is. 13: 12. It is distinguished from common gold, Ps. 19: 11, 119: 127. Prov. 8: 19. and in Ecc. 5: 11, it is used as an epithet of מְרוּי.  

I. מְרוּי In Kal not used. Prob. i. q. Arab. מְרוּי to purify metals. Niph. Gen. 49: 24 מְרוּי שָׁפָנָה the power of his hands continues strong. (Syr. מְרוּי, hard, heavy.)  

Pi. 2 Sam. 6: 16 מְרוּי וְשָׁפָנָה leaping nimbly and dancing. In the parallel passage 1 Chr. 15: 29 מְרוּי וְשָׁפָנָה dancing and sporting.

*תָּרֵי* to scatter, i. q. מְרוּי מְרוּי. In Kal found only in the part. pass. Jer. 50: 17.

Pi. 1. as in Kal, to scatter, e. g. a people, Ps. 89: 11. the bones of any one, Ps. 53: 6. Jer. 3: 13 מְרוּי מְרוּי thou hast roved.  


Niph. pass. Ps. 141: 7.

Pu. pass. Est. 3: 8. מִרְיָה, m. plur. מִרְיָה, const. מִרְיָה, (like מִרְיָה, with Dagesh forte implied,) verbal from מְרַי, dec. VIII. 1. 


3. Ps. 11: 6 מְרוּי prob. crooked lightning. Comp. in Arab. cords or chains, used in this signification; also in Greek μαρτιγ lighting, Hom. II. xiii. 812.)  


2. to hasten, trepidare. Hos. 3: 5. Comp. מְרוּי מְרוּי מְרוּי. 

Pi. 1. intrans. to quake, tremble. Is. 51: 13.


I. מְרוּי m. with suff. מְרוּי, verbal from מְרוּי, dec. VI. c. 

1. fear, terror. Ex. 15: 16. Job 18: 11. מְרוּי מְרוּי the fear of the Jews, i.e. which the Jews caused, Est. 8: 17: 9: 3.—מְרוּי מְרוּי the fear or terror which Jehovah inspires, Is. 2: 10, 19. 2 Chr. 14: 13.

2. joined with מְרוּי, the fear of God, pity. Ps. 36: 2.

3. the object of fear or reverence. Gen. 31: 42 מְרוּי מְרוּי the fear of Isaac,


נָשָׁה m. irreg. const. נָשָׁה, with suff. נָשָׁה but also נָשָׁה Neh. 5:14 (from an obsol. masc. form,) plur. נָשָׁה const. נָשָׁה, a satrap, governor, deputy, viceroy, (of a province,) an officer under the ancient Chaldean and Persian monarchs. Est. 3:12, 8:9, 9:3. Spoken of the governor 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.


נָשָׁה 1. i. q. Arab. סְגָּל to be proud, rain-glorious. Hence part. נָשָׁה spoken of false prophets, Zeph. 3:4.

2. to be arrogant, rash. Judg. 9:4. (Syr. סְגָּל 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.)

נָשָׁה m. liter. a boiling or flowing over, spoken of water; hence arrogance, wantonness. Gen. 49:4 סְגָּל for נָשָׁה thou boilest over, like water, indicative of arrogance and wantonness. Symm. וּנָשָׁה וּנָשָׁה. Vulg. effusus es.


נָשָׁה prob. to spread out, hence to make thin. Hence נָשָׁה a net, and a thin plate. (Syr. Ethpa. attenuatus est.)


נָשָׁה m. 1. liter. a black coal. (Root נָשָׁה Chald. and Arab. to be coal-black.) Prov. 26:21.

2. also a burning coal. Is. 44:12. 54:16.

נָשָׁה m. Chald. a potter. Dan. 2:41. (Syr. and Arab. idem.)

נָשָׁה m. plur. נָשָׁה, dec. VI. c. a pit. 2 Sam. 17:9. As representing destruction, it is joined, by way of paronomasia, with נָשָׁה and נָשָׁה, Is. 24:17. Jer. 48:43 נָשָׁה נָשָׁה terror and the pit and the snare shall be upon thee. Lam. 3:27 נָשָׁה נָשָׁה fear and a pit. Root נָשָׁה in Syr. to dig, to dig out. Hence also נָשָׁה f. a hole, (in a garment infected with the leprosy.) Lev. 13:55.

נָשָׁה f. the name of a precious stone, Ezek. 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.

נָשָׁה m. a hammer. Is. 41:7. Jer. 23:29. Metaphorically Jer. 50:33 the hammer, i. e. the desolator, of the whole earth. Root נָשָׁה to pound out iron.

נָשָׁה m. Chald. Dan. 3:21 Keth. In the Keri נָשָׁה i. q. Syr. סְגָּל an under garment. Hence the Jewish Targumist סְגָּל, as should be read instead of נָשָׁה.

נָשָׁה 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 נָשָׁה free from service. In the Keth. נָשָׁה.

3. intras. to go or slip away, to withdraw, with a fut. נָשָׁה. 1 Sam. 19:10. Hiph. נָשָׁה 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.)

נָשָׁה m. verbal from נָשָׁה, dec. VI. what first breaks through. Hence נָשָׁה what first breaks out of the womb, a
firstling, Ex. 13: 2. 34: 19. Also without מ in the same sense, Ex. 13: 12, 13, 34: 20.

ם f. verbal from פ, dec. X. idem. Num. 8: 16.

ם see כ a mouth.

נְהָרָם f. proper name of a city in Egypt, according to the Sept. and Jerome, Bubastos on the eastern mouth of the Nile.


ם m. dust, ashes, verbal from פ Hiph. to blow away. Ex. 9: 8, 10.

כ a concubine, see כע. כ f. fat, fatness. Job 15: 27.

א to be fat.


ב m. a vial, flash, bottle. 1 Sam. 10: 1. 2 K. 9: 1, 3. Root ב.

ב in Pi. to run or flow out. Once Ezek. 47: 2. See ב.

ב in Kal not used.

1. to separate, like ב. 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 ב 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, arduum esse, construed with ב. 2 Sam. 13: 2. Zech. 8: 6. Construed with ב, 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. רב: wonderful deeds, marvellous works, (of Jehovah;) sometimes in reference 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. רב and רב (the latter Deut. 29: 59. Is. 28: 29, as if from רב.)

1. i. q. Pi. to consecrate, to set apart. Num. 6: 2.

2. to make great or extraordinary. Dent. 28: 59. Ps. 31: 22. Infin. רב as an adv. 2 Chr. 2: 8.


Hithpa. to shew one's self great or powerful towards a person, construed with ר. Job 10: 16.

ר לַֽבְּרֶד m. with suff. ל, verbal from ל, dec. VI. h.

1. something great or wonderful, a wonder, miracle. Ex. 15: 11. Ps. 77: 12, 15. Plur. רְבֶּד as an adv. wonderfully, Lam. 1: 9.—רְבֶּד wonderful events, Dan. 12: 6.
2. as a concrete, wonderful, extraordinary. Is. 9:5.

Judg. 13:18 Keth. wonderful. In the Keri ש. The feminine of the first form is found in the Kethib of Ps. 139:6 שֱֶׁנֶּה, read שֱֶׁנֶּה, for which the Keri reads שֱֶׁנֶּה from a singular שֱֶׁהִ.

شف to divide. In Kal not used.

Niph. to be divided. Gen. 10:25.

1 Chr. 1:19 נִשְׁפָּה קֶרֶת in his days the earth was divided.

Pi. to divide. Ps. 55:10 שֱֶׁפֶּה שֱֶׁפֶּה divide their tongues, i.e. make them disunited in their counsels. Job 38:25 שֱֶׁפֶּה שֱֶׁפֶּה who divideth a passage for the showers?


שַׁפּוּרָה Chald. half. Dan. 7:25.


 ASF f. verbal from שָׁפֵר, dec. X. a division or class of the priests, otherwise called שֱֶׁפֶּר. 2 Chr. 35:5. In Chald. idem, Ezra 6:18.

וַסָּף and שַׁפְּרָה, plur. שַׁפּוֹרֹת, of the common or epicene gender.


2. a paramour. Ezek. 23:20 שֱֶׁפֶּר שֱֶׁפֶּר and she doth upon their paramours; comp. verse 5. (In Chald. שֱֶׁפֶּר שֱֶׁפֶּר idem. The Greek words παλλαξίς, παλλακείς, and the Latin pellex, are probably derived from the Hebrew.)


בַּשְּׁפִּית i. q. שָׁפִּית. 1. to separate.

2. to distinguish.


Hiph. 1. to separate. Ex. 8:18. 8:22. Construed with כ, to make a distinction between, Ex. 9:4. 11:7.

2. to distinguish, Ps. 4:4. to make great, Ps. 17:7.

שָׁפַר 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 שָׁפַר שָׁפַר 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. שָׁפַר.

שָׁפֶר Chald. to serve, (God or idols,) construed with an accus. and with ע. Dan. 3:12ff. 7:14, 24. (In the Targums, to labour, to serve.)

שָׁפֶר m. verbal from שָׁפַר.

1. a piece or slice cut off. Cant. 4:3. 1 Sam. 30:12 שָׁפֶר שָׁפֶר 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 called שָׁפַר שָׁפַר the loose mill-stone or the runner, Judg. 9:53. 2 Sam. 11:21. also simply שָׁפַר; the lower is called שָׁפַר שָׁפַר, Job 41:16. 41:24.

שָׁפַר m. Chald. worship, service of God. Ezra 7:19.

שָׁפַר synonymous with פָּרָה, comp. the letter שָׁפַר.

1. to be smooth, slippery.

2. to escape. Ezek. 7:16. (Syr. and Arab. idem.)


3. to bear, bring forth. Job 21:10. Comp. שָׁפַר no. 2. In this signification we find the part. only of שָׁפַר, the pret. only of שָׁפַר, 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 מִקְצָר, מִקְצֶרֶם. מִקְצָרֵּם m. verbal from מִקָּצֵר, deliverance. Ps. 32:7 thou shalt compass me about with songs of deliverance.

מִקְצָר wonderful, see מִקְצָר,.

מִקְצָר wonderful, see מִקְצָר.


מִקְצָר and מִקְצָרֵּם f. verbal from מִקְצָר, 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 overthrown,) 2 Sam. 15:14. 2 K. 19:30, 31. Ezra. 9:8.

מִקְצָר m. verbal from מַקְצָר, dec. III. a. found only in the plur. מִקְצָרִים judges. Ex. 21:22. Job 31:11 מִקְצָרֵּם a transgression to go before the judges.

מִקְצָר f. verbal from מַקְצָר, justice, equity, righteousness, i. q. מַקְצָר and מַקְצָרֵּם. Is. 16:3.

מַקְצָר m. denom. adj. from מַקְצָר, pertaining to a judge, judicialis. Job 31:28. (Comp. verse 11.) Fem. מַקְצָרָה judicialis, used substantively for judicium, judgment, Is. 28:7.

מַקְצָר m. with suff. מַקְצָר, dec. VI. h.

1. a district, circle, circuit, small province. Neh. 3:9ff. E. g. מַקְצָר the district of Jerusalem, verse 9. (In Chald. מַקְצָר, Arab. מַקְצָר idem.)

2. a spindle. Prov. 31:19. (Arab. מַקְצָר idem, in Talmud. מַקְצָר, מַקְצָר, מַקְצָר; also מַקְצָר to spin.)

3. a staff, crutch. 2 Sam. 3:29. Sept. מַקְצָר.

מַקְצָר in Kal not used. Probably its primary signification was to cut, separate, hence to decide. Kindred with מַקְצָר and מַקְצָר to separate; in Chald. מַקְצָר conj. Aph. to decide.

Pi. מַקְצָר to judge. 1 Sam. 2:25. Construed with מַקְצָר, to adjudge to a person, adjudicare, Ezek. 16:52.

2. to think, believe. Gen. 48:11.

Deriv. מַקְצָר prayer. see the following article.

מַקְצָר m. i. q. Greek αὐτός, ἀράμ, some one, a certain one, always followed by מַקְצָר. 1 Sam. 21:2 מַקְצָר מַקְצָר to such and such a place. 2 K. 6:8. As if in the vocative case, Ruth 4:2 מַקְצָר מַקְצָר sit down here, such an one, מַקְצָר מַקְצָר, O bone. (Arab. מַקְצָר, Syr. מַקְצָר idem.) From combining the two words arose in common language the quadrilateral מַקְצָר Dan. 8:13.

מַקְצָר 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. מַקְצָר, and

מַקְצָר m. verbal from מַקְצָר, scales, a balance; properly steelyards, like the Arab. מַקְצָר. Prov. 16:11. Is. 40:12.

מַקְצָר found only in Hithpala. to be shaken; to quake, tremble. Job 9:6.

Deriv. out of course מַקְצָר, מַקְצָר.
swift-footed. (Zech. 2:6.)

found only in Hithpa. to cover or sprinkle one's self; e.g. ד"ח with ashes, Jer. 6:26. Ezek. 27:30. ד"ח with dust, Mic. 1:10. Also without addition, in the same sense, Jer. 25:34.


m. royal messengers, state courtiers, who, with the פלס headsmen, formed the body-guard of the Hebrew kings. 2 Sam. 8:18. 15:18. etc. Root Arab. פלס i. q. פלס to escape, to flee away; פלס swift, swift-footed.

(always with Makkeph following.)


2. conj. construed with the pret. that not, lest. 2 Sam. 20:6. 2 K. 2:16.


found only Ezek. 27:17. prob. a kind of pastry. (In Rabbin. ד"ח oppus dulciarium.) Perhaps kindred with פלס deliciari. So in Chald. פלס, i. e. κολίς, a kind of sweetened pastry.

ןב, fut. apoc.ם, alsoם, פל.

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. Constrained with a pleonastic dative ע, Deut. 1:40. 2:3. Josh. 22:4. 1 Sam. 14:47 פל ס he whithersoever he went or turned himself. (3) to go or pass away. Metaphorically Ps. 90:9 all our days pass away. Jer. 6:4. פל the day declines or passes away. (4) to turn one's self to a person, construed with ר; e.g. to God, Is. 45:22. to idols, Lev. 19:4. Deut. 29:17. Also once with ב, Job 6:28. (5) to approach, draw near. פל רוח at the approach of morning, towards morning, Ex. 14:27. Judg. 19:26. פל רוח towards evening, Deut. 23:12.

particulars to turn one's eyes, to look. Ex. 2:12. Is. 8:21. Constrained with ר, 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 aliquam regiam, Ezek. 8:3. 11:1. 44:1.

trans. as in Hithpa. to turn, incline; only in the phrase פל רוח. See פל.

Pi. פל 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.

Hithpa. פל, fut. apoc. פל.

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.

2. to turn one's self; i. q. Hiph. no. 2. Jer. 49:8.

ןב f. plur. ר, once ו (Zech. 14:10.) dec. X.

1. a corner. Prov. 7:8. פל פל Ps. 118:22. and פל פל Job 38:6. the corner stone.

2. a battlement in a wall, pinna. 2 Chr. 26:15. Zeph. 1:16.


Gen. 32:32. Judg. 8:8, and יב Gen. 32:31. (the face of God, פל and פל being probably the obsolete singular of פל, comp. פל, plur. יב.)
proper name of a place beyond Jordan. For the origin of the name, see Gen. xxxii.

masked plur. const. שְׁמַעְתָּה.

1. a face, countenance.—Also to express the plural faces, Ezek. 1:6 יָשִׂיךְ נֶפֶשׁ, four faces.—שְׁאָלָה שְׁאָלָה to face, Gen. 32:31. also שְׁעִירָה, Deut. 5:4.

—שְׁאָלָה, the shew-bread, and שְׁאָלָה, the table of shew-bread, Num. 4:7.

The following phrases are worthy of notice: (1) "םַעֲלוֹן 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 יָשִׂיךְ, 2 Chr. 20:3. Dan. 9:3. Also without a verb, 2 Chr. 32:2 יָשִׂיךְ נֶפֶשׁ and (that) his purpose was to fight. (Comp. יָשִׂיךְ נֶפֶשׁ Ezek. 4:3. and Luke 9:53.) (2) שִׁירוּת, to direct one’s face or look to a place. Ezek. 6:2. So with יָשִׂיךְ, 1 K. 2:15. (3) יָשִׂיךְ נֶפֶשׁ to direct one’s anger against a person. Lev. 20:5. Sometimes with the addition יָשִׂיךְ נֶפֶשׁ, Jer. 21:10. comp. יָשִׂיךְ Jer. 44:11. (Comp. שִׁירִי יָשִׂיךְ under the word יָשִׂיךְ no. 1. (5.)—Hence (4.) יָשִׂיךְ נֶפֶשׁ to set or execute one’s anger against a person. Lev. 20:3. 6. 26:17. Ezek. 14:8. 15:17. Hence without a verb, Ps. 34:17 יָשֶׁר יָשִׂיךְ נֶפֶשׁ the face, i.e. the anger of Jehovah is against evil-doers. Antith. verse 16.

2. appearance, looks. 1 Sam. 1:18 and her (sorrowful) looks continued no longer. So Job 9:27. Metaphorically a state, condition, Prov. 27:23.

3. surface, facies, superficies; e.g. of the earth, Gen. 2:6. Is. 14:21, of the water, Job 38:30. See יָשִׁיךְ יָשִׁיךְ יָשִׁיךְ.

4. the front or forepart. In an army, the front or van, (in Greek περιστόρου,) Joel 2:20. Hence as an adv. יָשִׁיךְ before, (antith. יָשִׁיךְ) Ezek. 2:10.—יָשִׁיךְ forwards, Jer. 7:24, and spoken of time, in ancient times, formerly, Deut. 2:10, 12. Josh. 11:10. 14:15.—יָשִׁיךְ from ancient times, Is. 41:26.

5. i.q. יָשִׁיךְ a mouth, and hence the edge, spoken of iron. Ecc. 10:10.

6. a person, personal presence, πρόσωπον. Spoken of Jehovah, Ex. 33:14 יָשִׁיךְ נֶפֶשׁ 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 יָשִׁיךְ יָשִׁיךְ, יָשִׁיךְ יָשִׁיךְ.) Hence it serves for a paraphrase of the pronoun, Prov. 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. יָשִׁיךְ, with suff. יָשִׁיךְ יָשִׁיךְ, etc. liter. before the face of a person; hence (1.) before, (in space.) יָשִׁיךְ יָשִׁיךְ 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. יָשִׁיךְ יָשִׁיךְ (3.) before, (in time.) Am. 1:1. Before an infin. before that, Gen. 13:10. (4.) against. 1 Chr. 14:8. (5.) i.q. יָשִׁיךְ 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. יָשִׁיךְ יָשִׁיךְ to count for, to regard as, 1 Sam 1:16. (7.) i.q. יָשִׁיךְ in the judgment or opinion of any one. Gen. 10:9. Prov. 14:12. Gen. 6:13. יָשִׁיךְ יָשִׁיךְ is come before me, i.e. is resolved upon by me.—יָשִׁיךְ יָשִׁיךְ 1 K. 6:17, is regarded as an adj. from יָשִׁיךְ, with the Aramean termination of adjectives, anterius.


9. יָשִׁיךְ (1.) away from. Ex. 35:20. Lev. 9:24. Num. 17:11. (2.) before, on account of; e.g. to fear before a person, 1 Sam. 18:12. to cry on account of; 1 Sam. 8:18.

10. יָשִׁיךְ on the surface of; hence

11. יְבִּיָּהּ (1.) before, i. q. יָהְבִּיָּהּ. Lev. 9:5. (2.) on the surface of; e.g. יָהְבִּיָּהּ into the field, Lev. 14:53. (3.) יָהְבִּיָּהּ Deut. 7:10. prob. at the moment, on the spot. Vulg. statim. Antith. יָהְבִּיָּהּ.


**לָכָה** (1 K. 6:29.) and יָהְבִּיָּהּ 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 רְבֹּנָה within, i.e. in the palace, redundant like רְבֹּנָה רְבֹּנָה in Hom. Also in, Lat. introrsum, 2 Chr. 29:18. —רְבֹּנָה inwardly, 1 K. 6:30. introrsum, Ezek. 41:3.—רְבֹּנָה within, inward, Ezek. 40:16. רְבֹּנָה from within, 1 K. 6:19. 21. 2 Chr. 3:4.

**לָכָה** fem. לָכָה, denom. adj. from לָכָה, inner. Antith. לָכָה. 1 K. 6:27. 7:3. 12.

לָכָה masc. plur. Prov. 3:15 Keri. 9:11. 20:15. 31:10. Job 28:18. (In Prov. 3:15 Keth. לָכָה) a costly substance, prob. corals; comp. Lam. 4:7. and see the article לָכָה. Others: red gans, (saradi, 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 לָכָה (Lam. 4:7.) to be white, shining, but without sufficient evidence.

לָכָה Pi. to bring up delicately, to spoil by tenderness. Once Prov. 29:21. (In Aram. and Arab. idem.)

**םּוֹד** dec. VIII. h. found only in the phrase יָהְבִּיָּהּ יָהְבִּיָּהּ Gen. 37:3. 23. 2 Sam. 13:18. 19. according to Josephus (Antiq. Jud. vii. 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 יָהְבִּיָּהּ in 2 Sam. 13:18. The Sept. in Gen. יָהְבִּיָּהּ יָהְבִּיָּהּ. The Syr. a flounced garment. Jonath. para-goda, a kind of tunica praetexta. Symm. in Gen. Sept.in Sam. יָהְבִּיָּהּ יָהְבִּיָּהּ. Several derivations are possible. The most plausible is that from the Chaldee, tunica talariis et manicata, a tunic reaching down to the hands and feet. Comp. Hartmann's Hebraerin, Th. 3. p. 280. Concerning this double tunic, See Schroeder, De Vestibus Mulierum, p. 237.

**םּוֹד** m. Chal. joined with יָהְבִּיָּהּ, the palm of the hand. Dan. 5:5. 24. Syr. יָהְבִּיָּהּ יָהְבִּיָּהּ the palm of the hand or sole of the foot, according as hand or foot is to be supplied.

**םּוֹד** Pi. יָהְבִּיָּהּ in Chal. to divide, distribute. Ps. 48:14 יָהְבִּיָּהּ יָהְבִּיָּהּ divide her palaces, i.e. walk about them, or consider them separately. Perhaps the word signified in Hebrew, to distinguish, attend to, consider, (like יָהְבִּיָּהּ) This would suit the context better.

**םּוֹד** 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. (Chal. יָהְבִּיָּהּ, a piece, part.)

**םּוֹד** f. dec. X. prob. an abundance, found only Ps. 72:16 יָהְבִּיָּהּ יָהְבִּיָּהּ let there be an abundance of corn in the land. Root prob. יָהְבִּיָּהּ יָהְבִּיָּהּ difficult; comp. Chal. יָהְבִּיָּהּ to spread itself out, to be fruitful, and the Heb. יָהְבִּיָּהּ.

I. יָהְבִּיָּהּ liter. to pass over. Hence יָהְבִּיָּהּ (passage) Thapsacus, proper name of a city, situated at a celebrated passage over the river Euphrates. Particularly to pass by and spare, to spare, con-
II. ἑστηκεῖν to limp, halt, be lame.
(Comp. ἔστηκεν to be dislocated.) 1 K. 18: 21 how long yea between two opinions; i.e. how long waver ye between two opinions? The Arabians likewise say κλαυδιάρειν (in religione).

Pi. 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.

πάσχω m. verbal from πάσχω no. I. dec. VI. d.
1. the paschal lamb, offered according to Ex. 12: 27. in commemoration of the sparing of the Israelitish first-born in Egypt. Ex. 12: 21. —πάσχω ἔστηκεν to eat the paschal lamb, 2 Chr. 30: 18. Plur. πάσχετε 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 πάσχων, pascha, is derived from the Aramean form βασχα.

πασχαῖος m. verbal from πασχάω no. II. dec. VII. a. Lev. 21: 18. 2 Sam. 9: 13.

πασχαλία or πασχαλία, verbal from πασχάω, found only in the plur. πασχαλίαι.

πάσχων, fut. πάσχα, to cut or hew out, of stone. Ex. 34: 1, 4. Deut. 10: 3. also Hab. 2: 18. (Syr. idem.)

πασχαλινή m. with suff. πασχαλινός, verbal from πασχάω, dec. VI. h. a graven image, an idol. Ex. 20: 4. Judg. 17: 3, 4. In the plural always πασχαλινοί. See πασχαλή.

πασχαλίνη Chald. Dan. 3: 7. and πασχαλινή Dam. 3: 5, 10, 15, the Greek Ψαλτήριον, a psaltery; a stringed instrument like the harp, by a commutation of ἵ and ἡ. See ἱ.

πάσχει to cease, fail, disappear, kindred with ἔστηκεν. Once Ps. 12: 2. Comp. the letter ἱ.

παίδεν to cry, as a woman in childbirth. Once Is. 42: 14. (Syr. and Chald. to cry, bleat, spoken of a flock.)

πάσχος see πάσχω.


πολυχρώμως, fut. πολυχρωματίζομαι, i. q. πολυχρωματίζομαι, but used only in poetry.

2. used particularly in reference to moral actions; as πολυχρωματίζομαι doing righteousness, Ps. 15: 2. πολυχρωματίζομαι evil-doers, Ps. 5: 6. Constrained with ἴνα, to do or shew a person, either good, Job 22: 17. Ps. 31: 20. or evil, Job 7: 20. The latter is also expressed by ἴνα, Job 35: 6.

Deriv. out of course πολυχρωμία.

πολυγόνος, with suff. πολυγόνος, (poolcha,) more rarely πολυγόνος (Is. 1: 31. Jer. 22: 13.) plur. πολυγόναι, verbal from πολυχρώμω, dec. VI. n. i. q. πολυγόναι, but seldom used except in poetry.

2. a work, a thing made. Is. 1: 31.

—πολυχρωματίζομαι the work of my hands, i.e. men. Is. 45: 11.


6. a work, action. Prov. 11:18.
10. opened with y and y (Job 16:10.) to open wide the mouth, as an expression of longing desire, Job 29:23. Ps. 119:131. of or of ravenous voracity, e. g. spoken of wild beasts, Job 16:10. of hares, Is. 5:14. (Syr. and Arab. idem.)

12. to tear away, save, deliver. Ps. 144:7, 10, 11. (So in Syr. Chald. and Arab. نفسي conj. II. IV.)
parallel with אָדָם. According to Schultens (Opp. min. p. 168.) the primary signification is אוֹבֻּנְדָּר; hence אוֹבֻּנְדָּר précius; and Hiph. אוֹבֻּנְדָּר animum, obtusum esse, pertinaciter agere.

בְּשֹׁרֶנֶּה (489) בְּשֹׁרֶנֶּה

2. to visit. Construed with מֵשָׁרֵנֶּה, to visit with a present, (comp. מֵשָׁרֵנֶּה no. 2.) Judg. 15:1. 1 Sam. 17:18 מֵשָׁרֵנֶּה מָבָא מַעֲפָר מִלְךָ thou shalt visit thy brethren to inquire for their health. (Comp. מֵשָׁרֵנֶּה)

3. to examine, prove. Ps. 17:3.


8. after the Chaldaic, to give commission, to commission, to command, construed with מָבָא of the person. 2 Chr. 36:23. Ezra 1:2. Job 36:23 מָבָא מָבָא מָבָא who hath prescribed to him his way? 34:13 who has committed to him the earth? i.e. set him over it. Deriv. מָבָא a command.

9. to deposit, lay vp. 2 K. 5:24. See מָבָא a deposit.


Ps. 1. to be numbered. Ex. 38:21. 2. to be missed. Is. 38:10 I am deprived of the rest of my years, desideror reliquos annos meos.


Hoph. מָבָא, part. מָבָא. 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.


מָבָא f. verbal from מָבָא, dec. X.


3. a counting, reckoning. 1 Chr. 23:11.


6. a watch; also persons keeping watch. Comp. מָבָא, מָבָא, מָבָא. 2 K. 11:18.
2 Chr. 23:18. Hence מַעֲרֹתָיו מִדָּרֶת a house of custody, a prison, Jer. 52:11.
7. substance, goods; derived from signif. no. 4. (Comp. יַעֲרָה, יַעֲרָה, יִשְׂדִּשׁ.)
Is. 15:4.
מַעֲרֹתָה m. verbal from יָעֲרָה, what is laid up, a deposit. Gen. 41:36. Lev. 5:21, 23.
מַעֲרַה m. verbal from יָעֲרַה.
1. punishment, as an allegorical name of Babylon. Jer. 50:21.
2. oversight, and as a concrete, i. q. יָעֲרַה. Ezek. 23:23.
מַעֲרַה masc. plur. verbal from יָעֲרַה commands, precepts. Ps. 103:18. 111:7.
מַעֲרַה m. verbal from יָעֲרַה, dec. III. a.
מַעֲרַה to open; (1.) with יָעֲרַה, to open the eyes. 2 K. 4:35. Job 27:19.
Construed with יָעֲרַה, to open one's eyes on a person, i. e. to be gracious to him, Zech. 12:4. Comp. under יָעֲרַה 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 יָעֲרַה, 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.
מַעֲרַה m. verbal adj. from יָעֲרַה, dec. VII. a. seeing, not blind. Ex. 4:11. Metaphorically Ex. 23:8.
מַעֲרַה 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. 28:6.
מַעֲרַה (deliverance of Jehovah) proper name of a king of Israel, the predecessor of the preceding. 2 K. 15:22 ff.
מַעֲרַות masc. plur. wild cucumbers, as an artificial ornament in architecture. 1 K. 6:18. 7:24.
מַעֲרַות 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 יָעֲרַה in Syr. and Arab. to crush, to burst.
מַעֲרַה and מַעֲרַה (the latter form in pause and with the article, as יָעֲרַה, יָעֲרַה) plur. יָעֲרַה, dec. II. a. and c. a bullock, bullock, juvencus. Hence the frequent addition יָעֲרַה, Ex. 29:1.—Ps. 69:32 יָעֲרַה a beef which is a bullock. Comp. Judg. 6:25 יָעֲרַה a bullock. It is once used in Judg. 6:25, of a seven years' old bullock. See יָעֲרַה.
מַעֲרַות i. q. יָעֲרַה to bear fruit.
Miph. יָעֲרַות intrans. to be fruitful. Once Hos. 13:15. Others make it a denom. from יָעֲרַה.
מַעֲרַות fem. plur. boughs, branches, twigs. See יָעֲרַה.
מַעֲרַות m. 1 Chr. 26:18. and יָעֲרַות dec. II. b. 2 K. 23:11. a suburb. (In Chald. idem.)
מַעֲרַה to separate. In Kal only Ezek. 1:11.
Niph. 1. to separate one's self, to part. 2 Sam. 1:23. Construed with יָעֲרַה from a person, Judg. 4:11. with יָעֲרַה, Gen. 13:9 ff.
2. to be divided or dispersed. Neh. 4:13. [4:19.] Gen. 10:5, 32. (Comp. Gen. 25:23. and Gen. 9:19.)

3. Part. יֵלַד 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. I. to separate; construed with an accus. Gen. 30:40. with יֵלַד, (liter. to make a separation between,) Ruth 1:17. 2 K. 2:11.


2. to be scattered. Job 4:11.

ינוֹן m. with suff. יֵלַדה, dec. VI. h. a mule. 2 Sam. 18:9. 1 K. 1:33.

ינוֹן fem. plur. grains, seed. Joel 1:17. (Syr. דַּבֵּר granum.)

ינוֹן 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 παραδείσους.

ינוֹתִי to be fruitful, to bear fruit; spoken (1.) of plants, Ps. 128:3. Is. 32:12 פָּרָה a root bearing poison. Is. 11:1. פָּרָה a fruitful branch, Gen. 49:22. (see פְּרָה no. 8.) Metaphorically Is. 45:8. (2.) of animals and men, Ex. 1:7. 23:30.—ינוֹתִי be fruitful and multiply, Gen. 1:22.


Deriv. יֵלַד.

ינוֹתִי fem. of יֵלַד, 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 יֵלַדת the cows of Bashan, i.e. the wanton women of Samaria.

ינוֹתִי see יֵלַד.

ynōn 2 Chr. 3:6. name of a country which furnished gold. Bochart conjectures it without ground to be the same with יֵלַד.

иноֹתִי see יֵלַד.


ינוֹתִי found only Is. 2:20 פָּרָה, for which, however, we ought probably to read פָּרָה, according to Jerome, moles. Those who make two words of it collate the Arab. יָטָה a mouse.

ינוֹתִי m. dec. IV. a. a leader. Hab. 3:14. In Arab. יָטָה to separate, decide, appoint; hence liter. i. q. יֵלַד.


ינוֹתִי plur. fem. liter. plains, flat open country, in opposition to walled cities in hilly country. Ezek. 38:11. Est. 9:19 יָטָה the cities of the open country, in opposition to the capital, verse 18. Zech. 2:8 יָטָה בֵּית יְהֹוָה the same name, i.e. Jerusalem. Hence יָטָה m. denom. from יֵלַד, an inhabitant of the flat country. Est. 9:19. Deut. 3:5. 1 Sam. 6:18.


ינוֹתִי m. Chalde. i. q. Heb. יֵלַד iron. Dan. 2:33 ff.

ינוֹתִי 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 a poison.


3. prob. to fly, as in Chalde. So in the difficult passage Ezek. 13:20. (For the connexion of the ideas to blossom and to fly, see יֵלַד.)
Hiph. 1. to make to flourish. Ezek. 17:24.

圾 теле m. with suff. יבכ, verbal from יבכ, dec. VI.1 a blossom. Num. 17:23. As an artificial ornament, Ex. 25:33.

圾 tele m. verbal from יבכ, a brood, used by way of reproach. Job 30:12.

圾 tele found only Am. 6:5. prob. to sing, according to the Vulg.

圾 tele m. what is left behind or omitted, in the vintage. Lev. 19:10. (Arab. bj conj. II. IV. to leave behind, to forget.)

圾 tele m. with suff. יבכ, יבכ, in pause יבכ, verbal from יבכ, dec. VI.1.
1. fruit, either of trees or of the ground.— יבכ a fruit-tree.— יבכ a fruitful land, Ps. 107:34. — Is. 4:2 יבכ יבכ i.q. יבכ יבכ in the parallel clause, and referring to the Messiah.
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 through the fruit of thy works, i.e. through thy power, the earth is satisfied. Prov. 31:16 יבכ יבכ an acquisition of the hands. Is. 10:12 יבכ יבכ the fruit of arrogance, i.e. what arises from arrogance.

圾 tele m. const. יבכ (Is. 35:9.) plur. יבכ יבכ, const. יבכ, violent, ravenous. Is. 35:9 יבכ יבכ a ravenous beast. Ps. 17:4 יבכ יבכ the ways of the violent. Root יבכ no. 4. and 7.

圾 tele m. rigour, tyranny, oppression. Ex. 1:13, 14. (In Syr. and Arab. to crush; in Chald. also to break in pieces.)

圾 tele f. the curtain between the holy and the holy of holies, in the tent of the congregation. Ex. 26:31ff. Lev. 16:2ff. Comp. perhaps the Arab. יבכ to separate.


圾 tele to break, divide.— יבכ יבכ to break one's bread to a person, Is. 58:7. and without יבכ, Jer. 16:7. Comp. יבכ no. II.

Hiph. (denom. from יבכ a split hoof, a cloven foot,) to have a split hoof, to part the hoof, for the most part joined with יבכ. Lev. 11:3, 6, 7, 26. Deut. 14:7. Ps. 69:32. — In Lev. 11:4, it is said of the camel יבכ יבכ which we are necessitated to render, but he divideth not the hoof entirely.

圾 tele Persia, the Persians, a proper name. 2 Chr. 36:20, 22. Ezra 4:5ff. 6:14. Dan. 5:28. 6:12, 28.


圾 tele found only Lev. 11:13, a species of eagle, which Bochart (Hieroz. II. p. 185.) supposes to be the sea-eagle, ospray, ossifraga.

圾 tele f. plur. יבכ and once יבכ (Zech. 11:16.) verbal from יבכ, dec. XII. a.


1. יבכ to lead, command, (in war.)
Arab. יבכ summan tenent. Judg. 5:2

圾 tele that the leaders led (courageously) in Israel. Deriv. יבכ.

2. to set at liberty, to make lawless, e.g. a people. Ex. 32:25.
3. to forsake, reject, (a way, counsel.)
Prov. 1:25. 4:15, 8:33. 13:18. 15:32.
Niph. pass. of Kal no. 2. Prov. 29:18.
Hiph. I. causat. of Kal no. 2. to cause to be lawless or unbridled. 2 Chr. 28:19.
2. to let rest (from labour), construed with יפ. Ex. 5:4. (In Arab. יפ conj. I. IV. to be free from labor.)

ןַרְשָׁן m. a lock or bush of hair. Num. 6:5. Ezek. 44:20. Root יר no. II.

ניֵרָה, 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 XI. 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 appellative 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 ירֶנֶפַר. See the following article.

ניֵרָה masc. plur. verbal from יר no. I. dec. XII. a. nobles, princes. Dent. 32:42. Judg. 5:2. It has the feminine termination, like ירֶנֶפַר fathers.

שָׁנָר m. a flea. 1 Sam. 24:15.

שָׁנָר proper name of a city in the tribe of Ephraim, Judg. 12:15. In Greek Φασαρίων. 1 Macc. 9:50. The gentile noun is ינֶרֶנֶפַר. Judg. 12:13, 15.

שָׁנָר proper name of a small river, which rises in Lebanon, and unites with the Ammon not far from Damascus, now Fege or Alsfudge. 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 everywhere.
5. to urge with entreaties, constrained with יפ. 1 Sam. 28:23. 2 Sam. 13:25, 27.
6. to overflow, to abound in a thing, (derived from signif. no. 3.) constrained with an accus. (like verbs of plenty generally.) Prov. 3:10.
7. to act with violence, (from signif. no. 4.) Hos. 4:2. See יר.

ניֵרֶנֶפַר. Niph. pass. of no. 3. 1 Sam. 3:1 יֶנֶפַר not spread abroad, rare.

ניֵרֶנֶפַר. Pu. pass. of Kal no. 1. Neh. 1:3.

ניֵרֶנֶפַר. Hithpa. to break away. 1 Sam. 25:10.

שׁוֹנֶר m. plur. מ. (Am. 4:3.) and מ (Ezek. 13:5.) verbal from יר, dec. VI. h.


2. a breaking out (of water). 2 Sam. 5:20.

4. an overthrow. Judg. 21:15. Ps. 144:14. Hence יר (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. q. נַשֵׁל. Ps. 136: 24. Lam. 5: 8.
   Pl. 1. to rend or tear in pieces. 1 K. 19: 11.
   2. to tear off. Zech. 11: 16 וַיַּזְרֵף: 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.
לְחַזֶּק Chald. to redeem, expiate. Dan. 4: 24. [4: 27.]
לֵךְ const. לַשֶּׁק, Is. 65: 4 Keth. i. q. Keri לַשַּׁק broth, by a commutation of כ and כ. See the letter ל.
לָשַׁק m. verbal from לַשֶּׁק. 1. violence, robbery. Nah. 3: 1.
לְשַׁק see the kindred רָסֵק.

I. לִשְׁפַּל, fut. לִשְׁפָל, to spread or stretch out, e. g. a garment, Num. 4: 6, 8. the hands, construed with מ, Ex. 9: 29, 33. with מ, Lam. 1: 10. with מ, Ps. 44: 21. In a different sense Prov. 31: 20 she stretched out her hand to the needy, i. e. she gives to them liberally. Metaphorically Prov. 13: 16 the fool spreadeth out folly, prae se fert stultitiwm.
   Niph. to be spread abroad or scattered. Ezek. 17: 21. See Pi. no. 2.

Deriv. לִשְׁפָל מִלְשַׁפַּל.

II. לִשְׁפַּל i. q. לִשְׁפַּל to break, divide in pieces. Mic. 3: 3. Lam. 4: 4.
לְשַׁפַּל 1. liter. to separate, distinguish.
   (So in Chald. and Syr. whence לִשְׁפַּל a Pharisee.)
   2. to decide, determine, explain.
   (Comp. יִשְׁפַּל no. 2.) Lev. 24: 12.
   Niph. to be scattered. Ezek. 34: 12. Several MSS. and ancient editions read this word with סין, which is to be preferred.

Pu. pass. to be determined, explained, made clear. Num. 15: 34. Neh. 8: 8 מִשְׁפָּל exactly or literally. Comp. Ezra 4: 18. and Gesenius' Gesch. der Hebr. Sprache. p. 45.
   Hiph. to wound, sting. Prov. 23: 32.

לַשַּׁק m. (with the first Kamets impure,) once מֶשֶׁק (Ezek. 26: 10.) plur. מֶשֶׁק, see the kindred מִשּׁק, see the kindred מִשְׁק.

לַשַּׁק m. with suff. נָשַׁק, dec. VI. h. filth, dung. Lev. 4: 11. 8: 17. Ex. 29: 14. Mal. 2: 3.
לַשַּׁק f. (with two Kamets pure) verbal from נָשַׁק, dec. X. declaration, specification. Est. 4: 7. 10: 2.
לִשַּׁק m. Heb. and Chald. a copy. Ezra 4: 11, 23. 5: 6. 7: 11. (Also in the Targums.) Instead of it we find מִשַּׁק Est. 3: 14. 4: 8.
לִשַּׁק or לִשַּׁק וַתִּשַּׁק found only Judg. 3: 22. according to the Chald. version, dung, (i. q. כַּמַח), hence כַּמַח נָשַׁק that the dung came out from him. On the contrary the Sept. Vatic. זַיֵּל אֵלֹהֶם (Ael) וַתִּשַּׁק. So Kimchi. Could we refer כַּמַח to the sword, (comp. Zech. 13: 7,) then it might be rendered, and it (the sword) went through his bones. Comp. Arab. יָסַק to spread out the feet.
לִשַּׁק a quadriliteral, i. q. לִשַּׁק to spread. Once Job 26: 9. The כ arises from the combination of מָשַּׁק with מ. Arab. לִשַּׁק to separate, spread out; comp. לִשַּׁק a plain.

f. Gen. 49:22. see הָרְבָּיָה. 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, pardomin (the nobles). Kleuker's Zend-Avesta, Th. 2. p. 82. Th. 3. p. 162.

to spread, spoken of the leprosy. Lev. 13:5 ff. (Arab. לָשָׁנָה, Aram. לִשְׁנָה idem.)

to go, construed with מִן against a thing. Is. 27:4. (Aram. מִנֶּה idem.) Deriv. out of course מִנֶּה.

m. verbal from מִנֶּה, a step. 1 Sam. 20:3.

to spread asunder, to open widely, e.g. the lips. Prov. 13:3. Pi. to spread asunder, to open widely, e.g. the feet. Ezek. 16:25.

a multitude. Job 35:15. See מִלְתָּה no. II. As to the form it is derived from מִלְתָּה.

found only in Pi. to tear in pieces, to lacerate. Lam. 3:11. (So in Aram.)

proper name of a priest and chief overseer of the temple in the time of Jeremiah. Jer. 20:3. 39:1. In the former passage there is an allusion to the signification of the name, probably round about; (this quadrilateral being compounded of न in Arav. to be wide, spacious, and न round about.) Antith. न िन.

fut. नि. नि.

1. to put off, construed with an accus. of the garment, (like नि to put on.) Lev. 6:4. 16:23. Is. 32:11 नि put off (thy garments).

2. to pillage, plunder, fall on, (in order to plunder.) e.g. a city, country; construed with न, 2 Chr. 25:13. 28:18. with an accus. 1 Sam. 30:14. with न, 1 Sam. 27:8. with न, Judg. 9:33.


Pi. to strip or plunder, (the slain.) 1 Sam. 31:8. 2 Sam. 23:10. 1 Chr. 10:8.


1. to fall away, revolt, rebel; construed with न from or against any one, 2 K. 1:1. 3:5, 7. with न, 2 K. 8:20, 22.


Niph. Prov. 18:19 नित्ते a brother offended.

m. with suff. नित्ते, verbal from नित्ते, dec. VI. i.

1. revolt, sedition. Prov. 28:2.


4. a sin-offering. Mic. 6:7.

Nisht Chald. to interpret, explain, (dreams.) Infin. Dan. 5:16.

Pa. idem. Dan. 5:12.

m. emph. नित्ते, Chald. an explanation, interpretation. Dan. 2:4 ff. 4:4 ff.
Note. This word has the same meaning in Syriac; but it is probably of Persian origin; comp. the Pers. peigham (a word,) in Pehlevi pedam.

מֵשֶׁה in later Hebrew, an edict, sentence. Est. 1: 20. Ecc. 8: 11.

רְפֹל 1. to be open, wide. Prov. 20: 19. רְפֹל יָבָשָׁה 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 רְפֹל יָבָשָׁה let thy heart be enticed. Job 31: 27. Part. רְפֹל יָבָשָׁה simple, easily seduced, i. q. רְפֹל Job 5: 2. Fem. Hos. 7: 11.

Niph. to be persuaded, in a good sense, Jer. 20: 7. to be enticed to a thing, constrained with רְפֹל, Job 31: 9.


3. to dissemble in any way. Ps. 78: 36. Prov. 24: 28 רְפֹל יְבָשָׁה wouldst thou dissemble with lips? i. e. thou shouldst not etc.


Hiph. to make wide, to enlarge. Fut. apoc. רְפֹל, Gen. 9: 27.


רְפֹל i. q. רְפֹל רְפֹל יָבָשָׁה a piece. Ezek. 13: 19.

Root יָבָשָׁה.

רְפֹל 1. to open; e. g. the mouth, Ps. 39: 10. the hand, i. e. to be liberal, constrained with רְפֹל of the person, Deut. 15: 8, 11. the ear, i. e. to instruct, Is.
or insight imparted by any thing. Ps. 119:130. (In Syr. Aph. to enlighten, to give insight. In Arab. conj. X. to explain.)

97

m. const. 97, verbal from Ṭām, dec. III. d. an opening, joined with Ṭ. Ezek. 16:63. 29:21.

97 m. in pause Ṭām, plur. Ṭā'īm and Ṭā'īnum, verbal from Ṭām, dec. VI. 1.


2. as an abstract, simplicity, folly. Prov. 1:22.


Ṭā'im f. verbal from Ṭēm, simplicity; as a concrete, simple. Prov. 9:13.

Ṭā'īm 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 ʾām width, or Ṭēm in Chald. linen, and Ṭ, comp. Ṭēm̄ pallium, stola.

Ṭā'īnum fem. plur. drawn swords. Ps. 55:22. See Ṭēm no. 2.


Ṭā'īm in Kal not used. (Arab. to twist, to spin.)


Hithpa. to shew one's self false. Ps. 18:27. In the parallel passage 2 Sam. 22:27. is ʾāmm, which appears to be a corruption of Ṭā'īm.

Deriv. out of course Ṭā'īm.

Ṭā'īm verbal from Ṭēm̄, crooked, perverse, false. Dent. 32:5.
poisonous adder, a species of poisonous serpent.

Israelites according to Forskal coluber bätun.

m. a moment. Hence as an adv.


2. unintentionally, undesignedly. Num. 35: 22.

חָשֵׂה, fut. חָשֵׂ, to interpret, explain, (dreams.) Gen. 40: 8 ff. Chald. חָשֵׂ.

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 b 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 ب.

This letter is interchanged (1.) with ה, particularly in Aramean. In Heb. comp. ה and ח to watch, guard; חָשֵׂ to be pure and וּחָשֵׂ to be clear; וּחָשֵׂ to press in, to sink, and וּחָשֵׂ to dip in, to colour. (2.) by making the sound of s more audible, with ה, ו and י, e.g. וּחָשֵׂ and וּחָשֵׂ to rejoice; וּחָשֵׂ and וּחָשֵׂ to tear down; וּחָשֵׂ and וּחָשֵׂ to deride. Comp. י, p. 164. (3.) with י, see above p. 429.

חָשֵׂ חָשֵׂ f. (with Tseri impure) dec. X. dung, filth, excrement. Ezek. 4: 12.


Job 40: 21, 22. shady bushes, prob. an Aramean form for חָשֵׂ.

So חָשֵׂ Aram. חָשֵׂ, חָשֵׂ Aram. חָשֵׂ, comp. also in Heb. חָשֵׂ no. II. It is thus rendered by the Vulg. Syr. Kimchi and Aben Ezra.

חָשֵׂ 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 μθα of Homer,) particularly sheep. Gen. 27: 9. Lev. 1: 10.

22: 21. The corresponding nomen unitatis, or noun expressing an individual, is חָשֵׂ, hence Ex. 21: 37 [22: 1.] if a man steal a head of small cattle (חָשֵׂ) then he shall restore four head of small cattle (חָשֵׂ חָשֵׂ חָשֵׂ חָשֵׂ) Ezek. 45: 15. Sometimes goats are separately mentioned, and then חָשֵׂ denotes sheep, 1 Sam. 25: 2. (So in Arab.)

חָשֵׂ a proper name, Mic. 1: 11; prob. i. q. חָשֵׂ Josh. 15: 37. a city in the tribe of Judah. As an appellative it would signify the place of flocks.
masc. plur. const. חל, verbal from חל, dec. I.
ليل m. dec. VIII. a.
1. a kind of chariot or litter. Plur. חלב Num. 7: 3 חלב. Sept. עמדה למטה. Vulg. plaustra tecta, comp. the Arab.
2. conj. II. to cover.
1. to go forth or march out to war, to carry on war. Num. 31: 42. Is. 31: 4. Constrained with ונ against a person, Num. 31: 7. Is. 29: 7, 8. (Arab. סכ idem.)
ליל m. plur. חלחלב, verbal from חלח, dec. IV. g.
1. a host, particularly a military host, an army. חלל the general of the host, Gen. 31: 22. חלחלח the soldiers, warriors, Num. 31: 53. חלחלח the Deut. 24: 5. חלחלח Num. 31: 27, 28. usually חלחלח. 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. חלחלח 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 חלחלח 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) חלחלח 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, חלח לח is applied to the earth, whatever is on the earth, (i. q. מים) by a zeugma, which is resolved Neh. 9: 6. Hence חלחלח and more frequently חלחלח also barely חלח לח, and חלחלח, (e. g. Ps. 80: 8, 15.) God of the heavenly hosts, synonymous with חלחלח חלחלח God of heaven, in the later books. (See חלחלח, מים.) 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.
4. חלחלח and חלחלח, see חלחלח a gazelle.
6. חלחלח Hos. 11: 8. חלחלח and חלחלח Gen. 10: 19. 14: 2. Deut. 29: 22. proper name of a city in the vale of Siddim, which was sunk with Sodom and Go- morrah in the Dead Sea.
I. חלחלח i. q. חלחלח to go forth to war, to carry on war. Is. 29: 7 חלחלח they who carry on war against her, i. q. חלחלח חלחלח.
II. חלחלח to swell, spoken of the belly. Num. 5: 27.
Hiph. causat. to make to swell. Num. 5:22. Hence

מיָּלְקָה, fem. יָּלְקָה, verbal adj. from יָלַק, swelling. Num. 5:21.

בָּלָה Chald. 1. liter. will, purpose, (from יָלַק to will.) Hence
2. a matter, business, concern, Syr.

Dan. 6:18. Comp. יָלִל no. 4.

יָלִל m. found only Jer. 12:9; a hyena, (Arab. סֵלָה.) Sept. seiva. Or else, a wild beast generally. (Comp. Talmud. יָלֶכֶת beasts of prey, like the Arab. סֵלָה.) Hence סֵלֶכָה, masc. plur. verbal from יָלַק, heaps. 2 K. 10:8.

יָלָנָה or יָלָנָה, plur. יָלָנָה, a sheaf, bundle. Once Ruth 2:16. (Chald יָלָנָה to bind.)

יָלִל m. with suff. יָלָנָה, plur. יָלָנָה, dec. VIII.f.

1. a side.— יָלָנָה at the side, Is. 60:4.
2. יָלָנָה by the side, Deut. 31:26. Josh. 12:9. By way of eminence, it is used of the left side, Ps. 91:7. (Antith. יָלָנָה.) 1 Sam. 20:25. With He paragogic, יָלָנָה to the side, 1 Sam. 20:20.

2. an adversary, opponent. Judg.

2:3. Arab. יָלָנָה and יָלָנָה to turn away; conj. III. to oppose.

יָלָנָה Chald. a side.— יָלָנָה on the part of; Dan. 6:5.— יָלָנָה against, Dan. 7:25.

יָלָנָה Chald. a purpose, intention. Dan. 3:14 יָלָנָה was it an intention? Comp. Heb. יָלָנָה, יָלָנָה.

יָלָנָה or יָלָנָה a place on the northern boundary of Palestine. Only Num. 34:8. Ezek. 47:15.

יָלָנָה to seek after a person, construed with an accus. Ex. 21:13. Joined with יָלָנָה to seek after the life of a person, 1 Sam. 24:12. Kindred with יָלָנָה to hunt or lie in wait for wild beasts. Deriv. יָלָנָה, יָלָנָה.

Niph. as in Aram. to be laid waste. Zeph. 3:6.

יָלָנָה see יָלָנָה.

יָלָנָה f. verbal from יָלָנָה, a purpose, intention, design. Num. 35:20, 22.

יָלָנָה m. verbal adj. from יָלָנָה, dec. I.


2. just, righteous, (spoken of God, of a king, judge.) Ps. 7:10, 119:4.

3:11 fut. עֶזָּי prob. liter. to be straight, i. q. יָשֹׁב. (Comp. יָשֹׁב Ps. 29:3.)
3. In Syr. 'ṣūl to be right, suitable.
In Arab. صدح to be upright, true.
1. to have a just or righteous cause, (in a contention at law.) Gen. 38:26 יָשֹׁב her cause is more just than mine. Job 9:15, 20. 10:15. 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.
4. to be justified, to justify one's self, as if the pass. of Pi. and Hiph. Is. 43:29, 46:25. Ezek. 16:52.
Niph. to be justified. Dan. 8:14 יָשֹׁב the sanctuary shall be justified, i.e. its honour shall be maintained, it shall be safe. See יָשֹׁב and יָשֹׁב, no. 6.
Pi. 1. to justify. Ezek. 16:51, 52. Jer. 3:11 יָשֹׁב she justifies herself, i.e. appears just.
2. to esteem or pronounce just. Job 33:32. Joined with יָשֹׁב, to pronounce one's self just, Job 32:2.
2. to make righteous, to lead to righteousness. Dan. 12:4.
Hithpa. יָשֹׁב to justify or defend one's self. Gen. 44:16.
Note. The antithesis is constantly made by יָשֹׁב. יָשֹׁב m. with suff. יָשֹׁב, verbal from יָשֹׁב, dec. VI. h.
1. straightness. Ps. 23:3 יָשֹׁב יָשֹׁב straight paths.

2. what is right, right. Job 36:3. Ps. 15:2. Lev. 19:36 יָשֹׁב just balances. יָשֹׁב suitable sacrifices or sacrifices according to law, Deut. 33:19.
3. righteousness, (of a judge, of Jehovah.) Ps. 35:24, 28. יָשֹׁב righteousness and justice, Ps. 89:15. 97:2.
5. truth. Ps. 52:5. Is. 45:19.
6. deliverance, salvation, prosperity, as the consequence of righteousness, (according to the usual ideas of retribution,) i. q. יָשֹׁב, יָשֹׁב 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.


יָשֹׁב (righteousness of Jehovah) Sept. סַדְיֵיס, Vulg. Sedecias, proper name of a king of Judah, which was given to him by king Nebuchadnezzar, instead of his former name יָשֹׁב. 2 K. 24:17. 1 Chr. 3:15. Jer. 1:3.

יָשֹׁב to shine like gold. Part. Hoph.
shining like gold. Ezra 8:27.
Kindred with ἄρα gold.

ἐπικεφαλής m. gold-coloured, yellow, spoken of the hair. Lev. 13:30 ff.

I. ἐπικεφαλής 1. to neigh, spoken of the horse. Jer. 5:8.
Pl. Is. 10:30 ἐπικεφαλής let thy voice resound, i.e. cry aloud, from alarm, terror. (Comp. ἀκούω)
Deriv. ἐπικεφαλευόμαι.

II. ἐπίκεφαλος i. q. ἐπικεφαλής or ἐπικεφαλεύομαι to shine. Comp. the letter δ, p. 290. Found only in Hiph. causat. Ps. 104:15.

ἐπιλέπτομαι found only in Hiph. denom. from ἐπιλέπτω, to make or press oil. Job 24:11.

ἐπιλέπτω m. dec. VI. n. light. (Comp. ὀλίγα and ὠλίγος) Gen. 6:16 ὑπερφανεῖς ἐπιλέπτω light, i.e. a window, shalt thou make for the ship. Comp. 8:6. (Others make it the deck, comp. the Arab. بکه the back, surface.)


ἐπιμελομαι or ὀπιμελομαι, prob. a precept, (from ἐπιμελομαι, like ἐμπληκται, from ἕμπληκται.) Hos. 5:11.

for he follows willingly after the commandment (of men). According to this we should render Is. 28:10, 13 ἐπιμελομαι ἐπιμελομαι precept upon precept, precept upon precept. Others: filth on filth, (as if i. q. σεὺς, στέφεσκε) 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.

ἐπιμελομαι m. dec. I. dirty, spoken of garments. Zech. 3:3, 4. (Syr. ἠμοι to be dirty, odious.)


κολεύμα m. and ἀκοίλιος (Neh. 3:5.) const. ἀκοίλιος, 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.


λεβέντια, ἰδίων proper name of a city in Mesopotamia, otherwise called Nisibin, Nisibis, Antiochia Mygdonia, 1 Sam. 14:47. 2 Sam. 8:3. 23:36. 2 Chr. 8:3. Its territory is denominated ἱππιον 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.

ἀκοίλιος (comp. ἀκοίλιος) to lie in wait, construed with an accus. (1.) to hunt, take, (wild beasts.) Gen. 27:3, 5, 33. Job 38:39. (2.) to lay snares, e.g. for birds. Lev. 17:13. Lam. 3:52. Mic. 7:2. (3.) ἀκοίλιος to seek the life, of a person. Prov. 6:26. (4.) in the other dialects also to fish; see ἀκοίλιος.

Pil. i. q. Kal no.(3.) Ezek. 13:18, 20. Hithpa. ἀκοίλιος, see under ἀκοίλιος.

ἀκοίλιος found only in Pl. ἀκοίλιος.

1. to command any one; construed with an accus. of the person, (like the Lat. jubere aliquem,) Gen. 26:11. more rarely with γ, Gen. 2:16. 28:6. Est. 2:10, 20. with γ, Gen. 50:16, with γ, Ex. 1:22. The command usually follows directly after ἀκοίλιος, 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.

2. to commission, depute, send, (a person,) without mentioning the thing enjoined. Jer. 14:14. 23:32. Constrained with γ of the person sent to, Est. 4:5.

2. to urge or press, (with words,) construed with ג. Judges 16:16.

Deriv. out of course יָאָשׁ, יָאָשׁ, יָאָשׁ. יָאָשׁ m. verbal from יָאָשׁ no. II. oppression, affliction, trouble. Dan. 9:25.

יָאָשׁ f. verbal from יָאָשׁ no. II. oppression, compression, affliction, trouble. Prov. 1:27. Is. 8:22 יָאָשׁ, יָאָשׁ darkness of compression, i.e. thick darkness. 30:6.

Tyre, the proper name of a celebrated commercial city in Phoenicia. 2 Sam. 5:11. 1 K. 5:15. 7:13. Ps. 45:13. Ezek. 26:2. The Greek name Τήρ is probably derived from an Aramean pronunciation יָאָשׁ, יָאָשׁ, like וָאָשׁ (בָאָשׁ).

I. יָאָשׁ, fut. יָאָשׁ, apoc. יָאָשׁ.

1. to press, straiten, hence to besiege, (a city;) construed with יָאָשׁ. Dan. 1:1, with יָאָשׁ. Deut. 20:19, with an accus. 1 Chr. 20:1. Causat. to cause to straiten or besiege, Is. 29:3. Deriv. יָבָשׁ, יָבָשׁ, יָבָשׁ.

2. to press, persecute, i.q. יָאָשׁ no. II. Deut. 2:9. Ex. 23:22. Part. יִבְשׁ Est. 8:11.


III. יָבָשׁ i.q. יָבָשׁ to form, make. So the fut. יָבָשׁ Ex. 32:4. 1 K. 7:15, and יָבָשׁ Jer. 1:5 Keth. (In Arab. and Aram. idem.) Deriv. יָבָשׁ no. III. יָבָשׁ.

I. יָבָשׁ m. dec. I.


2. a stone. Is. 8:14.

II. יָבָשׁ m. sharpness, edge, (from

Ezra 8:17. 1 Chr. 22:12. or on whose account the charge is given, Gen. 12:20.
2 Sam. 14:8. In the latter case also with י, Ex. 6:13, with י, Ps. 91:11. Used in reference to inanimate objects, Am. 9:4. Ps. 42:9.


5. יָבָשׁ or יָבָשׁ 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. יָבָשׁ a testament.) Deriv. יָבָשׁ, יָבָשׁ.

הָלָךְ to shout, for joy. Is. 42:11.

יָבָשׁ f. the depth or bottom of the sea. Is. 44:27. More frequently called יָבָשׁ. Kindred with the root יָבָשׁ no. II.

הָלָךְ to fast. (In Arab. and Aram. idem.) Judges 20:26. Zech. 7:5 יָבָשׁ יָבָשׁ did ye fast to me?

יָבָשׁ m. verbal from יָבָשׁ, dec. I. fasting, a fast. 2 Sam. 12:6. Plur. יָבָשׁ Est. 9:31.

I see יָבָשׁ.

יָבָשׁ 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 יָבָשׁ.

יָבָשׁ m. verbal from יָבָשׁ, dec. X. honey distilling of itself, pure honey. Prov. 16:24. Plur. יָבָשׁ Ps. 19:11.

I. יָבָשׁ found only in the fut. יָבָשׁ, i.q. יָבָשׁ to pour out. Job 28:2. 29:6.

II. יָבָשׁ to be straiten, pressed. In Kal found only Is. 26:16 יָבָשׁ יָבָשׁ probably they press out sighs.

Hiph. יָבָשׁ 1. to straiten, afflict, op-
f. i. q. Arab. *dissecuit,divisit.*) Ps. 89:44 *nach* the edge of the sword. Job. 5:2, 3 *sharp knives.*

Comp. - Ex. 4:25.

III. *nach* m. dec. I. form. Ps. 49:15 Keri. See the following article.

f. dec. X. form. Ezek. 43:11.

See the verb *nach* no. III.

i. q. *nach* the neck, q. v.

masc. plur. *nach* the neck. Cant. 4:9. The *n* here may be a terminatio diminuativa et charitativa. Others: an ornament for the neck, a necklace.

Hiph. to kindle, set on fire, i. q. *nach* Is. 27:4.

m. verbal adj. from *nach,* dec. VIII.1.

1. white and shining. Cant. 5:10.
2. shined upon by the sun, hot, bright, clear. Is. 18:4 *nach* a clear heat. Jer. 4:11 *nach* a hot wind. Arab. (with *n*) and Syr. idem.

3. metaphorically clear, spoken of words. Is. 32:4.

adj. dec. IX. a. dry, parched. Is. 5:13. Root *nach* in Aram, to thirst.

Lam. 4:7.

2. *apricum esse,* see *nach.*

Deriv. *nach,* *nach,* *nach,* *nach.*

m. verbal from *nach,* dec. I. shined upon and burnt by the sun, parched. Ezek. 24:7, 8, 26:4, 14.

f. verbal from *nach,* a dry land, a parched country. Ps. 68:7.

plur. *nach* Neh. 4:7 [4:13]. Keth. verbal from *nach,* idem.

fem. plur. verbal from *nach,* parched countries. Is. 58:11.


to laugh. Gen. 18:12 ff. Con- 

structed with *n* about any one, Gen. 21:6. Comp. *nach*.

Pi. 1. to jest, joke, sport. Gen. 19:

14. Constrained with *n* with a person, Gen. 26:8.


3. to play, to dance with music. Judg. 16:25.

m. verbal from *nach,* laughter. Gen. 21:6.

m. a dazzling whiteness, candor. Ezek. 27:18. (Arab. conj. XI. idem.)

adj. dec. III. a. white, spoken of the she-ass. Judg. 5:10. Vulg. *nitens.* Syr. *albus.* (In Arabic, however, *albus* spoken of the ass, denotes party-coloured, spotted with white and red; which meaning can be applied to the Hebrew.)


m. verbal from *nach,* dec. VI. f.

1. a hunting. Gen. 10:9.


or *nach* fem of *nach.*

1. food. Ps. 78:25.


m. verbal from *nach,* dec. I. a hunter. Jer. 16:16.
Sidon, the proper name of a celebrated commercial city in Phenicia, now called Said. Gen. 10: 15, 19. 49: 13. The gentile noun is *Sidonian*.


*F. m. a dry land. Is. 25: 5. 32: 2. Comp. רְמָה.*

Zion, the proper name of a part of Jerusalem, consisting of the more elevated southernmost mountain and the upper part of the city. In the poets and prophets it is often used for Jerusalem itself. See Relandi Palestine, p. 846.


*F. m. a prison. Jer. 29: 26. Root רְפָה in Samar. to shut up. שֵׁיֶבֶת, fut. רְפָּה, pret. רְפָּה. (In Arab. רְפָּה.)

1. to shine. Ps. 132: 18. Comp. the kindred root רְפָּה.


Hiph. to peep, to look secretly. Cant. 2: 9.

*F. m. verbal from רְפָּה, dec. X.*

1. something shining, particularly the gold plate which the high-priest wore on his forehead. Ex. 28: 36—38. Comp. Ps. 132: 18.


3. a wing. Jer. 48: 9. For this change of signification, see רְפָּה.

*F. dec. X. a flower. Is. 28: 4.*

A 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.

*F. m. verbal from רְפָּה no. III. dec. I.*

1. an idol. Is. 45: 16.

2. form. Ps. 49: 15 Keth.

II. רְפָּה m. dec. I. a messenger. Prov. 13: 17. 25: 13. Is. 18: 2. Arab. רְפָּה med. Je to go, arrive. Hence a verb in Hithpa. רְפָּה 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. רְפָּה m. dec. I. something winding or twisting itself. (Arab. רְפָּה conj. V. to writhe from pain.) Hence

1. a hinge of a door. Prov. 26: 14.

2. Plur. לְפָּה or לְפָּה, thrones 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.

*F. m. with suff. רְפָּה, verbal from רְפָּה 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 אָמֹר and אֲמָר.


בָּשָׂת to roast. 1 Sam. 2: 15. Jer. 44: 16. (Arab, idem.) Deriv. יָבָשׂ.

בָּשָׂעַשְׁלָה in Keri וַחֲשָׂלָה, found only Judg. 7: 13 שַׁלְשִׁלְתָה usually rendered a baked barley-cake, from וַחֲשָׂלָה. Better with the Sept. Chald. placenta panis hordaei, perhaps after the Chald. הַשָּׁלָה cingulum.

בְּשָׁם m. verbal from ובשׂ, dec. III. a. roasted. Ex. 12: 8, 9.

1. בְּשָׁם (Arab. with אפ) 1. to be fit, useful, construed with ג. 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.
   3. to succeed (in an undertaking), spoken of a person, Ps. 45: 5. Jer. 22: 30.

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 ג, Neh. 1: 11. 2: 20.
   2. to accomplish, or execute happily or prosperously. 2 Chr. 7: 11. Dan. 8: 25. Particularly with בָּשָׂם, בָּשָׂה, to prosper in one’s ways, to succeed. Deut. 28: 29. Ps. 37: 7 לָשָׂם 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.

II. בָּשָׂשׁ i. q. בָּשָׂם.
   1. to pass over. 2 Sam. 19: 18.

דָּשָׂמ Chald. i. q. Heb. דָּשָׂמ no. I.

Appl. דָּשָׂמ (with the Heb. form.)
   1. trans. to bless, prosper, promote, (a person.) Dan. 3: 30.
   4. to prosper, to be promoted. Dan. 6: 29.

דָּשָׂת f. a dish, bowl. Prov. 19: 24. 26: 15. Plur. דָּשָׂת (as if from דָּשָׂמ) 2 Chr. 35: 13.

דָּשָׂשׁ see דָּשָׂם.

1. דָּשָׂשׁ (Arab. with אפ) to tingle, spoken of the ears. 1 Sam. 3: 11. 2 K. 21: 13. Also metaphorically to quiver, spoken of the lips, Hab. 3: 16. Deriv. יָדָשָׁשׂ, יָדָשׁ, בַּדָּשָׁשׂ, יָדָשׁ, יָדָשֶׁשׂ, יָדָשׁ, יָדָשֲׂשׁ, יָדֶשׁ, יָדֶשׁ.

II. דָּשֶׁשׁ (Arab. with אפ) to sink. Ex. (15: 10. Deriv. נָשָׁשׁ, נָשׁ.

III. דָּשֶׁשׁ (Arab. with אפ) to be shaded, to be dark. Neh. 13: 19.

Hiph. part. נָשָׁשׁ shadowing. Ezek. 31: 3.

Deriv. out of course נָשָׁשׁ, נָשׁ.

דָּשֶׁשׁ, with suff. נָשָׁשׁ, plur. נָשָׁשׁ, verbal from נָשָׁשׁ no. III. dec. VI. г. a shadow. Cant. 2: 17. Jer. 6: 4.


דָּשֶׁשׁ m. Chald. emph. נָשׁ, an image, idol. Dan. 2: 31 ff. 3: 1 ff.

דָּשֶׁשׁ 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.

| 1. to halt, limp, liter. to incline to one side. (אֵילַי) Gen. 32:32. Part. fem. אֵילַי used collectively, those that halt, spoken of the flocks, but in a metaphorical sense, Mic. 4:6, 7. Zeph. 3:19.
| 2. a halting, falling. Ps. 35:15. 38:18.

52. a rib. Gen. 2:21, 22.

53. a side. Job 18:12. 20:10 אֵילַי 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. אֵילֲנֶד m. the sides or leaves of a folding door, 1 K. 6:34. Elsewhere uniformly אֵילֲנֶד, const. לְאֵילֲנֶד, sides, of the altar, Ex. 38:7, of the ark of the covenant, Ex. 25:14.

54. 3. a side-chamber (of the temple). 1 K. 6:3. Ezek. 41:6 ff. Also collectively, like אֵילֲנֶד, a whole story of side-chambers, 1 K. 6:8. or even the three stories, Ezek. 41:5, 9, 11.—אֵילֲנֶד אֵילֲנֶד אֵילֲנֶד Ezek. 41:9, is the space for these side-chambers between the two walls of the temple. Comp. Josephi Antiq. Jud. iii. 3, § 2.

55. Plur. אֵילֲנֶד boards, (as it were ribs.) 1 K. 6:15, 16.

56. proper name of a city in the tribe of Benjamin, where Saul was buried. Josh. 18:28. 2 Sam. 21:14.

57. אֵילֲנֶד m. Deut. 28:42. prob. a species of locust, so called from the shrill noise which it makes. See אֵילֲנֶד no. 1.

58. אֵילֲנֶד dec. H. a.

59. 1. a fishing instrument, a hook. Job 40:31. [41:7.]

60. 2. a rattling, rustling. Is. 18:1 אֵילֲנֶד 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: אֵילֲנֶד, terra utrinque 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.

61. אֵילֲנֶד masc. plur. const. אֵילֲנֶד, a cymbal, Lat. cymbala, similar to what is now used in field music. 2 Sam. 6:5. Root אֵילֲנֶד 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 אֵילֲנֶד אֵילֲנֶד Ps. 150:5. See Jahn’s Bibl. Archaeol. § 96.

62. אֵילֲנֶד, plur. אֵילֲנֶד. Job 5:5. prob. i. q. אֵילֲנֶד the thirsty. Targ. prendones, comp. Arab. אֵילֲנֶד vir magnus, durus, validus.

63. אֵילֲנֶד, fut. אֵילֲנֶד, to thirst. Ex. 17:3. Metaphorically to thirst or long after a person or thing, construed with אֵילֲנֶד, Ps. 42:3. 63:2.

64. אֵילֲנֶד m. verbal adj. from אֵילֲנֶד dec. V. e. thirsty. Is. 21:14.


66. אֵילֲנֶד f. verbal from אֵילֲנֶד, thirst. Once Jer. 2:25.

67. אֵילֲנֶד m. verbal from אֵילֲנֶד, a dry or thirsty land. Deut. 8:15. Is. 35:7.

68. אֵילֲנֶד in Kal not used. In Syr. and Arab. (with ס) to bind, fasten.

Niph. found only in the phrase אֵילֲנֶד to join or consecrate one’s self to Baal-por. Num. 25:3. 5. Ps. 106:28. Pu. to be fastened. 2 Sam. 20:8.

Hiph. joined with אֵילֲנֶד, to frame deceit, vecteere fraudem. Ps. 50:19.
Deriv. יָשַׁב, and
תָּשַׁב m. with suff. יָשָׁב, 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 יָשַׁב יָשָׁב 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:
תָּשַׁב f. i. q. יָשַׁב thirst. Is. 5:13.
תָּשַׁב f. dec. X. a veil. Cant. 4:1.
6:7. Is. 47:2. Root יָשַׁב Chald. to
cover.
תָּשַׁב m. dec. I. dried grapes or
raisins, or rather cakes made of them,
in Ital. simmihi. 1 Sam. 25:18. 2 Sam.
16:1. Root יָשַׁב.
תָּשַׁב to sprout or spring up; spoken
of plants, Gen. 2:5. 41:6. of hair, Lev.
13:37.—Ecc. 2:6 יָשַׁב יָשַׁב the
forest which springs up with trees.
Metaphorically to spring up, to arise, spoken
58:8.
Pi. i. q. Kal. Ezek. 16:7. Judg. 16:
22.
Hiph. to let spring up, to cause to
grow. Gen. 2:9. Constrained with two
accus. Ps. 147:8. Metaphorically to
arise, spoken of deliverance or salvation,
Is. 45:8. 61:11.
נָשַׁב m. with suff. יָשַׁב, verbal from
נָשַׁב, dec. VI. i. a sprout, shoot. Gen.
19:25. Metaph. יָשַׁב יָשַׁב the sprout or
branch of Jehovah, i. e. the Messiah,
the expected restorer of the Jewish
3:8. 6:12.
נָשַׁב m. verbal from נָשַׁב, dec. III. a.
2. a lid or cover for a vessel. Num.
19:15.
נָשַׁב masc. sing. (after the form
נָשַׁב) a snare. Job 18:9. Root נָשַׁב
Arab. נָשַׁב to weave, or נָשַׁב to bind.
נָשַׁב f. liter. destruction, from
נָשַׁב hence נָשַׁב for ever, absolutely,
entirely, i. q. נָשַׁב. Lev. 25:23, 30.
נָשָׁב to be dry, spoken of the breasts.
נָשָׁב m. with suff. יָשָׁב dec. VI. h.
18. Hence
תָּשַׁב f. the foliage of trees, as if
lana 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 נָשָׁב, נָשָׁב, נָשָׁב; also comp. sis,
אֶשֶׁר, the flower, i. e. the skin, of
the sheep, (Hom. Od. i. 443.)
תָּשַׁב proper name of a Syrian
people, mentioned only Gen. 10:18. Some
have very justly compared the name
with that of the city Simyra, the ruins
of which Shaw describes under the
name of Sumra.
תָּשַׁב proper name of a city in the
tribe of Benjamin. Josh. 18:22. 2 Chr.
תָּשַׁב to root out, to cut off. Lam.
3:53.
Niph. to be destroyed, to perish. Job
Pi. i. q. Kal. Ps. 119:139.
Hiph. i. q. Kal. Ps. 54:7. 69:5.
101:5.
Pilel נָשָׁב i. q. Kal. Ps. 88:17.
Note. In the other dialects, this root
signifies to be silent.
נָשָׁב m. a thorn. Plur. נָשָׁב Prov. 22:
5. Spoken of a thorn-hedge, Job 5:5.
where perhaps we may comp. נָשָׁב a
basket of grain.
נָשֶׁב see נָשֶׁב.
נָשִׁי com. gen. Num. 32:24. and נָשִׁי
Ps. 8:8. i. q. נָשִׁי small cattle, particularly
sheep. (Arab. נָשִׁי conj. IV. to have
much cattle.)
I. נָשָׁב f. i. q. נָשָׁב a thorn, hence a
hook, fish-hook, like נָשָׁב. Plur. נָשָׁב
Am. 4:2.
II. נָשָׁב dec. X. a shield. Ps. 35:2.
pipes, through which the oil ran from the oil-vessel (////////////////////////////////////////////////) into the lamps. Zech. 4:12. According to Simonis, a quadrilateral compounded of */\* a pipe and */\* 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. Construed with an accus. to march through (a country), Hab. 3:12.—Gen. 49:22

 according to the daughters (of the tree), i.e. the branches, reach over the wall. By a change of the vowel-points, */\* i.q. Arab. * filiae ascensionis, i.e. fere, onagri.


f. verbal from */\*, dec. X. 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 gait. (Arab. *:masc. plur. thorns. Num. 33:55. Josh. 23:13. See */\* m. dec. III. a. a turban, head-band; for men, Job 29:14. for women, Is. 3:23. for the high-priest, Zech. 3:5. Root */\* to wind round. See */\*.

found only in the part. pass. */\* thin, dry, withered, spoken of ears. Gen. 41:23. (In Talmud. idem. in Samar. hard. Syr. * a rock.)
one part hung down in front before the eyes, and the other part was thrown back over them.

1. as an adj. small. Particularly

2. proper name of a place. Once 2 K. 8:21.

הַעֹרֵב m. dec. III. a.

to wander, to remove, spoken of the nomades. (Arab. مُتحِب.) Perhaps liter. to lade beasts for a journey. Comp. עַרְבָּן no. I. Is. 33:20.


וֹרֶב masc. plir. the work of a sculptor, statuary. 2 Chr. 3:10. Root prob. ערב Arab. עזר to make, construct, artem aurifabri exercuit. The last idea, however, does not apply, see 1 K. 6:23.


Pi. i. q. Kal. Once 2 K. 2:12.

Hiph. to call together, like רָעַב. 1 Sam. 10:17.

Niph. pass. of Hiph. to be called or to come together. Judg. 7:23, 24. 10:17.


II. רָעַב found only in Pi. רָעַב, to overlay, (with gold, silver,) construed with two accus. Ex. 25:24. 1 K. 6:20 ff.


III. רָעַב perhaps i. q. Arab. עַרְבָּן abundavit. Is. 21:5 רָעַב רָעַב every thing is in abundance, redundat redundantia. Better: they keep a watch, according to no. I. See Gesen. in loc. Others, from the Arab. עַרְבָּן clarum, defecatum fuit vinum, they refine the wine.

וֹרֶב f. verbal from רַעַב, dec. X. a swimming. Ezek. 32:6.

וֹרֶב m. verbal from רַעַב no. II. a metallic overlaying or covering. Num. 17:3, 4. Is. 30:22.
1. the north. (Perhaps liter. the concealed, dark place, like הַמֶּרֶד, Ezek. 14:45.) no. I according to Prov. 10:1. also with prepositions מִקַּנָּה by Ezek. 8:14. מִקָּנָה 1 Chr. 26:17, towards the north. מִקְנָה Josh. 15:10 and מִקָּנָה Judg. 21:19, on the north side.

2. the north wind. Cant. 4:16.


מִקְנָה m. denom. adj. from מֵיקָנָה, coming from the north, spoken of the locusts. Joel 2:20.

Ezek. 4:15 Keth. i. q. מֶיקָנָה, plur. מִקָּנָה, com. gen.

1. a sparrow. Ps. 84:4. Prov. 26:2.

2. Root מֵיקָנָה in Arab. to chirp.

2. any small bird, particularly a singing bird. Ps. 11:1. 104:17. 124:7.

Job 40:29. Prov. 6:5. 7:23.


מִקָּנָה f. a cruise or cup; e. g. for water, 1 Sam. 26:11. ff. for oil, 1 K. 17:12. Chald. מֵיקָנָה idem. Arab. by transposition מֵיקָנָה a dish, vessel.

מֵיקָנָה f. verbal from מֵיקָנָה no. I. dec.

X. a watching, i. q. מֵיקָנָה. Lam. 4:17.

מֵיקָנָה f. a cake, wafer. Ex. 16:31. Root מֵיקָנָה— מֵיקָנָה to spread out. Comp. in Greek πασσίνα, a cake.

Psalms 17:14 Keth. i. q. מֵיקָנָה, see no. 2.

I. מֵיקָנָה m. dec. III. a. dung, (of cattle.) Ezek. 4:15 Keri. (Arab. מֵיקָנָה idem.)

II. מֵיקָנָה plur. Is. 22:24. of very difficult explanation; according to the Targum and Kimchi, synonymous with the preceding word מֵיקָנָה. offsprings, 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. מֵיקָנָה f. dec. X. a crown, diadem. Is. 28:5. Root מֵיקָנָה to weave a garland.

II. מֵיקָנָה Ezek. 7:7, 10. Root מֵיקָנָה to be waste, empty, to die.

מֵיקָנָה f. verbal from מֵיקָנָה. Is. 21:5. See under מֵיקָנָה no. III.

מֵיקָנָה, fut. מֵיקָנָה. I. to conceal. Ex. 2:2. Part. pass. מֵיקָנָה concealed, inaccessible, sacred, Ezek. 7:22. Particularly in order to give protection, Ps. 27:5. 83:4 מֵיקָנָה those under Jehovah's protection, his clients.

2. to preserve, lay up. Part. מֵיקָנָה goods, treasures, Ps. 17:14. Constrained with מֵיקָנָה to lay up for a person, Ps. 31:20. מֵיקָנָה to lay up in one's heart, Job 10:13. מֵיקָנָה to lay up with one's self, Prov. 2:1. 7:1.

3. to keep a person from any thing, constrained with מֵיקָנָה. Job 17:4.

4. to hold back, to stop. Prov. 27:16. 5. to hide one's self; particularly to lie in wait, constrained with מֵיקָנָה of the person. 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, constrained with מֵיקָנָה. Job 24:1. Jer. 16:17.


מֵיקָנָה an Egyptian name, which Pharaoh gave to Joseph. Gen. 41:45. The reading of the Sept.
and \(\text{fowl.}\) comes nearer to the proper Egyptian pronunciation; comp. the Copt. \(\text{P}^\text{st-em-\text{phanech}}\) (i.e. \(\text{salus seculi.}\) Jerome: servator mundi. The original orthography of the word is perhaps corrupted in the Hebrew, (comp. \(\text{g}^\text{en}, \text{p}^\text{t}^\text{a}^\text{c}^\text{i}^\text{a}\)) in which language it is explained by \(\text{revelator occulti},\) (Targ. Syr. Kimchi;) but we can hardly conceive that the word should be of Hebrew origin. See Jablonskii Opusc. ed. te Water, T. I. p. 207—216.

\(\text{m. Is. 14: 29. and \text{plur. Is. 11: 8, 59: 5. Prov. 23: 32. Plur. \text{sy}^\text{r}^\text{i}^\text{a}^\text{t}^\text{i}^\text{a}^\text{t}^\text{i}^\text{a}}\) Jer. 8: 17. prob. the horned serpent. \(\text{Aq.\text{bsai}^\text{a}^\text{i}^\text{a}^\text{s}}\), Vulg. regulus. (According to Michaelis, derived from the Arab. \(\text{n}^\text{c}^\text{i}^\text{d}^\text{a}^\text{i}^\text{s}^\text{h}^\text{e}^\text{s}\) ciderias, hence apicatus, coronatus; according to Bochart from to breathe poison, inasmuch as the ancients ascribed this property to the basilisk.)

\(\text{m. found only in Pilp. to pip, chirp, as a bird, } \text{t}^\text{a}^\text{t}^\text{a}^\text{i}^\text{a}^\text{t}^\text{i}^\text{a}^\text{t}^\text{i}^\text{a}^\text{t}^\text{i}^\text{a}\) \(\text{f. Is. 10: 14. 38: 14. Then used metaphorically of the gentle whispering, (vox exigua, Virg. \text{Adn. 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.}

\(\text{m. Chald. plur. } \text{f. according to the Hebrew interpreters, a willow-tree, salix. Ezek. 17: 5, where } \text{f. must be supplied. (In Arab. idem.) Others: a plain; hence in a plain, by supplying } \text{f. (So in Arab.)}

\(\text{m. Chald. plur. to run, to go away. Judg. 7: 3.}

\(\text{m. Chald. plur. a bird, fowl. Dan. 4: 9, 11, 18, 30. [4: 12, 14, 21, 33.]

\(\text{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.]

\(\text{m. dec. VI. b. 1. a nail (of the finger). Deut. 21: 12. Hence}

2. the (diamond) point of a style, liter. its nail. Jer. 17: 1. Comp. Plin. N. H. xxxvii. cap. 4. (Chald. \(\text{f. idem.}

\(\text{f. the capital or chapter (of a pillar). 2 Chr. 3: 15. Root Syr. \(\text{m. to adorn.}

\(\text{m. found only 2 K. 4: 42. a bag, pouch. Perhaps from the Arab.}

\(\text{a side, hence a side-bag.}

\(\text{f. with disjunctive accents and with the article } \text{f., with suff. } \text{m., plur. }

\(\text{const. } \text{m., dec. VIII. k.}

1. an adversary, enemy, persecutor, i. e. \(\text{m., but found only in the later books; e.g. Est. 7: 4, 6. Neh. 4: 11. 9: 27. Root } \text{m. no. II. Comp. } \text{m. }

II. affliction, distress, from } \text{m. no. III. Ps. 4: 2. 44: 11. 78: 42 — } \text{m. for } \text{m. in the day when I was afflicted. Ps. 18: 7. 66: 14. 106: 44. — 102: 3 } \text{m. in the day when I was afflicted. The fem. is } \text{m.}

III. a stone, i. q. \(\text{m. Is. 5: 28.}

\(\text{m. I. a rock, i. q. no. i. Ezek. 3: 9.}

2. a knife. Ex. 4: 25. Comp. \(\text{m. no. 3.}

3. Tyre. i. q. \(\text{m. v.}

\(\text{m. in Niph. to be burned. Ezek. 21: 3. [20: 47.] Kindred with } \text{m., m.}

In Chald. \(\text{m. adustio.}

I. \(\text{m. f. verbal adj. from } \text{f., burning, scorching. Prov. 16: 27.}

II. \(\text{m. Lev. 13: 23, 28. according to the Sept. Vulg. Chald. a mark, from Arab. } \text{m. to impress, smile.}

\(\text{m. 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 } \text{m. Judg. 7: 22. (where, however, the true reading is with } \text{f.) and it is evidently the same place with } \text{m. Josh. 3: 16. 1 K. 4: 12. 7: 46.}

\(\text{m. with Kamets impure) fem. of } \text{m.
1. a female adversary, particularly a
irval. 1 Sam. 1:6.

II. distress, trouble. Is. 8:22. With
parag. Ps. 120:1 ἀληθής when I
was in distress; comp. Jon. 2:3.

See Zeit, Arab. صرع, to cry aloud.

Zeph. 1:14.

Hiph. to shout for battle, Is. 42:13.

טיר a Tyrian, a gentle noun from

טיר m. Gen. 37:25. and גנ Gen.
43:11. Jer. 8:22. 46:11. 51:8, in
pause ג in Ezek. 27:17. the juice of
the balsam bush, opobalsamum, a
production of Gilead, used for the healing of
T. I. p. 628. Celsii Hierobot. II. 180—
185. and for a different view, J. D.
Michaëlis Supplem. p. 2142. Warnekros
in the Repertorium für morgenländ.
Litteratur, Th. XV. p. 227. and Jahn’s
Bibl. Archaeol. § 74.

טיר m. dec. III. a. a high building,
a palace, tower. Judg. 9:46, 49. Spoken
of old watchtowers, 1 Sam. 13:6.

(Arab. صرع a tower.)

טיר m. dec. VI. p. need, necessity.
2 Chr. 2:15. (In Chald. and Rabbin.
more common.)

See under "Teir".

Josh. 24:12. according to the ancient
versions and the Hebrew interpreters, hor-
Perhaps plagues, public calamities,
plague Dei, (from סרע to cast down.)

טיר proper name of a city in the
plain of the tribe of Judah, but after-
wards assigned to the tribe of Dan.
The gentile noun is ג in 1 Chr. 2:54.
and גו in verse 53. 4:2.

טיר f. dec. XIII. m. the leprosy;
either in men, Lev. 13:2 ff. or in houses
and garments, Lev. 13:47—59. 14:
33—37. In men strictly the white lep-
Hence the denom. ג in Lev. 13:44.
leprosy, infected with the leprosy.

ג in fut. ג. 1. to melt, fuse, partic-
icularly the precious metals—Hence
ג a founder or workman in gold and

2. particularly to refine gold, silver,
etc. by the fire, to separate the dross,

3. metaphorically to refine, purify.
Dan. 11:35. Part. pass. ג purified,
pure, Ps. 18:31. 119:140.

4. to try, examine, prove. Ps. 17:3.
26:2. 105:19.

Pi. i. q. Kal no. 1. Part. ג Mal. 3:
2, 3.

ג (now Sarfendi.) a contraction of
ג, hence with He parag. ג, Sarapha, proper name of a Phenician
city between Tyre and Sidon. 1 K. 17:
9, 10. Obad. 20.

I. ג (Arab. with ס.)

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. ג, part. pass. ג, imper.
ג Is. 8:16. to which some add ג
Prov. 26:8, as an infin. Some other
tenses and persons borrow their form
from ג. See ג no. II.

Deriv. ג.

II. ג (Arab. with ס.)

1. to be hostile to, to persecute. Num.
33:55. Is. 11:13. Construed with a
dative, Num. 25:18. Hence part. ג
i. q. ג a persecutor, an enemy, Ps. 6:
8, 7:5. 23:5.
Koph, the 19th letter of the alphabet, and as a numerical sign denoting 100.

The name יב is i. q. Arab. ג"פ, foramen acus vel securis.

For its few commutations with the other palatals, see the letters י. י.

יַפ m. verbal from יפ, dec. I. a vomit, matter thrown from the stomach. Prov. 26: 11.

יַפּ f. with the article יַפּ, const. יַפּ, 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 prob. יַפּ to vomit, from the vomiting up of muscles and other indigestible things, which is done by the pelican and other water birds.

יַפּ m. 2 K. 6: 25. a cab, a measure according to the Rabbins containing the sixth part of a seah, (יַפּ.)

יַפּ to excrerate, curse. i. q. יַפּ no. 3. q. v. From this form come over the pret. infin. and imper. Num. 23: 8 ff. 24: 1. Imper. with suff. יַפּ Num. 23: 13, with Nun epenthetic.

יַפּ f. the stomach or maw of ani-

mals that chew the cud, echinus. Dent. 18: 3. (Arab. יַפּ idem.)

יַפּ found only Num. 25: 8, prob. i. q. Arab. ג"פ the part between the ribs and the rump. Sept. מָעַצ. Valg. genitilia. Perhaps also יַפּ stands for יַפּ i. q. Chald. יַפּ the fundament, from יַפּ to pierce.

יַפּ f. a sleeping chamber. Once

Num. 25: 8. (Arab. יַפּ idem. Hence the Span. alcova, Engl. alcove.)

יַפּ m. dec. I. a company, multitude. Is. 57: 13. Root יַפּ.

יַפּ f. verbal from יַפּ, dec. X. a grave, sepulchre. Gen. 35: 20.

יַפּ in Kal not used.

Pi. יַפּ 1. to take, receive, synonymous with יַפּ, but used only in later Hebrew. 2 Chr. 29: 16, 22. Ezra 8: 30.


3. to take up. 1 Chr. 12: 18.

Hiph. to stand over against one another. Ex. 26: 5. 36: 12.

יַפּ found only in Pa. to receive.

Dan. 2: 6. 6: 1. 7. 18.
and קֲבַלְתָּם, Chald. strictly i. q. קְבַלְתָּם יִשְׂרָאֵל, what is before or in front. Hence כְּבַלְתָּם, with suff. כְּבַלָּם as a preposition,
2. over against. Dan. 5:5.
3. on account of. because of. Dan. 5:
4. in combination with other particles, (1.) קְבַלְתָּם קְבַלְתָּם as a conj. because that.
כְּבַלָּם, in other editions כְּבַלָּם, (read קְבַלְתָּם) i. q. כְּבַלָּם, a prep. before. 2 K. 15:
10 יִשְׂרָאֵל, before the people. The form resembles that of the Chald. כְּבַלָּם.
כְּבַלָּם m. whence כְּבַלָּם Ezek. 26:9. in other editions כְּבַלָּם קְבַלְתָּם, (like כְּבַלָּם, from כְּבַלָּם.) See כְּבַלָּם.
1. to defraud, rob. Mal. 3:8. 9.
2. to spoil, construed with two accus.
Prov. 22:23.
כְּבַלָּם f. a kind of cup. Is. 51:17,
22. (Arab. כְּבַלָּם the calix of a flower; comp. כְּבַלָּם and כְּבַלָּם.)
כְּבַלָּם, fut. כְּבַלָּם 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 together. Deut. 30:3. 4. Jer. 31:10.
2. i. q. כְּבַלָּם no. 4. to draw in, withdraw, lose. Joel 2:6. Nah. 2:11.
See כְּבַלָּם.
Pu. pass. of Pi. no. 1. Ezek. 38:8.
כְּבַלָּם see כְּבַלָּם.
Pi. i. q. Kal. 1 K. 11:15.
כְּבַלָּם m. with suff. כְּבַלָּם, plur. כְּבַלָּם, const. כְּבַלָּם, and כְּבַלָּם, const. כְּבַלָּם, m. verbal from כְּבַלָּם, dec. VI. n. a grave, sepulchre. Ps. 5:10. Gen. 23:9. 20.
כְּבַלָּם (graves of lusting) name of a place in the desert, the occasion of which is given Num. 11:34.
כְּבַלָּם found only in the fut. כְּבַלָּם, plur. כְּבַלָּם, (with a Chaldaic form,) to incline, bend, bow. 1 Sam. 24:9. 28:14. It is usually followed by עַל, Gen. 24:26.
according to the Syr. Chald. Vulg. the Arabian cassia, i. q. כְּבַלָּם. Root. כְּבַלָּם to split.
כְּבַלָּם and כְּבַלָּם verbal adj. from כְּבַלָּם, dec. III. a. holy; spoken of Jehovah, Ps. 99:3. of the people, Lev.
11:44. of sacred places, Lev. 6:9. [6:17.]—כְּבַלָּם the holy one, i. e. by way of eminence, Jehovah, Job 6:10. Is.
40:25. Hab. 3:3. Also כְּבַלָּם the holy one of Israel i. e. Jehovah, Ps.
71:22. and in Isaiah, frequently.
Plur. כְּבַלָּם the holy ones, by which is denoted (1.) angels, particularly in later Hebrew, (see כְּבַלָּם) Dan. 8:13.
Job 5:1. 15:15. Zech. 14:5. Ps. 88:
6, 8. perhaps Deut. 33:3. Hence (2.) the pious. Ps. 16:3. 34:10. (3.) the Jews, (see again כְּבַלָּם) Dan. 8:24. (4.) as a pluralis excellentia, Jehovah. Hos.
כְּבַלָּם (in Arab, to strike fire.)


חרץ m. verbal from נב.
1. liter. what is before or in front. Hab. 1: 9 ת"כ forwards.
2. the east, i. q. יבנ. Ezek. 47: 18. 48: 1.

ישב Chald. adj. holy; e. g. ישב the holy gods, Dan. 4: 5, 6. [4: 8, 9.] 5: 11. Used particularly (1.) of angels, Dan. 4: 10. [4: 13.] See ישב no. (1.) (2.) of the Jews, Dan. 7: 21. in full ישב ישב of the saints of the Most High, Dan. 7: 18, 22, 25. comp. 1 Esd. 8: 70 ישב ישב וישב.

ишב found only in Pi. יבנ.
1. to precede, go before. Ps. 68: 26. Constrained with an accus. of the person, Ps. 89: 15.
2. to be beforehand, to anticipate, constrained with an accus. Ps. 17: 13. 119: 148. Hence with an infin. it forms a periphrasis of the adverb before, Jon. 4: 2 ישב ישב I fled before, i. e. recently.
3. to fall upon. Ps. 18: 6, 19.
4. to do early, to rise up early, i. q. ישב. Ps. 119: 147.

Hiph. 1. i. q. Pl. no. 3. to fall on a person, (spoken of a calamity,) constrained with ישב, Am. 9: 10.
2. to be first in doing a service, constrained with an accus. Job 41: 3. [41: 11.]

Deriv. out of course ישב, יבנ.

ישב m. verbal from יבנ, dec. VI. a.

The following passage is more doubtful, Is. 2: 6 ישב ישב they are full of the east, i. e. prop. of the magic arts of the Syrians and Chaldeans. Comp. 9: 11.
3. spoken of time, former times, used in poetry for ישב. Ps. 44: 2. Is. 23: 7.
41: יבנ 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 ישב ישב.) Also as a prep. before, Prov. 8: 22. Plur. primordia, Prov. 8: 23.

ישב idem; hence יבנ towards the east, Gen. 25: 6. Ex. 27: 13.

ישב, ישב Chald. prep. before, in space; more rarely in time, e. g. Dan. 7: 7. With suff. in the plur. as ישב, ישב ישב, 1. q. Heb. יבנ, יבנ a coram, e. g. Dan. 2: 15. for the most part simply i. q. יבנ, Dan. 2: 6, 6: 27. or ישב, Dan. 5: 24.

ישב dec. X. i. q. יבנ nos. 1. 2. used only in the const. state, as a preposition, before, i.e. to the east of. Gen. 2: 14. 4: 16. 1 Sam. 13: 5. Ezek. 39: 11.

ישב f. verbal from יבנ, dec. X. origin, Is. 23: 7. former state, Ezek. 16: 55. Used in the const. state, as a
prep. and with the omission of מָזָּה as a conj. before that, Ps. 129:6.

Chald. idem.—מָזָּה as a prep. before, hence מָזָּה מָזָּה Dan. 6:11. מָזָּה מָזָּה Ezra 5:11. before, afore-time.


m. מָזָּה f. denom. adj. from מָזָּה.


2. eastern.—מָזָּה מָזָּה 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. מָזָּה the ancients or forefathers, Job 18. 20. 1 Sam. 24:14 מָזָּה מָזָּה a proverb of the ancients, (where the singular is used collectively.) Plur. fem. מָזָּה things of old, Is. 43:18.


1. to be black, to be dark-coloured, 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.

Hithp. to blacken one's self, to become black. 1 K. 18:45.

m. a proper name.


2. a tribe of Arabian nomades descended from Kedar. Cant. 1:5. Is.

18. to be sacred or holy, Ex. 29:37. 30:29. to become sacred or holy, Ex. 29:21. Is. 63:5 מָזָּה I am holier than thou, for מָזָּה מָזָּה. 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. 29:43. 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 glorious in a person, construed with מָזָּה; either by benefits, Ezek. 20:41. 28:25. or by judgments, Ezek. 28:22. Num. 20:13.

Pl. מָזָּה 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. מָזָּה) a festival assembly, 2 K. 10:20. מָזָּה מָזָּה to sanc-
tify 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. 
my consecrated ones, those whom I have consecrated for war.

Hiph. 1. i. q. Pi. no. 1. Deo consecrate. 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 shew 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 נֵּפְשׁ, נְפָּשׁ, נְפַּסְחַ, נְפָּשׁ. 
נִּפְשׁ m. verbal from נֵּפְשׁ. dec. V. a.
נִפָּשׁ 1. a city in the south of the tribe of Judah. Josh. 15:23.
2. a city in the tribe of Naphtali. Josh. 12:22. 19:37. 21:32. Judg. 4:

6. 1 Chr. 6:61. Also written נַפְשׁ Judg. 4:9.
3. a city in the tribe of Issachar. 1 Chr. 6:57. Also called נַפְשׁ. Josh. 19:20. 21:28.
נָּפָּשׁ m. once נָשִּׁי (Dan. 11:30.) with suff. נָפָשׁ, plur. נֵּפְשׁ, also נָפְשׁ (read בְּדָשָׁהּ, verbal from נֵּפְשׁ, dec. VI. m.
1. holiness. Ps. 89:36. Usually employed as a genitive after another noun for a periphrasis of the adjective holy; as נָפְשׁ נָפְשׁ my holy name, Lev. 20:3 נָפְשׁ נָפְשׁ 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. נָפְשׁ נָפְשׁ 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 נָפְשׁ נָפְשׁ and they (the priests) shall be holy, Jer. 2:3.
5. נָפְשָׁהּ נָפְשָׁהּ (1.) what is very holy, spoken e.g. of the altar and sacred utensils, Ex. 29:37. of the sacred gifts, etc. Plur. נָפְשָׁהּ נָפְשָׁהּ idem, Lev. 21:22. Ezek. 42:15. (2.) the holy of holies in the temple, otherwise called נָפְשָׁ. Ex. 26:33. 34. More in full נָפְשָׁ נָפְשָׁ נָפְשָׁ 2 Chr. 3:8. 10. Sometimes simply נָפְשָׁ, Ezek. 41:23.
Pi. נָפְשָׁ idem, intrans. spoken of iron. Ecc. 10:10. Comp. נָפְשָׁ.
נִּפְּשׁ in Kal 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 נָפְשָׁ, נָפְשָׁ. 
נָפְשָׁ m. verbal from נָפְשׁ dec. IV. a.
nָפְשָׁ an assembly, congregation; particularly of the Israelitish people. This people
is called קְרִיָּה Lev. 4:13. וְאַכְוָא Num. 16:30. וְהוֹרַע Deut. 31:30. וְהוֹרַע Num. 35:11. וְהוֹרַע Gen. 28:3. 48:4. a multitude of nations.

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. הָקֵי Ezra 2:55. הָקֵי 2:57. also in some masculine appellatives, e.g. הָקֵי, הָקֵי, q. v. and in Arabic much more frequently.

The greatest difficulty attends the explanation of this proper name, which evidently has some signification. The two following have been proposed from the Hebrew language, (1.) the assembler, or rather preacher before an assembly, Lat. coninctor. Sept. ιδασιατις. Valg. Ecclesiastes. Luth. Prediger. (2.) the collector, (namely, of maxims, proverbs, etc.) Synm. παροιμιατης. But הָקֵי signifies only to assemble people, not to collect things.—In Arabic, the root קְרִי signifies exertion cutis, pecul. e multa spirituali exercitatione; conj. V. lente incessit, debili et infirme statu subiit; comp. קְרִי to be old. Hence קְרִי 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. 828. Carpzov. Introductio in V. T. T. II. p. 200. Dindorf. Quomodo nomen Kohelet Salomoni tributatur? Leip. 1791. 4.

And קְרִי m. with suff. קְרִי, dec. 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 פְּרִי is a people of measuring lines; i.e. whose business is to lay waste. Others: a people of strength, comp. Arab. פְּרִי a line, and strength. Metaphorically perhaps a rule, precept, like the Germ. Richt-schun, Is. 28:10. Comp. פְּרִי.

2. a musical chord, hence a sound. Ps. 19:5.

קְרִי to vomit. Metaphorically Lev. 18:28.


Deriv. קְרִי, קְרִי.

וּקְרִי כּו m. i. q. רָקֵי a helmet. 1 Sam. 17:38. Ezek. 23:24.

קְרִי in Kal found only in the part. קְרִי and Pi. קְרִי to wait or look for, to wait on; construed with an accus. Job 30:26. with יִסְרָא, Ps. 27:14. 37:34. with יִסְרָא, Jer. 8:15. 14:19. Particularly (1.) יִסְרָא יִסְרָא and יִסְרָא to wait on Jehovah, i.e. to confide in him. Ps. 25:5. 39:8. 40:2. (2.) to lie in wait for a person. Ps. 119:95. 56:7.

Niph. to gather themselves together; spoken of nations, Jer. 3:17. of waters, Gen. 1:9. The ideas to wait and to assemble are not very remote from each other; the signification of Niphal, therefore, is not to be separated from that of Kal.

Deriv. out of course יֵסְרָא, יֵסְרָא, יֵסְרָא.

יֵסְרָא 1 K. 7:23 Keth. i. q. יִסְרָא.

יִסְרָא. Is. 61:1. See יֵסְרָא.

I. יֵסְרָא i. q. יֵסְרָא to loathe, abhor, be grieved with, construed with גָּזַה of the thing. Fut. יֵסְרָא Ps. 95:10. For the pret. we find יֵסְרָא Job 10:1.

Cant. 1:12. By a synecdoche, a house, (like the Greek μισάγων,) Gen. 19:8.

מָּמַן i. q. יָשָׁן to lay snares. Found only in the fut. Is. 29:21 יָשָׁן, or as in other MSS. יָשָׁן.

מִתְנָן adv. only, i. q. Arab. מִתְנָן. Ezek. 16:47.

ֶלֶדֶנּ לֵבֶם פַּרְחֶנְה, with suff. פַּרְחֶנְה (read kotobeha) Hos. 13:14. dec. VI.
1. destruction, devastation; usually derived from יָשָׁן in Chald. and Arab. securit. Is. 28:2, יָשָׁן יָשָׁן a destructive or devastating storm.
2. particularly pestilence, contagion.

יַסְרָעַה f. verbal from יָשָׁן, incense.
Deut. 33:10.

לַיֵּשָׁן Ezek. 6:9. comp. יָשָׁן.


לָיָשָׁן Chald. idem. Part. act. יָשָׁן.
Dan. 5:19. Pret. pass. יָשָׁן Dan. 5:30. 7:11.


לָיָשָׁן m. verbal from יָשָׁן, slaughter.
Obad. 9.

לָיָשָׁן, fut. יָשָׁן, to be small, little.
2 Sam. 7:19. Gen. 32:11.

Hiph. to make small. Am. 8:5.

לֶשֶׁנּבֶּנְה fem. יָשָׁן, plur. יָשָׁן, dec. VIII.
a. and יָשָׁן, verbal adj. from יָשָׁן.
1. small; freq.
2. young.
Gen. 9:24, 27:15.
4. as a subst. the little finger. With suff. יָשָׁן (katōmi) 1 K. 12:10.

לָיָשָׁן fut. יָשָׁן, to pluck off or up.

Niph. to be cut off. Job 8:12.
1. a spear. 2 Sam. 21:16. Root 9m. dec. VI. f. Je to forge.

2. Cain, the son of Adam. Gen. 4:1. According to this passage, from 79, see 79 no 4.

3. the name of a people, the Kenites. Num. 24:22. Judg. 4:11. See 79.


5. Gen. 15:19. Judg. 4:11, 17. 79 1 Sam. 27:10. 79 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.

6. dec. VI. f.

1. summer, the warm season of the year, in opposition to 79. 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 Harmer's Beobachtungen, Th. I. p. 387 ff.

7. fem. 79, last, uttermost. Ex. 26:4, 10. 36:11, 17. It has its form from 79, but its signification from the kindred forms 79, 79.


9. m. found only Hab. 2:16. prob. compounded of 79 79 (whence 9 MSS. write it in two words,) shameful vomit. The word 79 is i. q. 79.


11. a wall. 1 K. 6:5. Spoken of the wall or side of an altar, Lev. 1:15. 5:9, of the heart, Jer. 4:19. of the city, Num. 35:4. Josh. 2:15. Is. 25:4

12. stormy weather which breaks down walls.

13. a city, hence as a proper name, (1.) 79 79 Is. 15:1. (the city of Moab,) in later times called Karach, Xagwixstoa. It is generally thought to be the same with (2.) 79 79 Is. 16:11. Jer. 48:31, 36. and 79 Is. 16:7. 1 K. 3:25. a city in Moab.

14. name of a people and country under the dominion of the Assyrians, Is. 22:6. to which the conquered inhabitants of Damascus were carried away, 2 K. 16:9. Amos 1:5. and whence the Arameans had emigrated, Am. 9:7. Most prob. a country on the river Cyrus where the name Kur, Kura, is preserved to this day.

15. proper name of a brook, which rises on mount Tabor, and empties itself into the bay of Acco. Judg. 4:5. 21. 1 K. 18:40. Ps. 83:10.

16. Chald. the Greek xibaqia, a harp. In the Kethib of Dan. 3:5, 7, 10.

17. fem. 79, plur. 79, verbal adj. from 79, dec. VIII. h. light, swift. 2 Sam. 2:18. Am. 2:14, 15.—As a subst. a swift animal, Is. 30:16.—As an adv. swiftly, Joel 4:4. [3:4.] 79 m. Chald. i. q. Heb. 79 a voice. Dan. 3:5.

18. see 79.

19. Arab. qal, to roast in the fire. Part. pass. 79 Lev. 2:14. Josh. 5:11. Comp. 79. Also to burn men, as a mode of execution, Jer. 29:22.

Niph. part. a burnt place, a burn, inflammation. Ps. 38:8.
II. נַשְׁבַּע i. q. נַשׁבָּה.
Niph. to be lightly esteemed, despised, disgraced. Deut. 25:3. Is. 3:5. 16:
Hiph. to lightly esteem. Deut. 27:16.
Deriv. נַשְׁבָּה.
נַשְׁבָּה m. verbal from נָשַׁב, no. II. dec.
III. a.
2. shame, disgrace. Prov. 3:35. 6:33.
3. pudenda muliebria. Nah. 3:5.
4. a shameful deed. Prov. 18:3.
נָשַׁב m. and נָשַׁב (with s in oti) 1 Sam. 17:28. verbal from נָשַׁב, roasted grain or pulse. Lev. 23:14. 2 Sam. 17:28.
נָשַׁב f. a pot, kettle. 1 Sam. 2:14.
Mic. 3:3. The etymology is uncertain.
נָשַׁב found only in the part. pass. Levit. 22:23. unusually small, dwarfish. Arab. قَلِيْل idem.
נָשַׁב 1. to be light. See Hiph. Hence
2. to be small, to be lessened or abated.
Gen. 8:11. נָשַׁב הָאָרֶץ הָרָעָה that the waters were abated from off the earth. Verse 8.
3. to be small, mean, vile. Job 40:
4. Nah. 1:14. Comp. נָשַׁב no. II.
Niph. נָשַׁב and נָשֶׁב, fut. נָשָׁב (Is. 30:16.) and נָשַׁב (for נָשַׁב, like נָשַׁב.)
1. to be easy, light, facilem esse, construed with a dative of the person. Prov. 14:6. The form נָשַׁב with ק is used impersonally, it is a light thing, 2 K. 20:10.
2. to be small, construed with נָשַׁב.
1 Sam. 18:23. Used impers. נָשַׁב it is too small or not enough that, Is. 49:6.
Ezek. 8:17. Part. נָשַׁב, fem. נָשַׁב, small; e.g. נָשַׁב קָטָן 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. נָשַׁב to curse, to blaspheme; construed with an accus. Gen. 8:21.
1 Sam. 3:13 because he knew יָשָׁב יִשָּׁב that his sons were bringing a curse on themselves.
2. to smooth, polish; hence to sharpen. Ecc. 10:10. Comp. the adj. נָשַׁב smooth.
Hiph. נָשַׁב, infin. נָשַׁב, fut. נָשַׁב.
1. to make light, construed with ק, 1 K. 12:10. 1 Sam. 6:5. Without an object following, Ex. 18:23 יָשָׁב יִשָּׁב make (it) lighter for thyself. Jon. 1:5.—1 K. 12:4 יָשָׁב יִשָּׁב make thou the grievous service of thy father lighter. Verse 9.
2. to despise, contemn. 2 Sam. 19:44.
Hithpal. to move one's self; to tremble. Jer. 4:24.
נָשַׁב m. verbal adj. from נָשַׁב, Dan. 10:6. Ezek. 1:7. spoken of brass, prob. smooth, polished. The idea is not remote from that of lightness. Comp. in Chald. פוליטורה. Vulg. æs candens.
נָשַׁב f. constr. נָשַׁב, verbal from נָשַׁב, dec. XI. c.
1. a reviling. 2 Sam. 16:12.
2. a curse. Gen. 27:12. Used as a concrete, one accursed, Deut. 21:23.
נָשַׁב in Kal not used.
Pi. to mock, scorn, deride. Ezek. 16:31 as a (common) harlot וָנָשַׁב וּכְנֹשַׁב that scorneth the (offered) hire, to obtain the more.
נָשַׁב 1. to throw or sling. Judg. 20:16.
Metaphorically Jer. 10:18.
2. to cut in, to engrave. 1 K. 6:29,
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32, 35. prob. from יָסֶד, i. q. Lat. funda, any cavity like that of a sling, engraved work in wood or stone. Deriv. יָסֶד.

Pi. i. q. Kal. 1 Sam. 17: 49. 29: 29.

יָסֶד m. verbal from יָסֶד, dec. VI. d. 1. a sling. 1 Sam. 17: 40.
2. a curtain, hanging. Ex. 27: 9 ff.

3. I K. 6: 34. most probably a corrupted reading for יָסֶד, as in the former part of the verse, valves or leaves of a door, and here in cod. 150 of Kennicott.

יָסֶד m. verbal from יָסֶד, dec. I. a slinger. 2 K. 3: 25.

יָסֶד m. verbal from יָסֶד, mean, vile, spoken of food. Num. 21: 5. The form is like that of יָסֶד.

יָסֶד m. a pointed or pronged instrument. (In Chald. idem. Ecc. 12: 11 Targ.) 1 Sam. 13: 21 יָסֶד יָסֶד a three-pronged instrument, a pitch-fork, or the like.


יָסֶד m. dec. VI. meal. Gen. 18: 6. Num. 5: 15. (Arab. wheat, grain.)

יָסֶד 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.

תָּפָד to become sickly and die, spoken of plants, Is. 19: 6. 33: 9. (In Syr. used of men. In Arab. of plants destroyed by insects.)

תָּפָד to take, particularly with a full hand. Lev. 2: 2. 5: 12. Num. 5: 26.

תָּפָד m. with suff. תָּפָד, verbal from תָּפָד, dec. VI. 6.

1. a handful. Lev. 2: 2. 5: 12. 6: 8.
2. a sheaf, a bundle of ears which one takes in his hand, manipulus. Gen. 41: 47 יָסֶד in full bundles, i. e. in abundance.

יָסֶד see יָסֶד.

יָסֶד m. const. יָסֶד, with suff. יָסֶד, verbal from יָסֶד perhaps i. q. Arab. יָסֶד to make, form.

2. metaphorically a dwelling, (the figure, however, being preserved.) Num. 24: 21. Job 29: 18.

יָסֶד in Kal not used.

Pi. יָסֶד 1. to be jealous for a person or thing, to defend the rights of a person with zeal, construed with יָסֶד of the person. Num. 25: 11, 13. 2 Sam. 21: 2. 1 K. 19: 10.
2. to be jealous; e. g. of one’s wife, construed with an accus. Num. 5: 14. of a rival, construed with יָסֶד Gen. 30: 1.
5. to be indignant about a thing, construed with יָסֶד. Prov. 23: 17. 24: 1.


Deriv. out of course יָסֶד.


יָסֶד m. verbal from יָסֶד, jealous, one who permits not his rights to be injured, spoken of Jehovah. Ex. 20: 5. 34: 14. Deut. 4: 24.

יָסֶד f. verbal from יָסֶד, dec. XII. b.

1. zeal, ardour. 2 K. 10: 16. Is. 9: 6 יָסֶד יָסֶד the zeal of Jehovah of hosts (for his people.)—יָסֶד יָסֶד zeal for the people. Is. 26: 11. Also ardent or jealous love generally, Cant. 8: 6.
2. jealousy. Is. 11: 13. Particularly
In reference to love, Prov. 6:34. 27:
4.—Ezek. 8:3 ἦν ὁ ὄνομα ἑαυτοῦ τῆς ἐρωτικῆς, the image of jealousy which excites (God) to jealousy.

8. particularly to redeem, ransom; e.g. from captivity. Is. 11:11. Neh. 5:8.
9. to obtain for a possession, to obtain. Gen. 4:1.
10. to own, possess. Is. 1:3.
Hiph. Zech. 19:5. Prob. i.q. Kal, to buy, purchase.—The form מָקֵם Ezek. 8:3. stands for מָקֵמָה, see מָקָם.
Deriv. מָקֵם, מָקֵמָה, מָקֵמָה.
מָקֵמָה m. dec. IX. b.
1. a cane, reed, rush. Is. 42:3. 36:
6. Ps. 68:31 עץ, מָקֵם 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 מָקֵמָה, Ex. 30:28. and מָקֵמָה Jer. 6:20.
3. a stalk of corn. Gen. 41:5, 22.
4. a measuring reed or rod; in full מָקֵמָה. Ezek. 40:3, 5. Hence
5. a measure of six cubits. Ezek. 41:8.
7. the upper bone of the arm, the os humeri. Job 31:22.

proper name of a descendant of Esau, from whom an Araban country is named. Gen. 36:11, 15. 12.
מָקֵמָה see מָקֵמָה.
מָקֵמָה m. verbal from מָקֵם, dec. II. b.
1. that which one gets or acquires. Prov. 4:7. Lev. 22:11.
2. a possession, substance, property. Gen. 34:23.
מָקֵמָה, const. מָקֵמָה (Ex. 10:23.) dec. III. h. cinnammon. Prov. 17. Cant. 4:14.—Herodotus (iii. 14.) mentions expressly that the Greeks obtained their cinnamom or κιννάμον from the Phoenicians; of course from a people speaking a Semitian dialect. The derivation of the word from מָקֵמָה Arab. מָקֵמָה to smell strong, is doubtful; since the use of this word is confined to the rancid smell of oil.
מָקֵמָה denom. from מָקֵמָה, to set, to make a nest. Ps. 104:17. Is. 35:15. 48:28.
מָקֵמָה Job 18:2. see מָקֵמָה.
מָקֵמָה (a possession) city in the country of Gilead. Num. 2:42. 1 Chr. 2:23. See Relandi Palatina, p. 661.
מָקֵמָה, fut. מָקֵמָה, to do; spoken of false prophets, as a hidden and unlawful practice, Deut. 18:10, 14.
of the prophets of the Philistines, 1 Sam. 6:2. of the necromancer 28:8.—The deriv. מָקֵמָה in signif. no. 3 is taken in a good sense.—The word in Syriac is more common; comp. the remark made under the articles מָקֵמָה, מָקֵמָה, מָקֵמָה. Deriv. out of course מָקֵמָה.
מָקֵמָה m. verbal from מָקֵמָה, dec. VI.
2. the way of divination. Num. 22: 7. (Comp. אַלּ)
3. prob. in good sense, an oracle. Prov. 16:10.

"found" only in Po. יְפִ֣י i.q. יִפָּרָ֥ה to cut off. Ezek. 17:9.

יתַּרְנָה f. a vessel, cup. (Aram. יְפִ֣י idem, for the most part as a measure for liquids, sextary. Ethiop. יְפִ֣י hydria.) Here יְפִ֣י a writer's vessel, an inkstand, Ezek. 9:2, 3, 11.

יתַּרְנָה proper name of a city in the tribe of Jud. Josh. 15:44. 1 Sam. 23:1. 1 Chr. 19. See Relandi Palestina, p. 69.

יתַּרְנָה m. a mark cut or burnt into the skin. Lev. 19:28. (In Talmud, יַרְנָה and יַרְנָה הָלִּפְסִית, insusit.)

יתַּרְנָה f. con. יִרְנָה, plur. יַרְנָה, const. יִרְנָה, but with suffix. יִרְנָה, a dish, charger. Num. 13:13 ff. (Arab. يِرَنَان· a deep dish, from יִרְנָה to be deep.)

יתַּרְנָה 1. to congeal, curdle, spoken of milk, (see Niph.) to be congealed, spoken of the flâds, Ex. 15:8.

Hiph. causative of no. 1. to make to curdle. Job 10:6. (In Talmud. idem. In Syr. and Aram. under the kindred form יִרְנָה.)


יתַּרְנָה as in Chal. to cut off. Found only in Pi. Is. 38:12 יִרְנָה יִרְנָה Vulg. precisa est velut a texente, vita mea. Hence

יתַּרְנָה or יִרְנָה, with He paragogic יִרְנָה verbal from יִרְנָה destruction. Ezek. 7:25.


יתַּרְנָה m. Is. 34:15. according to the ancient translators i.q. יֵרְנָה, 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 hedgehog. Better, therefore, according to Bochart (Hieroz. T. II. p. 408.) the arrow snake, serpens jaculus, Arab. يِرَنَن from יִרְנָה in Chal. and Arab. to spring, to seize with a spring.

יתַּרְנָה, fut. יַרְנָה 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 יַרְנָה.

Niph. to be gathered, hence i.q. יַרְנָה to die. Job 24:24.

Pi. to spring, leap. Cant. 2:8. (Chal. idem.)

יתַּרְנָה m. with suffix יִרְנָה, verbal from יִרְנָה, dec. VIII. b. an end, either of space or time. Job 28:3. 6:11.—יתַּרְנָה without end, Ecc. 12:12. יַרְנָה after, e.g. יַרְנָה יִרְנָה after forty days, Gen. 8:6. 16:3. 41:1. in the later writers also יַרְנָה. 2 Chr. 18:2. Dan. 11:6. 13. Particularly (1) the end or destruction of a people. Gen. 6:13. Ezek. 7:2. יַרְנָה a crime which brings destruction, Ezek. 21:30. 34. 35:5. (2) the end or fulfilment of a prophecy. Hab. 2:3. (3) יַרְנָה Dan. 8:17. or יַרְנָה verse 19. the time of the end, also יַרְנָה יִרְנָה Dan. 12:13. the end of days, according to the theological views of the later Jews, the time immediately preceding the advent of the Messiah's kingdom, and represented as full of calamity and trouble.

Plur. const. יִרְנָה for יַרְנָה (by a resolution of the Dagesh forte after the Chaldaic manner.) Job 18:2 יִרְנָה יִרְנָה יַרְנָה יִרְנָה when will ye make an end of words?

Deriv. יַרְנָה.
proper name of a descendant of Esau, from whom an Arabian country is named. Gen. 36:11, 15, 42.


see יִרְבְּעַ.

m. verbal from רַע, dec. II. b. 1. that which one gets or acquires. Prov. 4:7. Lev. 22:11.

2. a possession, substance, property. Gen. 34:23.

3. perhaps a creature, (comp. רָע no. 6.) Ps. 104:24. Sept. x̄.ix̄.<nolabel>

const. רֶע (Ex. 30:23) dec. III. h. cinnamon. Prov. 7:17. Cant. 4:14.—Herodotus (III.111.) mentions expressly that the Greeks obtained their κινάματος or κιννάματος from the Phenicians; of course from a people speaking a Shemitish dialect. The derivation of the word from רע Arab. רע to smell strong, is doubtful; since the use of this word is confined to the rancid smell of oil.


Job 18:2. see יִרְבָּע.

(a possession) a city in the country of Gilead. Num. 32:42. 1 Chr. 2:23. See Relandi Palestina, p. 681.

fut. רֵעַ, 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 reproach, as in the case of Balaam, Josh. 13:22. of the prophets of the Philistines, 1 Sam. 6:2. of the necromancer, 28:8.—The deriv. רע in signif. no. 3. is taken in a good sense.—The word in Syriac is more common; comp. the remark made under the articles רע, רע, רע. Deriv. out of course רֵעַ.

m. verbal from רע, dec. VI.
2. *the wages of divination.* Num. 22: 7. (Comp. נָּדַע)
3. prob. in a good sense, an oracle. Prov. 16: 10.

The vessel, cup, as in Chald. to cut off. Found only in Pi. Is. 38:12 יִֽנְדַע לִֽטַע Vulg. *pracista est, velut a tereante, vita mea.* Hence

From as in Chald. to cut off. Found only in Po. יִֽנְדַע i.q. יִֽנְדַע to cut off. Ezek. 17:9.

חֽֿדָֽי f. a vessel, cup. (Aram. חֽֿדָֽי idem, for the most part as a measure for liquids, a sextary. Ethiop. חֽֿדָֽי hydria.) Hence יִֽנְדַע יִֽנְדַע a writer's vessel, an inkhorn, Ezek. 9:2, 3, 11.

ןָּדַע proper name of a city in the tribe of Judah. Josh. 15:44. 1 Sam. 23:1. 1 Chr. 4:19. See Reland. Palestine, p. 698.

ףֵֽֿדָֽא m. a mark cut or burnt into the skin. Lev. 19:28. (In Talmud, יָֽדַע and יִֽנְדַע scalpsit, inussit.)

ןָּדַע f. const. יָֽדַע plur. יָֽדַע const. but with suff. יִֽנְדַע a dish, charger. Num. 7:13 ff. (Arab. دَلْعَارِ مِنْ a deep dish, from תְדַע to be deep.)

יָֽדַע 1. to coagulate, curdle, spoken of milk, (see Hiph.) to be congealed, spoken of the floods, Ex. 15:8.

Hiph. causat. of no. 1. to make to curdle. Job 10:10. (In Talmud, idem. In Syr. and Arab. under the kindred form ישפ.)


שַׁפָּה as in Chald. to cut off. Found only in Pi. Is. 38:12 יִֽנְדַע לִֽטַע Vulg. *pracista est, velut a tereante, vita mea.* Hence

שַׁפָּה or ישפ, with He paragogic from ישפ, destruction. Ezek. 7:25.


*הַרְּדַע*  חָֽרַע *רְדַע* idem. Root חָֽרַע horruit. Ethip. *contractus est.*)

ויָֽדַע m. Is. 34:15. according to the ancient translators i.q. יִֽנְדַע, 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 hedgehog. Better, therefore, according to Bochart (Hieroz. T. II. p. 408.) the arrow snake, serpens jacksonis, Arab. *しよう* from יָֽדַע in Chald. and Arab. to spring, to seize with a spring.

ויָֽדַע, fut. יִֽנְדַע 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 ישפ.

Niph. to be gathered, hence i. q. ישפ to die. Job 24:24. Pi. to spring, leap. Cant. 2:8. (Chald. idem.)

שַׁפָּה m. with suff. ישפ, verbal from ישפ, dec. VIII. b. an end, either of space or time. Job 28:3. 6:11.— ישפ without end, Ecc. 12:12.— ישפ after, e. g. ישפ ישפ after forty days, Gen. 8:6; 16:3. 41:1. in the later writers also ישפ, 2 Chr. 18:2. Dan. 11:6, 13.—Particularly (1.) the end or destruction of a people. Gen. 6:13. Ezek. 7:2. ישפ a crime which brings destruction, Ezek. 21:30, 34, 35:5. (2.) the end or fulfillment of a prophecy. Hab. 2:3. (3.) ישפ Dan. 8:17. or ישפ verse 19. the time of the end, also ישפ ישפ Dan. 12:13. the end of days, according to the theological views of the later Jews, the time immediately preceding the advent of the Messiah's kingdom, and represented as full of calamity and trouble.

Plur. const. ישפ for ישפ (by a resolution of the Dagesh forte after the Chaldaic manner,) Job 18:2 ישפ ישפ ישפ ישפ ישפ when will ye make an end of words? Deriv. ישפ.
to cut off; e. g. a piece of wood. 2 K. 6: 6.
2. to shear (sheep.) Cant. 4: 2.

m. verbal from רָצָה, dec. VI. h.
1. form, liter. cut, French taille. 1 K. 6: 25. 7: 37.
2. רָצָה Jon. 2: 7. prob. the ends, i.e. the foundations, of the mountains, (in the depths of the sea.) Vulg. extrema montium.

 activités to hew or cut off, like רָצָה. Metaphorically to destroy (nations) Hab. 2: 10.

Pi. idem. Prov. 26: 6 יָצָהוּ that one that has his feet cut off. 2 K. 10: 32 Jehovah began יָצָהוּ to cut off in Israel, i.e. to take off one part after another.

Hiph. to scrape, i. q. רָצָה. Lev. 14: 41, 43.

Deriv. out of course רָצָה, plur. const. רָצָת, verbal from רָצָה, dec. IX. b.
1. i. q. רָצָה the end, the uttermost part; e. g. of the earth, Is. 5: 26. of heaven, Is. 13: 5. Ps. 19: 7.
2. the whole, the sum. Gen. 47: 2 יָצָהוּ from the whole number of his brethren. Ezek. 33: 2. Comp. Num. 22: 41. Is. 56: 11. Comp. the fem. רָצָת no. 2.

m. verbal from רָצָה, an end. Is. 2: 7. Nah. 2: 10.

f. plur. const. רָצָת, verbal from רָצָה, dec. XI. a. i. q. רָצָת.
1. an end, extremity. Ex. 25: 19. Job 26: 14 רָצָת the extreme parts of his works.

m. verbal from רָצָה, dec. VI. a.
1. found only in the plur. const. רָצָת the ends of the earth, Ps. 48: 11. 65: 6.

m. found only Is. 28: 25, 27. black cumin, nigella melanthonum, according to the Sept. Vulg. and the Rabbins. See Celsii Hierobot. P. II. p. 70.

m. dec. III. a.
1. a judge, magistrate, ruler. Is. 1: 10. 3: 6, 7. Mic. 3: 9. Root רָצָה, in Arab. withcribed withضم, to determine, judge, (kindred with רָצָה to cut, to cut off;) whence q. a judge, caddi. The therefore, is servile.
3. a prince, chief. Prov. 6: 17. 25: 15.


m. verbal from רָצָה, dec. III. a.

in Kal not used. Prob. to cut off, i. q. רָצָת. In Arab. بيان idem.

Hiph. to scrape, i. q. רָצָת. Hiph. Lev. 14: 41.

Hoph. part. רָצָת i. q. רָצָת corners. Ezek. 46: 22. Liter. what is cut off, the place of cutting off.

Deriv. רָצָת. רָצָת, fut. רָצָת, to be wroth or angry; construed with יָצָה, Gen. 40: 2, 41: 10. Ex. 16: 20. with יָצָה, Josh. 22: 18.

Hiph. to provoke to anger, e. g. Jehovah. Deut. 9: 7, 8, 22.


m. with suff. רָצָת, verbal from יָצָה, dec. VI. h. and k.
2 Chr. 19: 10.

ὑπό 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.)

Pi. ὑπό and ὑπό.
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. 3. to strip. 2 K.18:16. 24:13.

[4:14.]


Ὑπό ὑπό m. verbal from ὑπό, dec. VI. found only in the phrase ὑπό ὑπό impatience. Ex. 6:9.

Ὑπό f. (for ὑπό after the form ὑπό)

verbal from ὑπό, an end, i.e. ὑπό. Dan. 1:5, 15 ὑπό ὑπό ὑπό at the end of ten days. In verse 18, occurs ὑπό. Plur. ὑπό the ends, Ex.38:5. particularly the ends (of the earth), Ps. 65:9.

Ὑπό f. const. ὑπό. Chald.
1. a part. Dan. 2:42.
2. an end. Dan. 4:31. [4:34.]
Ὑπό plur. ὑπό, verbal adj. from obsol. ὑπό dec. VIII. k.
2. quiet. Prov. 17:27 Keth ἀπὸ of a quiet spirit. See ὑπό no. 5.

Ὑπό see ὑπό.
Ὑπό m. verbal from obsol. ὑπό, cold. Gen. 8:22.


2. to name; construed with an accus. of the name and a dative of the person or thing, Gen. 1:5 וַיֹּאמֶר אֲנָשָׁהָ אָמַרְתֶּם to 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 וַיִּשְׁמַעְתָּ אַנָּחוּ and she named his name Seth. 4:26. 5:2, 3, 29. 11:9.—בִּקְשַׁיָּהוּ to give a name to a person, Ruth 4:17. Gen. 26:18. Ps. 147:3.


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. 8:8. Is. 48:2. 54:5. 56:7. and with נִנְפָּר, e.g. Gen. 17:5 וַיִּשְׁמַעְתָּ אַנָּחוּ Thy name shall no more be called Abram. 35:10. Deut. 25:10. Dan. 10:1. Construed with ב, to be named after any one, Gen. 21:12. with נִנְפָּר, to name one's self after a person, i.e. to confess or cleave to him, Is. 43:7. 48:1.—לִבֵּן נִנְפָּר 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 Israelitish people, Deut. 28:10. Is. 63:19. of the temple, 1 K. 8:43. of Jerusalem, Dan. 9:18,19.


II. נִנְפָּה i. q. נִנְפָּה to meet or befall a person, spoken of an event, destiny, construed with an accus. Gen. 49:1. 42:4, 38. Lev. 10:19. Infm. strictly נִנְפָּה (like נִנְפָּה), hence נִנְפָּה and by a Syriasm נִנְפָּה, with suff. נִנְפָּה, נִנְפָּה, used as a prep. (1.) to meet, obviam. Gen. 46:29. Ex. 4:27. 18:7. Josh. 11:20 נִנְפָּה נִנְפָּה נִנְפָּה to harden their heart to meet the war. (2.) over against. Gen. 15:10. 1 Sam. 4:2.

Niph. 1. to meet, spoken of persons, construed with ב, Ex. 5:3. with נִנְפָּה, 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.

Niph. to cause to happen, e.g. a misfortune. Jer. 32:23.


2. to read. Dan. 5:8, 16, 17.

נִנְפָּה m. a partridge, liter. the caller or crier, from נִנְפָּה. 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 Harmer's Beobachtungen, Th. I. p. 305.) the partridge of Damascus, tetroa orientalis.

נִנְפָּה and נִנְפָּה fut נִנְפָּה, infin. נִנְפָּה, also נִנְפָּה, to approach, to draw near, spoken of persons and things. Josh.10:24. Construed with נִנְפָּה of the person or thing, Gen. 37:18. Ex. 14:20. more rarely with ב, Job 33:22. with ב, Ps. 91:10. with נִנְפָּה, particularly in reference to Jehovah, Ex. 16:9. Lev. 16:1. The more special constructions are (1) spoken of Jehovah, to draw near with help. Ps. 69:19. Lam. 3:57. (2) נִנְפָּה נִנְפָּה 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 ב, Ps. 27:2. Comp. נִנְפָּה.
(4.) joined with an infin. of another verb, to be near to a thing. Gen. 47:29.
1 K. 2:1.

Pi. מָצֵא l. to bring near, Is. 41:21. 46:13. to grant access, Ps. 65:5. In a hostile sense, to let advance, Job 31:37: Hos. 7:6, (in the latter passage perhaps intrns. as in Kal.)
2. to bring or join together. Ezek. 37:17.
3. to be near, as in Kal, construed with יָכֶה and an infin. Ezek. 36:8. Hiph. l. 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 מְצָא.)
3. to bring or join together. Is. 5:8.
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 מָצֵא.
מָצוֹא m. verbal adj. from מָצֵא, dec. V. a. approaching, drawing near. Deut. 20:3. 1 K. 4:27. [5:7.]
מַצָות Chald. plur. מַצָת, 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.
מָצוֹא m. (with Kamets impure) verbal from מָצֵא, dec. I. war, battle, contest, see מָצוֹא no. (3.) In Hebrew used almost exclusively in poetry. Ps. 55:19, 22.
Job 38:23.
מַצוֹא m. with suff. מַצָאת, dec. VI. h.
1. the middle or inner part. Hence מַצוֹא as a prep. in the midst, within; also simply in, among, (like מֵתָא, e.g. מַצוֹא in the earth, Ex. 8:18. [8:22.] מַצוֹא 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.
מַצוֹא f. const. מַצוֹא, verbal from מָצֵא, dec. XI. c. a drawing near. Ps. 73:28. Is. 58:2.
מַצוֹא m. const. מַצוֹא plur. with suff. מַצוֹא Lev. 7:38. (more correctly in other MSS. מִנִּזָא, Arab. מַיָא, an offering, oblation of any kind. Lev. 2:1, 4, 12, 13. 7:13. 9:7: 15. See מַצוֹא no. 2.
מַצוֹא m. verbal from מָצֵא dec. II. b. a presenting or offering. Neh. 10:35. 13:31.
מַצוֹא m. dec. VIII. d. an axe. With suff. מְצָא 1 Sam. 18:20. Plur. מַצוֹא 1 Sam. 13:21. also ‡ Ps. 74:5. (Arab. מְצָא idem. It appears to be kindred with מְצָא q. v.)
Niph. l. as in Kal, to meet, (spoken only of persons;) construed with מָצָא, Ex. 3:18. (comp. 5:3.) with מָצָא Num. 23:4, 16. with מָצָא verse 3.
2. to be by chance. 2 Sam. 1:6.
Pi. מָצָא to frame or lay beams for a house or gate, contignare, liter. to make the beams meet together. (Comp. מָצָא a beam.) 2 Chr. 34:11. Neh. 2:8. 3:3. 6. Also to construct, build generally, Ps. 104:8.
Hiph. l. to cause to meet, construed with מָצָא. Gen. 27:20. 24:12 מָצָא מָצָא cause it (the object of my journey) to meet me this day.
2. to make a suitable selection, obvium facere. Num. 35:11.

Note. This verb is written nearly as often with י than see נ no. II.

Deriv. נָפָא, נָפָא, נָפָא, נָפָא, נָפָא m. verbal adj. from נָפָא, dec. III.a.
1. near, in space or time. Gen. 45:10. Deut. 22:2. With suff. נָפָא for נָפָא Ps. 118:14.—Ps. 75:2. נָפָא thy name is near, i.e. thy praise is in our mouths. (Perhaps also known, as in Arab.) Plur. נָפָא my nearest friends, Job 19:14.


נָפָא 1. intrans. to be bald, 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, construed with י in honour of a person. Jer. 16:6.


נָפָא m. verbal from נָפָא.
2. crystal, like the Greek κρύσταλλον, from its resemblance to ice, Ezek. 1:22.

נָפָא m. verbal from נָפָא, dec. VI. n.
1. i. q. נָפָא no. 1. ice, or rather hail. Ps. 147:17.
2. proper name (1.) of a son of Esau. Gen. 36:5, 14. (2.) of a son of Eliphaz, also of an Idumean district. Gen. 36:16. (3.) of a Levite who conspired against Moses. Ex. 6:21. Num. 16:1 ff. Hence the children of Korah, a Levitical family of singers, the authors of several Psalms, e.g. XLII.XLIV.LXXIV.

נָפָא m. verbal from נָפָא, one who has a bald spot on the hind part of his head, bald-pated, different from נָפָא. Lev. 13:40. 2 K. 2:23. (In Syr. נָפָא having a smooth forehead.)

נָפָא, once נָפָא, f. verbal from נָפָא, dec. X. a bald spot on the back part of the head, different from נָפָא. 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 נָפָא) Deut. 14:1.

נָפָא f. verbal from נָפָא, dec. XIII.m.
1. i. q. נָפָא. Lev. 13:42, 43.
2. metaphorically a bareness of hair on the back side of cloth. Lev. 13:55.

נָפָא m. in pause נָפָא, verbal from נָפָא, contrariness, opposition; found only in the phrase נָפָא נָפָא to act in opposition or walk contrary to a person, Lev. 26:21, 23, with נָפָא, verses 24, 27, 40, 41. So in verse 28 נָפָא נָפָא נָפָא יִלַּל I will in anger walk contrary to you.

נָפָא m. verbal from נָפָא no. I. dec. III. a. called, invited, deputed. Num. 16:2 and 1:16 Keth.

נָפָא f. verbal from נָפָא, a preaching, proclamation. Jon. 3:2.

נָפָא f. dec. X. a city, i. q. נָפָא, 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 נָפָא no. 2. נָפָא; or, what is better, a verbal from נָפָא to build, contignare.)

The following proper names of cities are compounded of it; (1.) נָפָא נָפָא Gen. 23:2. Josh. 15:54. 20:7. the ancient name of Hebron. In this name נָפָא is not the numeral four, but Arba the proper name of a man; (see נָפָא.) With the article נָפָא נָפָא (the city of Arba)—(2.) נָפָא נָפָא (city of streets) in the territory of Moab. Once Num. 22:39. (3.) נָפָא נָפָא (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 יִשְׂרָאֵל (the city of forests,) and by corruption יִשְׂרָאֵל Ezra 2:25. Only a different name is יִשְׂרָאֵל Josh. 15:60. 18:14. (4.) יִשְׂרָאֵל Josh. 15:49. (city of the law,) and יִשְׂרָאֵל (city of writing,) a city in the tribe of Judah, otherwise called יִשְׂרָאֵל. Josh. 15:15, 16. Judg. 1:11, 12. (5.) יִשְׂרָאֵל (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 יִשְׂרָאֵל, (an ancient dual form from יִשְׂרָאֵל) Josh. 21:32.

ים 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 יִבְּשָׂרֵאֵל we have gained strength. (Comp. Hor. Od. ii. 21.18, et addis cornua pauperi. Ovid. A. A. i. 139.) Ps. 18:3 יִבְּשָׂרֵאֵל 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 exults itself, i.e. I acquire new strength, Ps. 89:25. 112:9. —In this first significance, instead of the plural we find the dual יִשים and יִשְׂרָאֵל Dan. 8:3, 6, 20. (as if from יִשְׂרָאֵל) rarely the plur. יִשְׂרָאֵל Zech. 2:1, 4. [1:18, 21.] Ps. 75:11. But יִשְׂרָאֵל 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. xvii. § i.)

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. יִבְּשָׂרֵאֵל 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. 16:18. 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 יִבְּשָׂרֵאֵל) Hence

ים 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.

ימים emph. יִבְּשָׂרֵאֵל Chald. a horn, Dan. 3:5 ff. 7:8. Dual יִבְּשָׂרֵאֵל used also for the plural. Dan. 7:8, 20, 24.

ים found only Is. 46:1. perhaps to be bowed down, like the parall. יִבְּשָׂרֵאֵל, comp. יִבְּשָׂרֵאֵל. (According to the versions, to be broken in pieces, for which we may compare יִבְּשָׂרֵאֵל, in Arab. amputavit, or by transposition יִבְּשָׂרֵאֵל to break in pieces.) Hence

ים m. verbal from יִבְּשָׂרֵאֵל, dec. VI. a.
a hook or pin, connected with a loop. Ex. 26:6. 11. 33. 35:11. 39:33.

ימים plur. or יִבְּשָׂרֵאֵל 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.)

ים 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.—ובּרָפָר נְזֵר יְרוּם 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 יְרוּם;) a strong expression used perhaps designedly.

3. to tear off or away. Lev. 13:56. 1 Sam. 15:28 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 prosicindere, Ps. 35:15. (Arab. القرح conj. II. increpit, corripuit. Comp. yuk nos. 1, 2, 3.)

Niph. pass. spoken e. g. of the altar. 1 K. 13:3, 5.


עָרַף (in Arab. with סע, to bite, to nip. Particularly (1.) joined with רָפָר, to bite one's lips, as a mark of maliciousness. Prov. 16:30. (2.) joined with יָרָך Prov. 10:10. Ps. 35:19. and יָרָך Prov. 6:13. to wink with the eyes, as a mark of falsehood.

Pu. Job 33:6 יָרַע יָרָך יָרָך liter. 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.

עָרַף m. destruction. Jer. 46:20. (Root Arab. قَرَض consumsits, exterminavit.)

עָרַף m. Chald. a piece, from the Heb.

Found only in the phrase יָרָך יָרָך יָרָך 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. to eat the flesh of a person, for to slander; also simply עָרַף conj. IV. to calumniate; אָרָך calumny.)

עָרַפָר 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. יְרוּם solum planum et aquilabile.)

עָרַפָר to be cold, cool. In Hebrew not in use. Deriv. יָרָך יָרָך יָרָך amputavit.

עָרָך f. i. q. רָעַפָא a city. Job 29:7. Prov. 8:3. 9:3. Chald. יָרָך idem. This form of the word is still retained in Cirta, Tigranocerta, etc. names of cities. יָרָך proper name of a city in the tribe of Naphtali, otherwise called יָרָך. Josh. 21:32. יָרָך is an ancient termination of the dual, and the two names are synonymous.

עָרַפָא and רָעַפָא found only in the plur. רָעַפָא Ex. 25:29. 37:16. const. יָרָך Num. 4:7. bowls, dishes. (Chald. יָרָך plur. יָרָך idem.)

עָרַפָא f. Gen. 33:19. Josh. 24:32. Job 42:11. prob. a coin of unknown value, or a certain weight made use of in reckoning, (comp. Arab. قَسْط a balance, also a certain measure; قَسْط conj. V. to divide equally;) perhaps also a vessel used in barter, (comp. Syr. i. q. Heb. יָרָך יָרָך a vessel.) Faber zu Harmer's Boeb. üb. den Orient, Th. II. p.15—19. The ancient versions for the most part render it a lamb. According to Rabbi Akiba (Bocharti Hieroz. T. I. 3. c. 43.) a certain coin bore this name in Africa, in comparatively modern times.

עָרַפָא f. plur. רָעַפָא (1 Sam. 17:5.) and רָעַפָא (Ezek. 29:4.) a scale. Lev. 11:9 ff. יָרָך יָרָך a coat of mail of scales, 1 Sam. 17:5.

עָרַפָא m. verbal from יָרָך, straw, halm, Ex. 15:7. stubble, Is. 5:24. 47:14.
Particularly flying stubble, chaff, Job 13:25.

ןפש masc. plur. Num. 11:5. a species of cucumbers or melons, pumpkins, with an oblong, green, sweet-tasted fruit; Arab. לבק, now called in Egypt, chate, hence cucumis chate, Linn. Deriv. ונפש no. II. a melon-garden.

בש to give attention, to be attentive, to hearken. In Kal only Is. 32:3.


בש m. verbal from ונש, attention. Is. 21:7.

בש m. verbal adj. from ונש, dec. I. attentive. Ps. 130:2.

בש fem. רבש verbal adj. from ונש, attentive. Neh. 1:6, 11.

רמש 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. רמש burdened, oppressed, troubled. Is. 8:21.

Pi. to make hard or heavy. Gen. 35:16 רמש 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 רמש thou hast asked a hard thing. Ex. 13:15 רמש רמש when Pharaoh made difficulties about letting us go.

רמש fem. רמש verbal adj. from רמש, 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, grave authorize. 2 Sam. 3:39.

Deriv. ונש, ונש, ונש no. I.

נמש Chald. truth. (See the Heb. 걻) Dan. 4:34. [4:37.]—נמש in truth, certainly, Dan. 2:47.

נמש Arab. ובש i. q. ונש to be hard. In Kal not used.

Hiph. 1. to harden (the heart.) Is. 63:17.

2. to treat harshly, Job 39:16.

שמש m. Ps. 60:6. and Prov. 22:21. truth. (Aram. ובש, ובש, idem. In Arab. ובש to be right, equitable.)

שמש m. verbal from ונש, hardness, obduracy, stubbornness. Deut. 9:27.


2. to enter into a conspiracy, to conspire, construed with וב against a person. 1 K. 15:27. 16:9, 16. 2 K. 10:9. In full ובש.

3. part. pass. bound, close, hence strong. Gen. 30:42. For this transition of meaning, see ובש no. 3.

Niph. 1. pass. of Kal no. 1. Metaphorically 1 Sam. 18:1.

Pu. part. [ם] the strong (sheep), Gen. 30: 41. see Kal no. 3.
Hithpa. i. q. Kal no. 2. 2 K. 9: 14.
2 Chr. 24: 25, 26.
מ. with suff. [ם], verbal from [ם], dec. VI. h. a conspiracy. See [ם] no. 2. 2 K. 11: 14. — [ם] to form a conspiracy, 2 K. 12: 21. 14: 19. 15: 30. This name is also given to the combination of Israel and Syria against Judah, Is. 8: 12, because it was opposed to the people of God, and was an unnatural alliance.

םִּירֶשׁ masc. plur. verbal from [ם], a girdle, an ornament worn by women. Is. 3: 20. Jer. 2: 32.

שִּׁירֶנֶּ in Kal only Zeph. 2: 1. see Hithpa.
Po. [ם] to search after, to collect; e.g. straw, Ex. 5: 7, 12. wood, Num. 15: 32.
Hithpa. Zeph. 2: 1 רִשְׁנִי collect yourselves, i.e. go into yourselves, examine yourselves. The ancient versions: assemble yourselves together.
Deriv. [ם].

Resh, the 20th letter of the alphabet, and as a numerical sign denoting 200. The name [ם] denotes a head, and has reference to the shape of the letter in the Phenician alphabet (Q.) whence by inversion the Greek Ρ (P.) For the interchange of this letter with ב and ג, see those letters. Here observe (1). that ב sometimes assimilates itself to the following letter; e.g. [ם], whence [ם] with Dagesh following, (for the omission of the [ם], see p. 2.) רִשְׁנֶ; usually רִשְׁנֶ Damascus; [ם] Arab. בִּירֶשָׁ, name of a river; מ. Heb. [ם] a throne.
(2) that between the first and second radicals ש is sometimes inserted, and then a quadriliteral is formed; as e.g. [ם] i. q. [ם] to bind, fetter; [ם] and [ם] a branch; [ם] and [ם] thoughts.

ך, plural. [ך], const. [ך], com. gen. (mas. 1 Sam. 2: 22. fem. Ps. 18: 35.)
1. a bow, to shoot with. —ךז to stretch the bow; see [ךז]. —ךז the son of the bow, i.e. the arrow, Job 41: 20. [41: 28.], 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: 18. 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.
ךך in. denom. from [ך], an archer. Gen. 21: 20.
ךך Chald. the constant Keri for the Ketib [ךך] a harp. It is the more usual form in the Targums, but on that account less to be approved.
grief. Gen. 21:16 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 רע) Gen. 39:23. Ps. 37:37. Prov. 23:33. 1 K. 12:16 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.


8. to see or experience; e.g. good, Ps. 34:13. Ecc. 3:13. 6:6. constrained with ח, 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 ח, Obad. 13.

Niph. 1. to be seen. 1 K. 6:18.


Hiph. רון and רון, fut. apoc. רון (like Kal) 2 K. 11:4.

1. to cause to see, to shew, constrained with two accus. 2 K. 8:13. Nah. 3:5. Amos 7:1.


Hoph. to be shewn, liter. to be made to see. Ex. 25:40 which thou hast been shewn in the mount. 26:30. Deut. 4:35. Lev. 13:49 it shall be shewn to the priest.

Hithpa. רון 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 besehen.

Deriv. out of course רון, רון, רון, ח. Chald. רון found only Deut. 14:13. prob. a corrupted reading for רון, as in the parallel passage Lev. 11:14. See רון.

Reuben, the proper name of the eldest son of Jacob, (who, however, lost his birthright,) and progenitor 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.

ffee f. verbal from רון, a seeing. Ecc. 5:10 Keri.


חר in pause רון, verbal from רון. 1. a sight, vision. Gen. 16:13. See the art. רון.

2. i. q. רון an appearance, form. 1 Sam. 16:12. Job 33:21 his flesh consumes away ירה out of view.


see רה. 3}
Seek under the letter s, p. 1, 2.


22. the wild buffalo. (Arab. مُئِئ) a species of gazelle, which sense some apply to the Hebrew; but the signification of the Arabic here is only cognate, and not identical. The Greek βεσιάλης, βεσιολής, is also used of the gazelle, and the Arabs call stags and antelopes wild oxen. See Schultens in Job 39:9, 10. De Wette's Commentar in Ps. 22:22. comp. Bocharti Hieroz. T. I. p. 948ff. Sept. Vulg. monoceros, unicornis, rhinoceros; against which see Bochart.

המִיְּנָנָן strictly part. act. plur. for המִיְּנָנָה (Prov. 24:7) and then

1. heights; used only as a proper name (1.) of a city in Gilead, otherwise called המִיְּנָה, המִיְּנָה. 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. המִיְּנָה Josh. 19:21. and המִיְּנָה Josh. 21:29.

2. a costly substance, according to the Hebrew interpreters, red corals. Job 28:18. Ezek. 27:16.

腳 poor. See פָּדָה.

פָּדָה m. a different orthography for פָּדָה poverty. Prov. 30:8.

שַׁלְדָּה Chald. i. q. Heb. שלדה.

1. a head. Dan. 2:38.—שַׁלְדָּה is the visions of my head or fancy, or better simply my visions, making שַׁלְדָּה 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. שלְדָּה Dan. 7:6. also after the Hebrew form שלד Ezra 5:10. heads, chiefs.

I. שלָדָה m. (for שלד or שלדה by a Syriasm,) plur. שלדה (for שלדה) once שַׁלְדָּה (Is. 15:2.) prim. irreg.

1. a head.—שַׁלְדָּה שלד to let come on the head of any one, Ezek. 9:10, 11:21. 16:43. 17:19. 22:31.—שַׁלְדָּה

with the danger of our heads, 1 Chr. 12:19. comp. שלדה under פס, no. 2. (2.)

2. the first or highest in its kind. Hence (1.) a head, chief, leader. 1 Sam. 15:17.—רֹאֶשׁ רֹאֶשׁ and simply רֹאֶשׁ 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.—רֹאֶשׁ the high-priest, 2 Chr. 19:11. instead of which we find in 2 Chr. 24:6. simply רֹאֶשׁ, after no. (1.)—Job 29:25 שלד רֹאֶשׁ I sat in the highest place. Amos 6:7 רֹאֶשׁ פֶּדֶד 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.—רֹאֶשׁ the head stone of the corner, (not the foundation stone,) Ps. 118:22. Metaphorically רֹאֶשׁ the highest joy, Ps. 137:6. רֹאֶשׁ פֶּדֶד the most costly spices, Cant. 4:14. Ezek. 27:22.

3. the first; e. g. רֹאֶשׁ פֶּדֶד the first month, Ex. 12:2. hence the beginning, as פֶּדֶד from the beginning, Is. 40:21. 41:26. 48:16. רֹאֶשׁ פֶּדֶד four beginnings of streams, Gen. 2:10. (So the Lat. caput, Caez. de Bello Gall. viii. 41. § 4. Pomp. Mela. ii. 4.) רֹאֶשׁ פֶּדֶד the beginning of the way, a cross-way, Ezek. 16:25 פֶּדֶד the beginning or head of the streets, Lam. 2:19.

4. the sum, the whole number. Lev. 5:24 [6:5] פֶּדֶד according to the sum. Ps. 119:160 פֶּדֶד פֶּדֶד the sum of thy words. Hence פֶּדֶד פֶּדֶד to take the sum, to number, measure. See פֶּדֶד no. 3. (3.) Hence

5. a company, multitude, host; particularly of warriors. Judg. 7:16, 20. 9:34, 37, 43. 1 Sam. 11:11.

Deriv. פֶּדֶד, פֶּדֶד, פֶּדֶד, פֶּדֶד.

II. פֶּדֶד and פֶּדֶד (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
wormwood, Deut. 29:17. Lam. 3:19. — פֶּן 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 cicuta.

2. poison of any kind. Deut. 32:33.

III. פֶּן 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 פֶּן (Russians?) See J. D. Michaelis Suppl. p. 2225.

בְּעָרָי פֶּן f. plur. בְּעָרֶי, dec. X. a beginning, i. q. בּוֹרָי no. 3. The form of the word resembles the Syr. בּוֹרַי. Ezek. 36:11.

בְּעָרְי f. i. q. בּוֹרְי no. 2. in the phrase ובוֹרָי the chief corner stone, Zech. 4:7.

בְּעָרָי (by a Syriasm for בּוֹרָי, as in the Kethib of Josh. 21:10. Job 15:7. and in the Samar. Pentateuch constantly) a denom. adj. from בּוֹרָי, (with an eponymous Yod, like בּוֹרָי from בּוֹרָי) fem. בְּעָרְי, the first, in time, order, or dignity. Plur. בְּעָרֶי the forefathers, Deut. 19:14.—בְּעָרָי the first days, Deut. 10:10.—בְּעָרֶי the former things, the former events, Is. 41:22.—Fem. בְּעָרְי as an adv. first, foremost, Gen. 33:2. 38:28. before, Dan. 11:29. more commonly הבְּעָרְי first, Num. 10:13. 14. at the first, Gen. 13:4. Is. 1:26. פְּעָרָי at the first, Judg. 18:29. (See בַּעַרְי)


בְּעָרְי see בְּעָרְי.

בְּעָרְי f. once מְעָרְי (Deut. 11:12.) denom. from מְעָרְי = Chald. מְעָרְי caput, princeps, (with the termination מְעָרְי, see Gesen. Lehrgeb. § 122. 2.) dec. I. liter. principium.


2. a former state. Job 42:12.

3. the first in its kind, a firstling, first-fruits. Gen. 49:3 פֶּן אֲדֹנָי the first-fruits of my strength.— פֶּן אֲדֹנָי the first-fruits of his creation, Prov. 8:22. comp. Job 40:19. Spoken particularly of the first-fruits which were brought into the temple, Lev. 2:12. 23:10. Deut. 18:4. 26:10. Hence פֶּן אֲדֹנָי the first, i.e. the most eminent of the nations, Num. 24:21. Am. 6:1.

1. בְּעָרְי, in pause מְעָרְי fem. מְעָרְי, plural מְעָרְי, verbal adj. from מְעָרְי, dec. VIII. h.

1. much, many, numerous; as דְּבָרְי many cattle, Num. 32:1. דְּבָרְי a numerous train of servants, Gen. 26:14. דְּבָרְי having many children, 1 Sam. 2:5.—Ex. 19:21 דְּבָרְי and many of them fall. Plur. דְּבָרְי many days, a long time, Gen. 21:34. As an adv. much, exceedingly, sufficient, enough, Ps. 123:3. Gen. 33:9. Also joined with substantives, Ps. 15:15 דְּבָרְי lightnings in abundance. (Comp. דְּבָרְי; דְּבָרְי it is now enough, it suffices, 2 Sam. 24:16. 1 K. 19:4. Also in the same sense מְעָרְי fem. מְעָרְי, Deut. 3:26. מְעָרְי Ezek. 45:9. Num. 16:3. Constrained with an infin. Deut. 1:6 דְּבָרְי מְעָרְי מְעָרְי ye have dwelt long enough. 2:3. with מְעָרְי, Ezek. 44:6 מְעָרְי מְעָרְי מְעָרְי מְעָרְי מְעָרְי מְעָרְי מְעָרְי מְעָרְי מְעָרְי do desist from all your abominations. 1 K. 12:28. Ex. 9:28. Fem. מְעָרְי in like manner as an adv. much, sufficient, Ps. 62:3. more frequently in the const. state מְעָרְי, Ps. 65:10. 120:6. 123:4. 2. great, mighty. Ps. 31:20 מְעָרְי מְעָרְי מְעָרְי מְעָרְי how great is thy goodness ! 145:7. Is. 63:1 פָּרָעְי מְעָרְי מְעָרְי מְעָרְי מְעָרְי mighty to save. Plur. מְעָרְי מְעָרְי the great, the mighty, Job 35:10. As a subst. greatness, Ps. 145:7. Is. 63:7. 3. older, major natu. Gen. 25:23. Plur. מְעָרְי the aged, Job 32:9. 4. as a subst. a chief, captain, leader, prince, i. q. מְעָרְי, particularly in later Hebrew; e. g. מְעָרְי מְעָרְי מְעָרְי מְעָרְי מְעָרְי מְעָרְי מְעָרְי the captain of the body guard, 2 K. 25:8. מְעָרְי מְעָרְי a captain of the cunuchs, Dan. 1:3. Est. 1:8.
II. בָּרָם dec. VIII. h. Job 16:13. according to the versions, an arrow, or an archer. See בָּרָה no. II.


Plur. יַעֲרָה (from an absol. sing. יֵעַרָה) Dan. 3:33. [4:3.] 2:48. 7:3, 7, 17. יְאָרָה to speak great things, i.e. to make arrogant or blasphemous speeches, Dan. 7:8, 20. Comp. Rev. 13:5. and in Heb. יַעֲרָה.

בר see בָּרָה.

בר (strictly an infin. from בָּרָה) in the later books also written in full בָּרָה (Job 35:9. Est. 10:3.) before Makheph בָּרָה with suff. יַעֲרָה, verbal from בָּר at no. I. dec. VIII. d.


2. greatness, יַעֲרָה greatness of strength, Ps. 33:16. 51:3.

I. בָּרָה 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. בָּרָה; the other tenses are formed from יַעֲרָה.

Pu. denom. from יַעֲרָה, to be increased to myriads. Ps. 144:13.

Deriv. בָּרָה, יַעֲרָה, יַעֲרָה וָאָרָה, יַעֲרָה וָאָרָה.

II. בָּרָה or בָּרָה to shoot arrows. (Perhaps kindred with יַעֲרָה, by a commutation of ו and א, see 2.) Hence the pret. בָּרָה they shoot arrows, Gen. 49:23. Some likewise place here Ps. 18:15 יַעֲרָה וָאָרָה he shoots out lightning. See the deriv. בָּרָה no. II.

Note. These two roots nos. I. and II. were made distinct by Kimchi.

ולִדְּךָ f. verbal from יַעֲרָה, dec. XI. c. a myriad, ten thousand. Judg. 20:10. Plur. יַעֲרָה myriads, for the most part used as an indefinitely large number, Ps. 3:7. 91:7. Deut. 33:17.

בָּרָה, to cover, to overspread. Prov. 7:16. Deriv. יַעֲרָה, יַעֲרָה, fut. apoc. יַעֲרָה and יַעֲרָה.
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 יַעֲרָה יַעֲרָה and he became, as he grew up, an archer. Vulg. factusque est juvenis sagittarius.

Pi. יַעֲרָה 1. to make numerous, to increase. Judg. 9:29. Ps. 44:13 יַעֲרָה יַעֲרָה thou hast not increased (thy wealth) by their price, i.e. thou hast sold them for nothing.

Hiph. יַעֲרָה, fut. יַעֲרָה, apoc. יַעֲרָה, imper. apoc. יַעֲרָה, infin. absol. יַעֲרָה and יַעֲרָה (the latter used as an adv.) infin. const. יַעֲרָה.

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.

5. joined with an infin. with and without יַעֲרָה, it forms a periphrasis for the adv. much. 1 Sam. 1:12 יַעֲרָה יַעֲרָה 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. יַעֲרָה used as an adv. much, (liter. making much,) Ecc. 5:11. 2 Sam. 1:4. rarely יַעֲרָה Prov. 25:27.—יַעֲרָה יַעֲרָה very much, Neh. 2:2. 3:33. [4:1.] Also with substantives, 2 Sam. 8:9 יַעֲרָה יַעֲרָה very much brass. 12:2. 1 K. 5:9. [4:29.] Gen. 15:1 יַעֲרָה יַעֲרָה thy reward shall be very much, i.e. very great. Also joined with the plural, 1 K. 10:11. יַעֲרָה in abundance, Neh. 5:
18. also used as a subst. multitude, Am. 4:9.

Deriv. out of course פֹּלָל, פֹּלָל, פֹּלָל.

ירבע Chald. to be or become great.

Dan. 4:8, 19. [4:11, 22.]


ירבע liter. a chief city, comp. the Syr. לֶחֶם. Hence the proper name (1) of the metropolis of the Ammonites; called in full פֹּלָל פֹּלָל פֹּלָל Deut. 3:11. also simply פֹּלָל, 2 Sam. 11:1. 12:27 (2.) of the metropolis of the Moabites, otherwise called פ and פֹּלָל, Josh. 13:25.

ירבע and פֹּלָל f. (for פֹּלָל, by casting off פ, Syr. לֶחֶם, ten thousand, a myriad, i.q. פֹּלָל, but found only in the later writers. Ezra 2:64. 1 Chr. 29:7. Plur. פֹּלָל, Dan. 11:12.


ירבע f. i.q. פֹּלָל ten thousand, a myriad. Neh. 7:71. Dual פֹּלָל two myriads, Ps. 68:18.

ירבע masc. plur. verbal from פֹּלָל, showers of rain, so called from the multitude of drops. Deut. 32:2. Arab. פֹּלָל, aqua copiosa.

ירבע m. dec. III. a. Ezek. 16:11. Gen. 41:42. a chain, necklace. Root פֹּלָל here prob. i.q. פֹּלָל פֹּלָל ligavit, revinixit.

ירבע, fem. פֹּלָל, (denom. adj. from פֹּלָל four,) the fourth.— is also a fourth part, Ex. 29:40.

ירבע, fem. פֹּלָל, Chald. idem. Dan. 2:40. 7:23.


ירבע proper name of a city on the northern boundary of Palestine, in the province of פֹּלָל, Num. 34:11. 2 K. 23:33. 25:6. Jer. 39:5. 52:10. The Babylonians, in their invasions into Palestine, were wont to pass by Riblah and Hamath.

I. יִרְבּוּ שֶׁ t. q. פֹּלָל to lie, by a Chald. commutation of פ and פ. See פֹּלָל no. I.


II. יִרְבּוּ in some forms a denom. from פֹּלָל four; as the part. pass. פֹּלָל, four-cornered, four-square, Ex. 27:1. 28:16. part. Pu. פֹּלָל idem, 1 K. 7:31.

I. יִרְבּוּ m. with suff. פֹּלָל, verbal from פֹּלָל no. I. dec. VI. i. a lying down. Ps. 139:3.

II. יִרְבּוּ (denom. from פֹּלָל 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.

II. יִרְבּוּ m. denom. from פֹּלָל, a fourth part. 2 K. 6:25. Arab. פֹּלָל idem.

II. יִרְבּוּ m. a multitude of people.

Num. 23:10. (Arab. פֹּלָל cactus, ca-texa hominum.) Others: concubitum, (see פֹּלָל no. I. 2.) hence soboles.

ירבע masc. plur. denom. from פֹּלָל, posterity in the fourth generation. Ex. 20:5. 34:7.

ירבע, fut. יִרְבּוּ, Arab.

ירבע, fut. יִרְבּוּ, Arab.

1. strictly to lie for reposes on the breast with the fore-feet stretched out; spoken of quadrupeds, as the lion, dog, etc. Gen. 29:2. 49:9, 14. Is. 11:6. Also in an inchoative sense, Num. 22:27.

2. used metaphorically of men in a peaceful state, Job 11:19, 17:2. of
Prekholah, the wife of Isaac. Gen. 22:23. 24:15 ff. (Root נ to feed, to fatten.)

m. Chald. a noble. Dan. 5:1.

or or m. dec. VI. g. a lump or clod of earth. Job 38:38. 21:33 the clods of the valley lie softly upon him, est ei terra levis.

פֶּנֵפָה, fut. פֶּנֶפָה 1. to quake, tremble. Ps. 4:5. Is. 32:10, 11. Constrained with פֶּנֶפָה before any thing, Deut. 2:25. Is. 64:2. Spoken also of inanimate nature, Joel 2:10. Is. 5:25. Ps. 18:8. of a quaking for joy, Jer. 33:9.—Mic. 7:17 וְנֶפֶפַּסְסֶנְסָה פֶּנֶפָה 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, constrained with פ. Ezek. 16:43. See Hithpa.


2. to disquiet. 1 Sam. 28:15. Constrained with פ, Jer. 50:34.


Hithpa. to rage against a person, constrained with פ. Is. 37:28, 29.

Chald. to be angry.

Aph. to excite to anger. Ezra 5:12.


m. verbal from פֶּנֶפָה, trembling. Deut. 28:65.

m. verbal from פֶּנֶפָה, dec. VI. p.


3. anger. Hab. 3:2.

f. verbal from פֶּנֶפָה, a quaking, trembling. Ezek. 12:18.

denom. from פֶּנֶפָה, to run about, and that as a tale-bearer and as a spy. Hence in Kal to calumniate, Ps. 15:3.


com. gen. (more frequently fem.) with suff. פֶּנֶפֶּה, prim. dec. VI. a.

1. the foot. Is. 1:6. 3:16.—פֶּנֶפֶּה 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 פֶּנֶפֶּה Gen. 30:30. and פֶּנֶפֶּה Hab. 3:5. (Antith. פֶּנֶפֶּה) 1 Sam. 25:42. Job 13:11.—פֶּנֶפֶּה Deut. 11:10. to water with the foot, i.e. by the help of a machine which was trodden by the foot, 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 פֶּנֶפֶּה according to the pace of the cattle, i.e. according as they can go.

Dual פֶּנֶפֶּה also used in a plural sense Lev. 11:23, 42.


Deriv. פֶּנֶפֶּה, פֶּנֶפֶּה, פֶּנֶפֶּה.
my law will I restore for a light to the nations.

4. denom. from רַעְשָׁנָה, to pass a moment, to do in a moment. Jer. 49:19 רַעְשָׁנָה רַעְשָׁנָה לְפָם, for I will in a moment make him run away, 50:44. Prov. 12:19 רַעְשָׁנָה רַעְשָׁנָה לְפָם, till I can pass a moment, i.e. for a moment.

לָוקַּה m. verbal from לָות, dec. V. a. living quietly. Ps. 35:20. See the verb in Hiph. no. 1.


לָעַל to rage, tumultuate, spoken of nations. Ps. 2:1. (In the Targums used for the Heb. לָעַל.)

לָעַל i.q. Heb. Aph. idem, also to run together in a tumult. Dan. 6:7, 12, 16.

לָעַל m. Ps. 55:15. and לָעַל f. dec. X. Ps. 64:3. verbals from לָעַל, a bustling multitude, a multitude generally.

לָアクָל to spread out, to stretch on the ground, to subject, sternere, e.g. nations. Ps. 144:2. Is. 45:1. (where the infinit. לָアクָל is used for לָアクָל.) Comp. the kindred verb לָアクָל.

Hiph. to spread out, hence to overlay with metal spread out. 1 K. 6:32.

Deriv. לָアクָל.

1. לָアクָל, fut. apoc. לָアクָל.

1. to tread (with the feet), e.g. the wine-press. Joel 4:13. [3:13.] Construed with לָアクָל upon a person, Ps. 49:15. with an accus. Is. 14:6.

fire into my bones, and it (the fire) ruleth therein.

Pi. whence the fut. apoc. יִֽהְיֶ֖ה, Judg. 5:13 (twice) he maketh to rule; but it is highly probable that the true punctuation in both cases is יִֽהְיֶ֖ה descendit.

Hiph. to cause to rule. Is. 41:2.


יִֽהְיֶ֖ה m. verbal from יִֽהְיֶ֖ה dec. III. a. a large thin upper garment, worn by women and thrown over their other clothes when they went out. Is. 3:28. Cant. 5:7. (In Chald. and Syr. idem.)

לִֽהְיֶ֖ה found only in the Niph. יִֽהְיֶ֖ה:
1. to lie in a deep sleep. Prov. 10:5. Jon. 1:5, 6.

Deriv. יִֽהְיֶ֖ה. יִֽהְיֶ֖ה 1 Chr. 1:7. see יִֽהְיֶ֖ה.

לִֽהְיֶ֖ה, fut. יִֽהְיֶ֖ה. 1. to run or follow after; construed with an accus. Ps. 23:6. with יִֽהְיֶ֖ה, Judg. 3:28 יִֽהְיֶ֖ה 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. יִֽהְיֶ֖ה Ecc. 3:15. prob. that which is past, liter. that which has escaped.
Pl. i. q. Kal, but only in poetry.

Pl. 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.


Pu. pass. Is. 17:13.

Hiph. i. q. Kal, to persecute. Judg. 20:43.

Deriv. יִֽהְיֶ֖ה.

יבִּֽהְיֶ֖ה 1. to urge, press upon, attack. Prov. 6:3 יִֽהְיֶ֖ה urge thy friend. Is. 3:5 יִֽהְיֶ֖ה the young man crowds or presses the old man. Parall. יִֽהְיֶ֖ה to press. (In Aram. to rage.)

2. perhaps to fear, (like the Arab. intrans. מַֽהֲרָ֖ה.) So Is. 60:5, according to several MSS. where it stands with יִֽהְיֶ֖ה. The usual reading is יִֽהְיֶ֖ה.

Hiph. 1. to disconcert or embarrass. Cant. 6:5.

2. to strengthen. Ps. 138:3.

יבִּֽהְיֶ֖ה m. verbal from יִֽהְיֶ֖ה 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.

יבִּֽהְיֶ֖ה m. verbal from יִֽהְיֶ֖ה dec. IV. a.

proud, haughty. Ps. 40:5.

יבִּֽהְיֶ֖ה m. verbal from יִֽהְיֶ֖ה dec. VI. p.

pride; and by a metonymy, the object of pride. Ps. 90:10 יִֽהְיֶ֖ה to be afraid, i. q. the parallel יִֽהְיֶ֖ה, found only Is. 44:8. So in the ancient versions, except the Sept.

יתִּֽהְיֶ֖ה m. dec. VI. c. 1. a watering-trough for cattle. Gen.30:38, 41, Ex. 2:16.

2. plur. turns, windings, hence prob. braided locks. Cant. 7:6. Root Aram. יִֽהְיֶ֖ה to run, i. q. Heb. יִֽהְיֶ֖ה (see the letter י.)

יתִּֽהְיֶ֖ה masc. plur. a ceiled or arched covering. Cant.1:17 Keri. Vulg. láquearia. This signification is derived from יִֽהְיֶ֖ה no. 1. comp. פַּטִּ֖עַמָּא from פַּטַּ֖עַמָּא a crib.

2. a breathing or exhalation, a breath. Job 7:7. — נֵפַל a breath of the mouth (of Jehovah), i.e. his creative power, Ps. 33:6. Hence indicative of frailty, vanity, Job 15:2. נֵפַל vain knowledge. 16:3. נֵפַשׁ in vain, Ecc. 5:15. — Also the vital and animal breath in men and animals, Job 17:1. 19:17. — נֵפַשׁ 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.e. נֵפַל. 1 Sam. 30:12. Judg. 15:19. 1 K. 10:5. נֵפַל נֵפַשׁ אֲנִיִּי then there was no more life in her, i.e. she was beside herself. Ecc. 3:21. 8:8. 12:7. Ezek. 37:8. Inasmuch as this spirit was considered as coming immediately from God, (Ecc. 12:7.) it is called נֵפַשׁ, Job 27:3. comp. Num. 16:22. Metaphorically a (miraculous) principle of life, in things otherwise inanimate, Ezek. 10:17. Zech. 5:9.

5. the animus or rational soul, the mind, intellect, spirit. Gen. 41:8 נֵפַשׁ נֵפַשׁ and his mind was disquieted. — נֵפַשׁ a dejected mind, Prov. 17:22. 18:14. Hence נֵפַשׁ sorrowful of spirit; נֵפַשׁ proud of spirit, etc. Metaphorically a disposition, inclination; e.g. to jealousy, Num. 5:14. to fornication. Hos. 4:12. to justice, Is. 28:6.
to discord, Judg. 9:23. generally, Ezek. 1:12. Also courage, Josh. 2:11. 5:1.

6. **Spirit** or **Holy** spirit of God or Jehovah, more rarely, by way of eminence, **Spirit**, (Num. 27:18. Hos. 9:7.) or **Spirit** 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. 6:54. 11:29. 13:25. of the ruler, Is. 11:1ff. of the prophet, Num. 24:2. 1 Sam. 10:6. 10. 19:20. 23. of the interpreter of dreams, Gen. 41:38. Hence **spirit** of a prophet, Hos. 9:7. and **Holy** spirit 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 **flesh** or human power, as Is. 31:3 **who the 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 **wind**, as a mere periphrasis of the personal pronoun.

ינר Chald. 1. wind. Dan. 7:2.
2. a spirit. Dan. 4:5. [4:8.]

**Wide** to be or become wide. Used im-


**Wide** m. verbal from ימר.
1. width, space. Gen. 32:17.
2. relief, enlargement. Est. 4:14.

**Holy** f. verbal from יִיְדָר, dec. X. relief. Ex. 8:11. [8:15.] Lam. 3:56.

**Wide**, fut. יׁיְדָר, apoc. יִיְדָר, with Vav converts. יִיְדָר.

1. to be lifted up, exalted, elevated. Gen. 7:17. Job 22:12.—**Holy** is lifted up (with pride), Deut. 8:14. 17:20. So **Holy** the eyes are lifted up (with pride), Prov. 30:13. Constrained with יִיְדָר to be exalted (in triumph) over a person, Ps. 13:3. Also to grow up, once Ex. 16:20 **and there grew up worms.** (By this unusual punctuation, instead of יָדָר, the authors of the vowel-points meant perhaps to derive the word from יָדָר, a denom. from יִיְדָר a worm.) Also to be raised or built, spoken of a way, (comp. יִיְדָר.) Is. 49:11. to be exalted or praised, spoken of God, Ps. 18:47. 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 יִיְדָר. Deut. 32:27.

2. to be remote or distinct from doing a thing, constrained with an infin. Is. 30:18. Comp. יִיְדָר no. 3.

Part. יִיְדָר, fem. יִיְדָר. 1. high, exalted, lifted up.—**Holy** 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. יִיְדָר thy hand was lifted up, (to inflict punishment.) Plur. יִיְדָר the heights of heaven, Ps. 78:69.


4. loud, spoken of the voice, (like altus.) Deut. 27:14.


6. difficult to be comprehended, ar-
dus intellectu. Prov. 24:7, where it is written חניך after the Arabic form.

Niph. see under חניך.

Piel חניך. 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.

Pual חניך. pass. to be exalted. Ps. 75:
11. Part. exalted, Neh. 9:5.

Hiph. חניך. 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 הניך) 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 חָנִיךְ 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 חָנִיךְ, 1 Chr. 15:16. 2 Chr. 5:13 חָנִיךְ גִּשֹׁת גָּלְגָלָה יָדָּו יִמְלְכוֹת when they lifted up their voice with trumpets. Elliptically 1 Chr. 23:5 חָנִיךְ עַל אֶת שְׁמֵי יָדָו ad clanging-drum taba. חָנִיךְ יְבַשָּׁשְׁנָה 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, מַלְאֵךְ) Num. 15:19. 20. 31:52. Also gifts or largesses to the people, Lat. visceraciones, 2 Chr. 30:24. 35:7—9.
5. to bring as an offering on the altar, Lev. 2:9. 4:8.

Hithp. pass. of no. 4. Ex. 29:27. of no. 6. Dan. 8:11.

Hithpal. to exalt one's self proudly, Dan. 11:36. Here belongs likewise חניך Is. 33:10. חניך by an assimilation of the r.

Deriv. out of course חניך, חניך, חניך, חניך, חניך.

Chald. idem. Peil חניך to be lifted up. Dan. 5:20.

Pal. חניך 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.


Chal. idem. Dan. 3:1.

Hab. 3:10. and חניך Mic. 2:3. Verbal from חניך, but used as an adv. proudly, on high.

חניך name of a place, perhaps the same which is otherwise called חניך. 2 K. 23:36.

חניך m. verbal from חניך, dec. II. b. exaltation, praise. Ps. 66:17. Plur. fem. חניכות Ps. 149:6.


חניך, Arab. חניך med. Je to conquer, to get the upper-hand; in Kal not used. The fut. חניך pertains to חניך.

Hithpal. pass. Ps. 78:65 חניך חניך from חניך as a mighty man overcome by wine. The same phrase occurs in Arabic. In Heb. comp. חניך Niph. חניך חניך no. 5.

I. חניך found only in the pret. חניך, and the infin. חניך, i. q. חניך (whence the fut.)

1. to be evil, wicked.—(1) חניך חניך it is disagreeable to a person, it displeases him. Num. 11:10. (2) חניך חניך to be envious or unkind to a person. Deut. 15:9.
2. to be sad, joined with חניך. Ecc. 7:3.
3. to be pernicious, construed with חניך. 2 Sam. 19:8.

Niph. fut. חניך.

2. to experience ill, to suffer injury. Prov. 11:15. (חניך here is a noun added
merely to give intensity, like יִשָּׂשָׂ and יִשָּׁשָּׂ with יַּשׁ.

Hiph. יִשָּׂש and יֵשָׂש (formed from יִשָּׂש.)
1. to make evil, e.g. one's doings. Gen. 44:5 יִשָּׂש יִשָּׂש [the in this same line, i.e. ye have made evil what ye have done, i.e. ye have done evil in so doing. Jer. 38:9. Hence with נָי. 1 K. 14:9. and with נָי Mic. 3:4. to act ill. Hence

Hithpal יִשָּׂש i.q. Niph. no. 2. to experience ill, to suffer injury. Prov. 18:24 יִשָּׂש יִשָּׂש a man of many acquainances shall suffer injury thereby.

Deriv. יִשָּׂש יִשָּׂש.

II. יִשָּׂש or יִשָּׂש in Kal not used.
2. to blow (with a trumpet). Num. 10:9 יִשָּׂש יִשָּׂש then shall ye blow with the trumpets. Joel 2:1. In Num. 10:7, it is distinguished from יִשָּׂש, and made synonymous with יִשָּׂש, יִשָּׂש to sound an alarm, Num. 10:5.6.

Pul. יִשָּׂש to be celebrated with rejoicing, Is. 16:10.
Hithpal. to rejoice. Ps. 60:10.65:14.
Deriv. יִשָּׂש.

יִשָּׂש see יַשׁ.

יִשָּׂש 1. to run. Prov. 18:10 יִשָּׂש יִשָּׂש 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.

Part. plur. יִשָּׂש יִשָּׂש and יֵשָּׂש (2 K. 11:18) 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 body-guard under Saul, 1 Sam. 22:17. and the later kings, 2 K. 10:25. 11:6 ff. and correspond probably to the יִשָּׂש under David. Comp. further 1 K. 1:5. 14:27. 2 Sam. 15:1.

Piel יִשָּׂש 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. 1 Sam. 17:17. Ps. 68:32 יִשָּׂש יִשָּׂש Ethiopia bears quickly her hands to God, prob. with presents.

Deriv. יִשָּׂש יִשָּׂש.

Note. Several forms of יִשָּׂש; e.g. יִשָּׂש. Niph. יִשָּׂש, deriv. יִשָּׂש, have their signification from יִשָּׂש q. v.

יִשָּׂש see יַשׁ.

יִשָּׂש to run or ooze with, to emit, e.g. spittle, semen. Lev. 15:3. Deriv. יִשָּׂש.

יִשָּׂש poison, see יִשָּׂש.


Deriv. יִשָּׂש, יִשָּׂש.

Note. The passages Jer. 5:17. Mal. 1:4. pertain to יִשָּׂש.

רְחֵש Ruth, proper name of an ancestor of the house of David, the heroine of the small book which bears her name. Ruth 1:4.

רְחֵש m. Chald. a secret. Dan. 2:18,19. 4:6. [4:9.] (Syr. יֵשָׂש יֵשָׂש also יֵשָׂש to keep secret; יֵשָׂש יֵשָׂש a secret.)

יִשָּׂש 1. to be or to make lean. (In Arab. רְחֵש, to be wearied, enervated.)

2. to cause to waste away, to destroy, (see יִשָּׂש) Zeph. 2:11.

I. ἂν m. verbal from πῦρ, dec. IX. b. lean, spoken of a country. Num. 13:20.

2. diminution, smallness, scantiness, Mic. 6:10 πῦρ the scant ephah.

II. ἃν i. q. πῦρ after the form πῦρ a prince. Prov. 14:28.

Arab. ʿān to be respected or honoured, to conduct with gravity or dignity. Found only in the part. ἀν liter. the respected or dignified, used as a poetical title for a prince or king, Judg. 5:3. Ps. 2:2. Prov. 8:15. 31:4. Is. 40:23. See πῦρ no. II.

抃 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. Constrained with ἃ of 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 ἄν, to open the mouth wide. Ps. 81:11. Constrained with ἄν against any one, in derision, Ps. 35:21. Is. 57:4. (3.) joined with ἄν, to enlarge one's desire, i.e. to open wide one's jaws. Is. 5:14. Hab. 2:5. (4.) joined with ἄν, to open the heart (to knowledge). Ps. 119:32. comp. ἄν ἄνσ.
2. intrans. Ps. 25:17, according to the usual reading. Better by conjecture stdexcept.

Deriv. out of course πῦρ.

็บ m. verbal adj. from πῦρ, dec. IV. a. and XI. d. wide, broad, large, spoken e. g. of a country. Ex. 3:8. πῦρ wide on both sides, a stronger expression, Ps. 104:25. Gen. 34:21. πῦρ Ps. 101:5. and πῦρ Prov. 28:25. puffed up, proud, arrogant. The former is also used substantively for arrogance, Prov. 21:4.


と同じ m. verbal from πῦρ, dec. VI. c. a broad place. Job 36:16.

と同じ m. verbal from πῦρ, dec. VI. m. 1. breadth. Gen. 6:15. Ezek. 40:6 ff. 2. joined with πῦρ largeness of understanding, comprehensive understanding. 1 K. 5:9. 11. 29.

と同じ and الرياض (Dan. 9:25.) plur. الرياض (as masc. Zech. 8:5.) verbal from πῦρ, dec. I.

1. a street, so called from its being broad, (like the Greek πτατεία, 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. 8:1, 3, 16. Ezra 10:9 the open space before the house of God.

4. also of a Syrian district or people, 2 Sam. 10:8. likewise called Beth-rehob verse 6. comp. 1 Chr. 19:6.

_alah (streets or room, see Gen. 26:22.)

1. proper name of a well. Gen. 26:22.
2. the city 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. the same Gen. 36:37, with which
some have collated \textit{Rachbah}, a city on the Euphrates between Cercus and Ana.

\textit{enlargement of the people, as if \textit{Ess} \textit{Ess},} Rehoboam, the son of Solomon and first king of the two tribes of Benjamin and Judah. 1 K. 11:43.

\textit{m. \textit{merciful, compassionate}, spoken only of God, and for the most part joined with \textit{mercy}. Deut. 4:31. Ps. 86:15.}

\textit{a. \textit{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. \textit{Judg.} at a distance, far off, Ps. 10:1. Gen. 22:4. and \textit{Job} 39:29. from afar, far off.}

\textit{b. \textit{dear, costly}, as to price. Prov. 31:10. (The same metaphor is found in Arabic.)}

\textit{Cant. 1:17 Keth. prob. a corrupted reading for \textit{far}, which is found in the Keri.}

\textit{a. \textit{hand-mill} of the Orientalists, consisting of two stones of which the upper one turns round on the lower, (see \textit{the womb,} and \textit{womb}) Ex. 11:5. Num. 11:8. Is. 47:2. (Arab. \textit{a mill.})}

\textit{Chald. \textit{far, distant, remote.}

Ezra 6:6.}

\textit{a. \textit{sheep} generally, Is. 53:7. Cant. 6:6.}

\textit{2. Rachel, proper name of a wife of Jacob. Gen. 29:6.}

\textit{or \textit{to love}. Ps. 18:2. (In Syr. and Arab. \textit{idem.})}

\textit{Ps. \textit{to have compassion, to pity,} construed with an accus. Ex. 33:19. Deut. 13:18, 30:3. Is. 9:16, 14:1. with \textit{mercy}, Ps. 103:13. It is used only of the affection of parents for children, Ps. 103:13. Is. 49:15. and that of God to men.}


\textit{more rarely \textit{mercy}, m. once fem. (Jer. 20:17.) dec. VI. a.}

\textit{1. the womb. Job 31:15.-\textit{from} the womb, Ps. 22:11. For the phrase to close the womb, i.e. to make unfruitful, see \textit{mercy}. For the phrase to open the womb, i.e. to make fruitful, see \textit{mercy}.}

\textit{2. a maiden, female, from their distinguishing member. (Comp. in Engl. woman, for womb-man.) Judg. 5:30.}

\textit{m. \textit{Lev.} 11:18. and \textit{Deut.} 14:17. the carrion-kite, vultur percnpterus, Linn. Arab. \textit{and \textit{mercy}. See Bocharti Hieroz. T. II. p. 297—322. Root \textit{pium esse;} from which this bird is named, (like \textit{the stork,}) see Bochart, p. 318, 319.}

\textit{1 q. \textit{no. 2. a maiden. Dual \textit{maiden. Judg. 5:30.}

\textit{masculine plural, dec. I.}

\textit{1. the chief intestines, as the heart, liver, etc. viscera, \textit{all the}\textit{womb,} Prov. 12:10. Hence, because the heart is the seat of love, compassion, etc.}

\textit{2. tender love or affection, particularly towards relatives, \textit{pia}, Gen. 43:30. Am. 1:11. 1 K. 3:26. So in N.T. \textit{all the womb} 2 Cor. 6:12. 7:15.}


\textit{Chald. \textit{idem. Dan. 2:18.}

\textit{m. \textit{merciful, compassionate. Lam. 4:10.}

\textit{to shake, totter, as the bones from terror. Jer. 23:9.}
Pi. to hover, flutter, as an eagle over her young, Deut. 32:11. to brood, as the life-giving power of God over the mighty deep at the creation, Gen. 1:2.

(by Syr. to brood.)

\(\text{תָּבֹם, fut. תָּבֹם, infin. תָּבֹם.}\)

1. to wash, cleanse; used only in reference to the body, Gen. 18:4. 43:31. or other flesh, Ex. 29:17. Different from גָּלֹם, which applies to garments.

2. to wash one's self, to bathe. Ex. 2:5. Ruth 3:3.


גָּלֹם m. verbal from גָּלֹם, dec. VI. c. a washing. Ps. 60:10.

גָּלֹם f. verbal from גָּלֹם, a bathing or washing place. Cant. 4:2. 6:6.


Pu. גָּלֹם to put far away. Is. 6:12. 29:13.

Hiph. 1. trans. as in Pi.

2. intrans. to be or go far off. Gen. 44:4. Josh. 8:4. Infin. גָּלֹם as an adv. at a distance, far off, Gen. 21:16.

Deriv. out of course גָּלֹם, גָּלֹם.

גָּלֹם m. verbal adj. from גָּלֹם, dec. V. a. removing one's self. Ps. 73:27 גָּלֹם they that remove far from thee.

גָּלֹם to swell or boil up. Ps. 45:2

גָּלֹם גָּלֹם my heart boils up with a good matter. (Syr. idem.) Deriv. גָּלֹם.

גָּלֹם f. Is. 30:24. prob. a winnowing shovel or fan, from גָּלֹם, like ventilabrum fromventus, after the form גָּלֹם.

גָּלֹם, fut. גָּלֹם, to be wet or soaked through, as by the rain. Job 24:8.

Particularly to be moist, juicy, like fresh plants; hence

גָּלֹם m. verbal from גָּלֹם, moist, juicy, in fresh verdure. Job 8:16.

Vulg. et manibus impiorum me tradidit; comp. either the Arab. גָּלֹם to throw, e.g. an arrow, (Sept. גָּלֹם,) or גָּלֹם (by a commutation of ג and ג) constrinxit, comp. גָּלֹם in the parallel member.


(Chald. גָּלֹם to tremble, to be afraid.)

גָּלֹם a quadrilateral pass. Job 33:25. to revive, to become fresh again. (In Arab. by transposition גָּלֹם idem. It is supposed to be compounded of גָּלֹם to be juicy and גָּלֹם to be thick, fat.)

גָּלֹם found only in Pi.

1. to dash in pieces, as little children on the rocks, (otherwise גָּלֹם Ps. 137:9.) 2 K. 8:12.

3. to strike to the ground generally. Is. 13:18. (So in Chald.)


גָּלֹם m. Job 37:11. according to some, i. q. Arab. פָּרִים for פָּרִים a watering, from the root פָּרִים. See however פָּרִים.

גָּלֹם, pret. פָּרִים פָּרִים, also פָּרִים פָּרִים, infin. absol. פָּרִים. (Judg. 11:25. Job 40:2.)


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 פָּרִים פָּרִים, 1 Sam. 24:16. 25:39 blessed be Jehovah פָּרִים פָּרִים פָּרִים פָּרִים פָּרִים who hath taken vengeance on Nabal for my affront; (it is construed here
3. \( \text{C} \) belongs in verbal from 1: SjJ^-


2. a cause, matter of contention. Ex. 23:2. & from who has a cause, Judg. 12:2. See the verb signif. no. 2.


5. an adv. from denoting (1.) with empty hands. Gen. 31:42.

6. in vain, without success. 2 Sam. 1:22. (3.) without cause, frustra. Ps. 25:3. 7:5.

6. m. verbal adj. from , empty. Jer. 51:34. Used abstractly as a neuter, an empty or vain thing, vanity, Ps. 2:1. 4:3. As an adv. Ps. 73:13. Lev. 26:16. Job. 51:58.

7. in vain, to no purpose.

8. and verbal adj. from , dec. 1.


10. vain, futile. Deut. 32:47.


12. m. verbal from , dec. 1.

13. spoken e.g. of children,

2. tender, delicate, delicately brought up. Deut. 28:34, 56.

3. soft, flattering. Prov. 15:1.—�ר soft words, Job 40:27. [41:3.]

4. weak. 2 Sam. 3:39. רֶצֶת רֶצֶת weak eyes, Gen. 29:17. Sept. "ασθενεία." Vulg. lippi. The Orientalist regarded this as a great defect in regard to beauty, (comp. the opposite término.] 1 Sam. 17:42. having beautiful eyes, spoken in commendation of David.)

5. רְמִית, רְמִית fearful, timid. Deut. 20:8.

6. לָנֵח, לָנֵח i. q. Lat. vehi.


Hiph. 1. to cause to ride, on the back of an animal, Est. 6:9. 1 K. 1:33. Ps. 66:12.

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. 11:11. Here belongs the phrase נָשָׁהוּ נָשָׁהוּ נָשָׁהוּ נָשָׁהוּ, see נָשָׁה plur.

2. to set a thing in a cart or waggon. 2 Sam. 6:3. 2 K. 23:30.

4. simply to place or set, e. g. the land. 2 K. 18:16.

Deriv. out of course לָנֵח, לָנֵח, לָנֵח, לָנֵח. לָנֵח m. (f. Nah. 2:5.) verbal from לָנֵח dec. VI. h.


2. a chariot or waggon. 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.—ירָכִי iron chariots, currus falcati, Josh. 17:18. יַרְכִּי יַרְכִּי 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 שְׁבָנִים שְׁבָנִים two span of horses.

3. the upper mill-stone, the runner. Deut. 24:6. 2 Sam. 11:21.

רְמִית a proper name, Rechab, the progenitor of the Rechabites, a wandering tribe of Kenites, whom Jonadab the son of Rechab bound by a solemn vow, not to practise agriculture, nor to drink wine, but to live for ever 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.

רָב m. verbal from רָב, dec. I. 1. a horseman. 2 K. 9:17.

2. a charioteer, driver of a war-chariot. 1 K. 22:34.

רָב m. verbal from רָב, dec. I. a chariot. Ps. 104:3.

רָב more rarely רָב m. verbal from רָב, dec. I. substance, goods, possessions.

Gen. 14:16. —רָבֶה שֶׁרֶשׁ the private substance or property of the king, 2 Chr. 33:7.—רָבֶה שֶׁרֶשׁ the overseers of the (royal) substance, 1 Chr. 27:31. 28:1.


1. to be tender, soft, or to be softened; spoken of the heart. 2 K. 22:19.

2. to be soft, effeminate. Deut. 28:56.

3. to be soft, supple, smooth; spoken of fat, and metaphorically of words. Ps. 55:22.

Niph. fut. רָב spoken of the heart, to be fearful or afraid. Deut. 20:3. Is. 7:4. Jer. 51:46. See רָב no. 5.

Pu. to be mollified or softened, spoken of a wound. Is. 1:6.

4 e
Hiph. to terrify, make afraid, e.g. the heart. Job 23:16.

תָּלִי to go about, to go up and down, i.q. בָּרָץ. Particularly (1.) as a trader, i.q. רָץ hence to trade, traffic. Part. רֶץ a trader, merchant, Ezek. 27:13, 15, 17 ff. רֶץ a female merchant. Ezek. 27:3, 20, 23. Deriv. רֶץ, רֶץ a market. (2.) as a tale-bearer, whence רֶץ.

דָּלַק f. verbal from דַּלְקָה, dec. X. trade, traffic. Ezek. 28:5, 16, 18.

דָּלַק m. verbal from דַּלְקָה, dec. VI. o. a conspiracy, plot, (like קְרוּ) or else cords, snares. Ps. 31:21.

דַּלְקָה masc. plur. rough or steep places. Is. 40:4. Arab. דַּלְקָה precipitament dedit.


דַּלְקָה 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 סָר) Arab. דַּלְקָה רָץ a gallop; (for the interchange of ס and ל, see under the letter ל. Syr. a horse, particularly a stallion. See Bocharti Hieroz. T. I. p. 95.

דָּלַק high, see רָץ.

דָּלַק a buffalo, see כָּלַק.

דָּלַק 1. to throw. Only Ex. 15:1, 21.

2. to shoot (with a bow). Jer. 4:29. Ps. 78:9.

Pi. יָלַק to deceive, beguile, (primarily to cause to fall, to trip up; comp. the Lat. fallo with the Greek φαλάω and perhaps the Engl. to fall) Prov. 26:19. Gen. 29:25. Construed with רֶץ 1 Chr. 12:17 יָלַק רֶץ to deceive (and betray) me to mine enemies, an instance of the constructio praegnans.

Deriv. יָלַק, יָלַק, יָלַק, יָלַק.

דָּלַק f. (with Kamets impure) verbal from לָקָה to be high, dec. X.

1. a height, high place. 1 Sam. 22:


רֶץ, נֵעֲרָה Chald.


2. to set, place, e.g. a throne. Dan. 7:9. Comp. Rev. 4:2 בּוּז גָּאְהוּ מְשָׁכֵו and רֶץ to erect, raise up, Gen. 31:51.

3. to lay or impose, (a tribute.) Ezra 7:24.

Ithpe. pass. to be cast. Dan. 3:6, 15.

רֶץ f. a worm. Job 25:6. Particularly worms arising from putridity, Ex. 16:25. Job 7:5. 21:26. (Arab. רֶץ to rot; רֶץ rotenness, also a worm arising from rotenness.)

רֶץ 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.

3. a proper name (1.) of a city in the tribe of Simeon, on the southern boundary of Palestine. Josh. 15:32. 19:7. Zech. 14:10. (2.) of a rock not far from Gibeah. Judg. 20:45, 47. It was hither that Saul and his men went, 1 Sam. 14:2. (3.) רֶץ (a round pomegranate) a city in the tribe of Zebulun, Josh. 19:13. comp. רֶץ 1 Chr.
feet, as clay by the potter, Is. 41:25. Particularly to tread down, to trample on, 2 K. 7:17, 20. Dan. 8:7, 10. Is. 63:3. 10:4 נָבַ֔ל the oppressor, con-culator, 1:12 נָבַ֔ל to tread my courts, here with the accessory idea of profanation; comp. Rev. 11:2. 1 Mac. 3:45. (Comp. the kindred verb גָּלַֽשׁ.)

Niph. pass. Is. 28:3.

1. to move, spoken of living creatures. Gen. 1:30. 7:8, 21 (at the beginning.) 8:19. Construed with an accus. to move or be alive with any thing, (comp. נָפַ֖ל no. 5.) Gen. 9:2 נָפַ֖ל נָפַ֖ל with which the earth moves, i.e. which moves upon the earth.

Lev. 20:25.

2. particularly to creep, as worms. Gen. 7:14. 8:17.

מִ֖רֶה m. 1. verbal from נָפַ֨ל.


2. worms. Gen. 1:24, 25, 26. נָפַ֖ל (strictly infin. from נָפַ֨ל) dec. VIII.

e. a shout of joy, a rejoicing. Ps. 32:7 נָפַ֖ל נָפַ֖ל shouts for deliverance.

מִ֖רֶה i.q. נָפַ֨ל 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 נָפַ֨ל quiver must stand for arrows.

מִ֖רֶה f. verbal from נָפַ֨ל, 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.

[77, 80] (once נָפַ֨ל as if from נָפַ֨ל Prov. 29:6.)


Pi. נָפַ֨ל 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:
and evil heart, Jer. 3:17. 7:24.


ugly, ill-favoured, particularly with ג. Gen. 41:3.

evil, unfortunate, calamitous. Jer. 7:6 ג ג so that it may go ill with you, i.e. to your hurt, for ג ג it will go ill: (comp. גノ no. 1. 25:7. גノ to do ill to any one, Gen. 26:29. 31:29. Hence as a subst. ג and ג evil, adversity, trouble, Gen. 19:19. 44:4. 50:15.

evil, pernicious, dangerous.ג ג an evil beast, Gen. 37:33 ג ג any evil or pernicious thing, 2 K. 4:41.

g ג having an evil eye, envious. Prov. 23:6. 28:22.


II. ג m. a contraction of ג verbal from ג no. II. dec. I.


3. another person, a neighbour, fellow-being. Ex. 20:17 ff. 22:25. Hence ג and ג the one, the other; e.g. Judg. 6:29 ג ג and they said one to another. Gen. 11:3. 1 Sam. 10:11. 20:41. Used likewise of inanimate

song. See Bocharti Hieroz. II. p. 248.

Greg a station of the Israelites in the desert. Num. 33:21, 22.


II. ג ג rains. Amos 6:11. Root Chald. ג ג i. q. גノ to dash in pieces.

ג m. dec. VI. h.

I. ג a bridle. Ps. 32:9. Job 30:11. Is. 30:28. According to the latter passage it was drawn over the jaw-bone 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 [41:15] ג ג his double jaws, Comp. the Greek ג ג the corners of the mouth, where the bridle is put, and the Germ. Gebiss.

3. proper name of an Assyrian city. Once Gen. 10:12.

to wet, moisten. Ezek. 46:14. (Chald. ג idem.) Deriv. ג ג no. I. ג פ f. with the distinctive accents ג פ, fem. ג פ plur. ג פ, verbal adj. from ג פ in the sense of ג פ, dec. VIII. k.

More rarely in the same sense without מָזַל, e.g. Is. 34:14 מָזַלְתָּה מִי הָעִיר one satyr calls to another.

4. a thought, will, purpose, (i.q. Chald. מִזְמָר, מִזָּמֵר) Ps. 139:2, 17. prob. also Job 32:22. Root מָזַר Chald. to will, and מָזַר to think.

מָזַר m. rarely מָזַר, verbal from מָזַר in the sense of מָזַר.

2. ugliness. Gen. 41:19.
3. sadness.—מָזַר sadness of heart, Neh. 2:2. מָזַר a sad countenance, Ecc. 7:3.

מָזַר, fut. מָזַר, to be hungry, to hunger, Ps. 34:11. 50:12. to suffer from famine, to be famished, Gen. 41:55. Constrained with מָזַר, to hunger after any thing, Jer. 42:14.

Hiph. to cause to hunger. Deut. 8:3.

3. Prov. 10:3.


מָזַר m. verbal from מָזַר, dec. IV. a.
1. hunger. Lam. 5:10.

מָזַר m. verbal from מָזַר, dec. III. idem. Ps. 37:19. Gen. 42:19 מָזַרְתָּה מָזַרְתִּי מָזַרְנֶה grain for the hunger, i.e. for the wants, of your families.

מָזַר to quake, tremble. Ps. 104:32. (Arab. idem.)


מָזַר m. Ex. 15:15. and מָזַר f. Ps. 2:11. 48:7. verbs from מָזַר a quaking, trembling.

1. מָזַר, Arab. מָזַר, fut. apoc. מָזַר.
1. to feed (a flock), pascere. Gen. 30:36. Constrained with an accus. more rarely with מָזַר, 1 Sam. 16:11. 17:34. Without a case following, to wander about as a nomad, Num. 14:33. Part. מָזַר a shepherd, fem. מָזַר 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 מָזַר, Ps. 78:71. In Is. 44:28, Cyrus is called the shepherd of Jehovah. Comp. the Homeric phrase παράτητος λαόν (2.) of God, e.g. Ps. 23:1 Jehovah is my shepherd, I shall not want. 28:9. 80:2. (3.) Prov. 10:21 מָזַר מָזַר מֶעָה, מָזַר מָזַר the lips of the righteous guide many. Part. מָזַר 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 מָזַר מָזַר it (the fire) shall consume him that is left in his tabernacle. Jer. 22:22. 2:16 מָזַר they shall consume the crown of thy head. Job 24:21 מָזַר מָזַר who oppresseth the barren. (Chald. confringens.) In the two last examples the meaning approaches near to that of מָזַר to break in pieces.

3. to support, nourish, spoken of food. Hos. 9:2 the threshing-floor and winepress shall not nourish them.

Hiph. i.q. Kal. Once Ps. 78:72.

Deriv. מָזַר, מָזַר, מָזַר. II. מָזַר to take delight or pleasure in a person or thing. (Chald. מָזַר idem. i.q. Heb. מָזַר. In Arab. comp. מָזַר.) 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. מָזַר מָזַר no. II. 1—3. מָזַר a male friend; מָזַר מָזַר a female friend. (2.) with an accus. of the thing, to take pleasure in or pursue after anything. Prov. 15:14 the mouth of fools מָזַר takes pleasure in folly, sectatur stultitiam. Ps. 37:3 מָזַר מָזַר see latet veritatem.
to pursue after the wind, inania section, Hos. 12:2. comp. Is. 44:20. also "the companion."  Per. מַעֲנָה to choose, or to treat as one's friend. Judg. 14:20.

Hithpa. construed with עַב, to have intercourse or make friendship with any one. Prov. 22:24.

עַב f. verbal from עַב in the sense of עַב, dec. X. evil, adversity, destruction; see עַב nos. 1-3.

עה m. verbal from עַב no. II. a companion, acquaintance, friend, i.q. the more frequent עַב, 2 Sam. 15:37. 16:16. 1 K. 4:5.

عة fem. of עַב, dec. X. a female companion. Plur. עַב Ps. 45:15, Judg. 11:38.

עה strictly an infin. fem. from עַב, a breaking. Prov. 25:19.

עה fem. of עַב i.q. עַב, עַב (after the form עַב עַב עַב a man.)

1. a female friend or companion. Est. 1:19. Ex. 11:2. Joined with עַב, the one, the other, Is. 34:15, 16. Jer. 9:19.

2. a desiring, striving after a thing. עַב עַב a striving for the wind, a vain endeavour, Ecc. 1:14. 2:11, 17, 26. 4:4. 6:9. comp. עַב עַב Hos. 12:2, under the article עַב no. II. (2.) and the Chal. עַב.

עה Chald. will, pleasure. Ezra 5:17. 7:18.

עה m. verbal from עַב no. 1. a pasture. 1 K. 5:3 [4:23] עַב עַב pastured oxen.

עה m. denom. from עַב, with the adjective termination עַב עַב pertaining to a shepherd. Is. 38:12. Also a shepherd himself, Zech. 11:17.

עה f. verbal from עַב no. 1. dec. X. a female friend or lover, like the Latin amica. Cant. 1:9, 15. 2:2, 10, 13. 4:7. Comp. עַב no. 2. Plur. עַב. Judg. 11:37 Keth. my companions, or it may be "pointed עַב (as if from עַב).

עה m. i.q. עַב no. 2. a desire, endeavour, exertion. Ecc. 2:22  עַב עַב the desire of his heart. - עַב עַב i.q. עַב עַב a vain endeavour, Ecc. 1:17. 4:16.

עה m. Chald. a thought. Dan. 4:16. [4:19] עַב עַב עַב his thoughts terrified him, i.e. he was terrified. 5:6. 10. 7:28. Spoken of nightly visions, Dan. 2:29, 30. Root עַב to think.

עה to tremble, to shake. Found only in Hoph. to be shaken, to tremble. Nah. 2:4. (Syn. Pe. to tremble; Apb. to shake.) Deriv. עַב עַב, and עַב m. verbal from עַב dec. VI. c.


2. Plur. עַב עַב Is. 3:19. veils, Arab. עַב, prob. from their tremulous motion, when worn.

עה 1. to be agitated, to tremble. Ezek. 27:35.

2. to roar, to rage, spoken of the sea. Ps. 96:11. 98:7. 1 Chr. 16:32.

3. to thunder. (In Syr. idem.) Only in Hiph. and in the noun עַב עַב.

4. to be angry. In like manner only in Hiph. (Syr. Ethpe. idem. Arab. עַב conj. III. V. to be angry.)

Hiph. 1. to cause it to thunder, to thunder, spoken of Jehovah. Ps. 29:3. Job 40:9. 1 Sam. 2:10.

2. to provoke to anger, to cause to fret. 1 Sam. 1:6.

עה m. verbal from עַב dec. VI. c.


2. thunder. Ps. 77:19. 81:8. Metaphorically Job 26:14 עַב עַב עַב עַב the thunder of his power who can understand?

עה f. verbal from עַב.

1. a trembling, shivering; hence the trembling mane of a horse, Job 39:19 עַב עַב עַב עַב עַב canst thou clothe his neck with its trembling mane? According to the Chaldaic version, majesty, from עַב עַב עַב.

2. Gen. 10:7. Ezek. 27:22. proper name of a city or country belonging to a tribe of Cushites. Sept. in Gen. פָּרָע, 558)


According to this the city of Raamses 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.

ץ found only in Pil. צ 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 צ are found in Syriac. Hence

ץ m. verbal from צ, 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.
2. fresh, spoken of oil. Ps. 92: 11.

ץ Chald. to be flourishing, spoken of a person. Dan. 4: 1. [4: 4.]
ץ, fut. צ, infin. צ (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. צ no. 2.) Others derive it in this passage from צ. See Gesen. in loc.

Hiph. צ has its signification from צ to be evil, q. v.

Hithpo. צ to be violently shaken or thrown down. Is. 24: 19. Perhaps to be ruined, to perish, Prov. 18: 24.

but this can also be derived from צ no. I. This same form occurs likewise under צ no. II.
3. metaphorically to restore; e.g. a land, people. 2 Chr. 7:14. comp. verse 13. Hos. 7:1. 11:3. Ps. 30:3. This figure and its opposite are found Deut. 32:39 I wound and I heal. Jer. 17: 14. 30:17. Since this restoration to former prosperity was connected with the forgiveness of past sins on the part of Jehovah; hence


5. to comfort. Job 13:4 כותב כותב comforters of no value. For the transition to this signification, see such passages as Ps. 147:3. Jer. 6:14. 8:11.

Niph. 1. pass. of no. 1. Jer. 19:11.


Pi. to repair (a broken altar), 1 K. 18:30.

2. to heal, Ezek. 34:4. to make wholesome or potable, e.g. unwholesome water. 2 K. 2:21.

trans. to cause to be healed. Ex. 21:19. כותב כותב he shall cause him to be thoroughly healed.

Hithpa. to let himself be healed. 2 K. 8:22.

Deriv. כותב כותב, כותב כותב, כותב כותב.


服务商 i. q.服务商 weak, without strength.

Hence only the plur.服务商 the weak ones, i.e. the shades, the inhabitants of hades, whom the ancient Hebrews conceived of as without strength and without sensation, (וגם服务商 קוקססורס.) Ps. 88:11. Prov. 2:18. 9:18. 21:16. Is. 14:9. 26:14, 19. Hence Is. 14:10服务商 también hast thou also become weak or feeble as we?

服务商 f. verbal from服务商, a healing, recovery. Prov. 3:8.


服务商 found only in the plur.服务商 a gentle noun, the Rephaim or sons of Raphah, (服务商 ירקא, 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服务商,服务商,服务商.) 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.

服务商, fut.服务商, to spread out, sternere, kindred with服务商. Job 41:22. [41:30.]

Pi. 1. to spread a bed or couch, sternere lectum. Job 17:14.

2. to support, hence to refresh one weariest. Cant. 2:5. Comp.服务商 no. 2.

Deriv.服务商,服务商,服务商, fut. apoc.服务商.

1. to be slack, to hang down. Used particularly of the hands, 2 Chr. 15:7服务商 ירקא let not your hands be slack. Hence this phrase denotes to be dispirited, to despond, 2 Sam. 4:1服务商 ירקא 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服务商, Jer. 49:24服务商 ירקא Damascus is dispirited.


3. to sink; spoken of the day, Judg. 19:9. of burning stubble, Is. 5:24.

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服务商 to slacken the hands of a per-
son, 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. גהל imper. and fut. apoc. גהל and גהל.
1. intrans. to let go or alone, to desist from a person or thing; construed with גהל, Judg. 11:37. Deut. 9:14. with גהל, 2 K.4:27. 1 Sam. 11:3. Also with an accus. to let lie, to leave, forsake, Neh. 6:3. Ps. 138:8. Deut. 4:31. 31:6, 8. Josh. 1:5, (where it is synonymous with גהל.) Joined with an infin. Prov. 4:13. Without cases, Ps. 46:11.
1 Sam. 15:16.
3. causat. of no. 1. to cause to cease, to withdraw. 2 Sam. 24:16 גהל גהל withdraw thine hand, i.e. cease from destroying. Construed with גהל, Josh. 10:6.
2. to let one's courage fail, to be dispirited. Prov. 24:10.
Note. גהל borrows the form of גהל only once, (part. Pl. גהל גהל Jer. 38:4.) but the forms of גהל have frequently the signification of גהל. See the note under גהל.
גהל m, verbal from גהל, dec. IX. b.
1. slack, remiss, particularly with הב גהל 2 Sam. 17:2. גהל גהל slack hands, as indicating dejection, despondency, Job 4:3. Is. 35:3.
גהלf dec. X. the support, prob. the frame (of a portable couch). Cant. 3:10. Root גהל Pi. no. 2.
גבידת (stays) a station of the Israelites in their march through the wilderness. Ex. 17:1. 19:2.
גהל m. slackness, remissness; joined with גהל, despondency, fear. See גהל no. 1.
לעבל and כבל, (both forms being used promiscuously,) fut. כבל (Ezek. 34:18.) כבל: 2. to tread with the feet, particularly to make waters turbid. Kindred with כבל.
Niph. Prov. 25:26 כבל כבל a troubled or turbid fountain.
Hithpa. כבל liter. to let one's self be trodden on, hence to submit one's self. Prov. 6:3. Ps. 68:31 כבל כבל כבל who submits himself with bars of silver, i.e. brings bars of silver.
Deriv. כבלו.
כבלו Chald. to tread in pieces. Dan. 7:7.
כבלו fem. plur. floats, rafts.
2 Chr. 2:15, a later word, as it appears, for the more ancient כבל 1 K. 5:23. [5:9.] Perhaps compounded of כבל sacrile and כבל Talmud. a float.
כבל to shake, tremble. Found only in Po. Job 26:11. (Arab. כבל to tremble.)
כבל found only in Hithpa. to lean, to support one's self. Cant. 8:5. (Arab. כבל conj. VIII. idem.)
כבל see כבל.
כבל m. mire, i.q. the following word כבל. Once Is. 57:20. (In Talmud. idem.)
כבל m. verbal from כבל, dec. VI. h. a piece, a bar, (of silver.) Ps. 68:31.
cכבל m. a runner. See כבל.
cכבל i. q. כבל to run. Once Ezek. 1:14.
cכבל in Pi. only Ps. 68:17. to look askance, to be envious. (Arab. כבל to observe narrowly, particularly for to lay wait.)
כבל (Arab. with כבל)
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. Ezek. 20:40. Ps. 51:18. Also to be on good terms or in friendship with a person, construed with הָנָּה, Ps. 50:18. Job 34:9. (Comp. רָפָא no. II. with which this verb here agrees in signification.) Constrained with an infin. to be pleased to do a thing, Ps. 40:14. Used absolutely, to be gracious, 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 graciously received, used only in reference to offerings, (see Kal no. 1.) Lat. litera. Lev. 19:7. 22:23, 27. 7:18. 22:25. 1:4. (In the two last passages there is a pleonastic dative of the pronoun הָנָּה, לְהָנָּה.) It is synonymous with הָנָּה in Lev. 22:20.

2. prob. to be paid off or discharged, pass. of Hiph. Is. 40:2. See Hiph.

Pi. to seek the favour of a person. Job 20:10 his sons must seek the favour of the poor; or else must satisfy or propitiate them; (Arab. לְלָכַד conj. II.) here by the restoration of plundered goods.

Hiph. to satisfy (a creditor), hence to pay off, (like הָנָּה in Talmud). Lev. 26:34 then shall the land rest and pay its sabbaths. In the beginning of the verse and in 2 Chr. 36:21, Kal is used in the same connexion. Comp. Lev. 26:41, 43. and in Niph. Is. 40:2. Others: and the land shall be satisfied with its sabbaths, and so in the other passages; but an ironical expression here appears out of place.

Hiph. to make one's self pleasing, construed with לְ. 1Sam. 29:4.

Deriv. רָפָא

לְפָא m. verbal from רָפָא, dec. III. a.
1. acceptance, delight, satisfaction. Prov. 14:35.—רָפָא. Is. 56:7. Jer. 6:20. and רָפָא. Is. 60:7. for acceptance. (with God), i.e. well-pleasing to him, Ex. 28:38 רָפָא לְפָא לְפָא for accept- ance for them with Jehovah; i.e. to make them acceptable to Jehovah; comp. Lev. 22:20, 21. 19:5 רָפָא so that you may be accepted, vate, ita ut litet. 22:19, 20. 23:11.


4. will, pleasure, (i. q. Chald. רָפָא.) Ps. 40:9. 103:21. 2 Chr. 15:15 רָפָא רַפָא with their whole will, i.e. with all their heart.—רָפָא רַפָא to do as one pleases, Est. 1:8. particularly as a description of absolute power, Dan. 8:4. 11:8. 16. construed with הַל, to treat a person as one pleases, Neh. 9:24, 37. Est. 9:5.


לְפָא 1. to dash in pieces. See Pi. no. 1. and the deriv. רָפָא.

2. to slay, kill. Num. 35:6 ff.—רָפָא רַפָא to smite dead, Deut. 22:20. comp. רָפָא no. 3.


2. i. q. Kal no. 2. Is. 1:21.

לְפָא m. verbal from רָפָא, a wounding, slaying, slaughter. Ps. 42:11 for a wounding in my bones, i.e. to my bitterest anguish. Ezek. 21:27.

לְפָא to pierce, bore through. Ex. 21:21.

6. (Arab. conj. IV. idem.) Deriv. רָפָא לְפָא

לְפָא to arrange with art, particularly stones for a pavement. Applied also to the inlaying of wood-work, Cant. 3:10.

Deriv. out of course רָפָא

לְפָא m. verbal from רָפָא, 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 בָּשַׁלָּםָאָם אֶשֶׁר תִּשְׁפָּה לָאָה, 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 P'ρωφας of Ptolemy, in Palmyrene, Arab.

רַבְּרַיָּה com. gen. verbal from רַבָּרָה, dec. X.


2. a pavement, pavimentum. Est. 1:6. 2 Chr. 7:3. Ezek. 40:17, 18.

רַבָּרָה (Arab. with סְ), kindred with רַבָּרָה.

1. to smile or dash in pieces, to bruise. Is. 42:3 רַבָּרָה, a bruised reed. 36:6. 2 K. 16:21.

2. metaphorically to oppress, treat with violence; often connected with רַבָּרָה. 1 Sam. 12:3, 4. Am. 4:1. Is. 58:6. Deut. 28:33.

Note. The fut. רַבָּרָה Is. 42:4. רַבָּרָה Ecc. 12:6. (as if from רַבָּרָה) is used in transitively, to be bruised or broken.


Pi. רַבָּרָה to dash in pieces. Ps. 74:14.

2. i. q. Kal no. 2. Job 20:19. 2 Chr. 16:10.

Po. רַבָּרָה i. q. Kal and Pi. no. 2. Judg. 10:8. This form Nah. 2:5, pertains to רַבָּרָה to run.

Hiph. fut. רַבָּרָה, (as if from רַבָּרָה), Judg. 9:53. to dash in pieces.


Deriv. רַבָּרָה, רַבָּרָה.

רַבָּרָה verbal from רַבָּרָה no. I. dec. VIII.b.

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 רַבָּרָה רַבָּרָה surely, as to the floods of great waters, etc.

רַבָּרָה empty, see רַבָּרָה.

רַבָּרָה m. with suff. וְ, verbal from רַבָּרָה no. II. dec. VIII. d. spittle. Job 7:19. 30:10. Is. 50:6.


רַבָּרָה m. verbal from רַבָּרָה, dec. IV. a.


רַבָּרָה m. i. q. רַבָּרָה no. 1. verbal from רַבָּרָה, rottenness. Job 41:19. (41:27.)

רַבָּרָה to skip, dance. Ecc. 3:4.

Spoken of inanimate nature, Ps. 114:4, 6.


Hiph. to cause to skip. Ps. 29:6. Comp. רַבָּרָה and רַבָּרָה.

רַבָּרָה f. verbal from רַבָּרָה 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.

רַבָּרָה to spice, season; particularly oil in the preparing of ointments. Ex. 30:33. Part. רַבָּרָה 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 רַבָּרָה, רַבָּרָה, רַבָּרָה.

רַבָּרָה m. verbal from רַבָּרָה, a spicing or seasoning. רַבָּרָה spiced wine, Cant. 8:2.

רַבָּרָה m. verbal from רַבָּה, dec. VI.
2. intr. to be wicked, to act wickedly.
2 Chr. 20:35 (with 'םני). 22:3.
Job 34:12. Dan. 12:10. 11:32

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. וָיְדָה to be innocent, in Syr. to conquer; וְיִדְּרְכָה righteousness and deliverance; comp. וְיִדְּרְכָה deliverance and victory. So here to represent as unrighteous, to conquer.)
1 Sam. 14:47 and whithersoever he turned himself, וְיַלְכָה he conquered or was victorious. Sept. invert. Vulg. superbat. Others make the primary signification of יַלְכָה to be restless, to disturb the peace; here, therefore, to spread disturbance, terror.

יוֹלָד (the opposite of יֵלָד) verbal adj. from יֵלָד, 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 יִלְדָה the virtuous (Israelitish) sufferers, Ps. 10:2. comp. 84:11. 125:3. Comp. נְכָאָס, used for the heathen, 1 Macc. 2:44. 3:5. Acts 2:23.

יוֹלָד m. with suff. יֵלְדֶה verbal from יֵלָד, dec. VI. i.
1. unrighteousness, injustice, the opposite of יִלְדָה—יִלְדֶה נְמָא treasures of wickedness, i.e. wealth unjustly acquired, Mic. 6:10. יֵלְדֶה a false balance, Mic. 6:11.
2. wickedness. Ps. 5:5. 45:8. Plur. Job 34:26 יִלְדֶה יִלְדֶה on account of wickedness.

יוֹלָד f. verbal from יֵלָד, dec. X.

2. intr. to be wicked, to act wickedly.
2 Chr. 20:35, (with 'םני). 22:3.
Job 34:12. Dan. 12:10. 11:32

3. prob. to conquer, be victorious.
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יוֹלָד f. verbal from יֵלָד, dec. X.

םְנָא m. dec. VI. h.
1. a flame, strong heat. (So in Chald. Ps. 78:48 Targ.) Cant. 8:6.
2. the flame of Jehovah or the lightning. Probably Ps. 78:48. Hence Ps. 76:4 הַנַּרְנַךְ the lightnings of the bow, a poetical expression for the arrows. So prob. also הַנַּרְנַךְ Job 5:7, arrows; (or else sons of the flame, i.e. sparks.)
3. a burning pestilence, (comp. יֵלָד heat and poison,) Deut. 32:24 יֵלָד יֵלָד devoured of the burning pestilence. Hab. 3:5, (parall. יֵלָד 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. אָנָא conj. VIII. in altum elatus, sublatus est;) many critics have made this the primary signification, and have endeavoured to apply it to the other passages; in opposition to whom, see G. Th. Steger Comment. de Vocabulo יָלָד. Kilie, 1808. and Gesenius' larger Lexicon, p. 1077.

יוֹלָד to break in pieces, to destroy.
In Kal not used.
Po. idem. Jer. 5:17.

יוֹלָד f. with suff. יֵלְדֶה, (perhaps strictly an infin. from יָלָד, to take into possession, hence to take, catch,) dec. VI. h.
1. a net. Ps. 57:7. 9:16. 31:5.
Lam. 1:13.—יֵלָד יֵלָד to spread or throw a net over any thing, Ezek. 12:13. 17:20. 32:3.
2. net-work, lattice-work. Ex. 27:4.

יוֹלָד m. Ezek. 7:23. and יָלָד dec. X. 1 K. 6:21 Keth. a chain.
Root יָלָד.

יוֹלָד to boil.
Pi. to cause to boil. Ezek. 24:5.
Pu. to be agitated, spoken of the bowls. Job 30:27.
Hiph. i. q. Pi. Job 41:23. [41:31.]
(In Syr. and Chald. idem.)

יוֹלָד m. verbal from יֵלָד, dec. VI. i.

n. a boiling. Ezek. 24:5.

_branch_ 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 יָדָּל it is removed.


יגָּדָּד m. Hos. 13:1 i. q. יָדָּל terror.

(Aram. 2ד, יָדָּל to terrify; יָדָּל terror.)

The relation of Sin to Samech has been already explained under that letter. In this lexicon Sin is everywhere 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.

ירָמָי m. leaven. Ex. 12:15, 19. (Chald, יֶדֶּנֶּשֶׁא. In Arab. יֶדֶּנֶּשֶׁא med. Vav to rise, ferment, spoken of wine, of anger.)

ירָמָי m. (strictly an infin. from יֶדֶּנֶּשֶׁא) with suff. יֶדֶּנֶּשֶׁא.

1. a raising (of the countenance), hence joy. Gen. 4:7. It is in this case regarded as the opposite of יִכְּרָמָי in verse 6. Others: acceptance, forgiveness, after יֶדֶּנֶּשֶׁא no. 3. (1) (a).
2. a rising, swelling, on the skin. Lev. 13:2, 10, 19.
4. a judicial sentence, (comp. יִכְּרָמָי no. 4. and יֶדֶּנֶּשֶׁא no 1. (6.) to pronounce.) Hab. 1:7. Others: arrogance.

ירָמָי m. dec. II. c. i. q. יִכְּרָמָי. I K. 7:17. Root יִכְּרָמָי to weave.

ירָמָי fem. of יִכְּרָמָי, dec. X.
2. a lattice, lattice-work. 2 K. 1:2. 1 K. 7:18, 20, 41. With such lattice-work the chapters of the pillars were overspread.

ירָבָּק the sambuca, see יָרָבָּק.


ירָבָּק and יָרָבָּק.

1. to be satisfied, satiated, filled; strictly with food, (comp. יִכְּרָמָי 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. יִכְּרָמָי יִכְּרָמָי to be satisfied with bread, Ex. 16:12. Job 27:14. Ecc. 5:9. or is preceded by יִכְּרָמָי, Prov. 14:14. 18:20. by יִכְּרָמָי, Ps. 66:5. or is expressed by יִכְּרָמָי before an infin. Ecc. 1:8. Metaphorically to be satisfied or filled with reproach, 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.—יִשְׁתַּלְסֵל to be full of days, 1 Chr. 23:1. 2 Chr. 21:15.

Pi. to satisfy. Ezek. 7:19. Constrained with a double accus. of the person and thing, Ps. 90:14.


יִשְׁתַּלְסֵל m. verbal adj. from יִשְׁתַּלְסֵל, dec. V. a.

1. full, satisfied. Prov. 27:7. 1 Sam. 2:5.

2. full, tired, weary (of any thing).—יִשְׁתַּלְסֵל full of days, Gen. 35:29. Job 42:17. also simply יִשְׁתַּלְסֵל in the same sense, Gen. 25:8.

3. rich or abounding in any thing. יִשְׁתַּלְסֵל rich in (God's) grace. Deut. 33:23. Job 14:1. 10:15.

יִשְׁתַּלְסֵל m. verbal from יִשְׁתַּלְסֵל, satiety, hence abundance, plenty. Prov. 3:10. Gen. 41:29 ff.

יִשְׁתַּלְסֵל m. verbal from יִשְׁתַּלְסֵל, dec. VI. p.

1. satiety, יִשְׁתַּלְסֵל to satiety, to the full, Ex. 16:3.

2. fulness. Ps. 16:11.


יִשְׁתַּלְסֵל to observe, view, constrained with י. Neh. 2:18, 15. (In Chald. יִשְׁתַּלְסֵל i. q. Heb. יִשְׁתַּלְסֵל.)


2. to hope. Est. 9:1. Constrained with י and י of the person, Ps. 104:27. 119:166. (So in Aram, in Pe, and Pa.)

3. perhaps to praise, to announce with praise. Is. 38:18. i. q. יִשְׁתַּלְסֵל in Syr. The second signification, however, applies very well.

יִשְׁתַּלְסֵל or יִשְׁתַּלְסֵל m. found only with suffix יִשְׁתַּלְסֵל, verbal from יִשְׁתַּלְסֵל, dec. VI. g. hope. Ps. 119:116. 146:5.


יִשְׁתַּלְסֵל Chald. idein. Ezra 4:22.—יִשְׁתַּלְסֵל may your peace be great, a form of salutation, Dan. 6:26.

יִשְׁתַּלְסֵל i. q. יִשְׁתַּלְסֵל, 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. יִשְׁתַּלְסֵל.)

Pi. to raise up, but only in a figurative sense, (like Niph. no. 4.) to protect, defend. Ps. 20:2. 69:30. 91:14. Constrained with י, 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.

יִשְׁתַּלְסֵל i. q. יִשְׁתַּלְסֵל and יִשְׁתַּלְסֵל. Found only in Pil. יִשְׁתַּלְסֵל to cause to grow. Is. 17:11.

יִשְׁתַּלְסֵל to become great, to grow, i. q. יִשְׁתַּלְסֵל. Job 8:7, 11. Ps. 92:13.

Hiph. to make great, to increase. Ps. 73:12.


יִשְׁתַּלְסֵל plur. יִשְׁתַּלְסֵל, const. always יִשְׁתַּלְסֵל, dec. IX. b.

1. a field, a piece of cultivated ground. Gen. 23:17. 47:20, 24. In
opposition to a garden or vineyard, Ex. 22:4. Num. 20:17.

2. a field generally; e.g. יָרָה הָאֶڑב to the wild beasts of the field, Is. 43:20. יָרָה שֵׁה a man living in the field, a hunter, Gen. 25:27.


4. יָרָה יֵשׁ i.q. יָרָה the plain of Syria, i.e. Mesopotamia. Hos. 12:13. יָרָה poetically for יָרָה a field. Ps. 8:8, 50:11. 80:14, etc. That it is the singular, and not the ancient plural form with יָרָה שֵׁה, is shewn by Ps. 96:12. In Arabic the termination יָרָה is the usual one for the Heb. יָרָה.

יָרָה in full יָרָה יֵשׁ the vale of Siddim, which afterwards became the Dead Sea. Gen. 14:3, 8, 18.

יָרָה f. dec. X. i.q. יָרָה an order, row; of soldiers, 2 K. 11:8, 15. of chambers, 1 K. 6:9.

יָרָה com. gen. (for יָרָה, like יָרָה for יָרָה) const. יָרָה, with suff. יָרָה and יָרָה (from יָרָה), prim. irreg. one of the smaller cattle, a sheep or goat, the men unitatis corresponding to יָרָה small cattle, q. v. Gen. 22:7, 8, 30, 32. Ex. 12:3 ff. Sometimes defined more accurately, Deut. 14:4 יָרָה נָעַשׂ יָרָה הָאֶডב a sheep and a goat. The same relation exists between the words יָרָה one of the larger cattle, and יָרָה large cattle collectively.


יָרָה 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. мισθοῖς Vulg. lunulae. In Aram. יָרָה the moon. (see יָרָה) יָרָה is the termination of diminutives, as in יָרָה.

to have gray hairs, see יָרָה dec. VI. i.q. יָרָה thick branches, a thicket. 2 Sam. 18:9. See יָרָה.

i.q. יָרָה to turn back. Only in Niph. 2 Sam. 1:22, where several MSS. and editions read it with יָרָה.

יָרָה to white-wash, to plaster, see יָרָה.

יָרָה found only Gen. 24:63. i.q. יָרָה here to meditate, (Vulg. ad meditandum,) or else to walk, wander, obambulare, i.q. Arab. יָרָה med. Je. Comp. the subst. יָרָה no. 3.

יָרָה or יָרָה i.q. יָרָה to incline to anything. Ps. 40:5. Deriv. יָרָה. יָרָה.

יָרָה to hedge in, to hedge round. (See the kindred forms יָרָה and יָרָה no. II.) Job 1:10 יָרָה thou hast hedged him round about, i.e. thou protectest him. The same phrase also denotes to hedge in, to give no way of escape, (comp. יָרָה.) Job 3:23, 35:8. Hos. 2:8. [2:6.]

Pil. יָרָה to twist, weave. Job 10:11 יָרָה יָרָה out of bones and muscles hast thou woven me; comp. Ps. 139:13.

Deriv. out of course יָרָה and יָרָה; comp. יָרָה no. II.

יָרָה m. dec. I. Judg. 9:49. and יָרָה f. dec. X. Judg. 9:48. Verbs from יָרָה, a bough, branch. (Chald. יָרָה and יָרָה, Syr. יָרָה idem.)

יָרָה proper name of a city in the plain of the tribe of Judah. Josh. 15:35. From this place Antigonus Socehas obtained his surname.

יָרָה and יָרָה, fut. יָרָה, apoc. יָרָה, יָרָה, once יָרָה (Ex. 4:11.) imper. יָרָה, infin. absol. יָרָה, const. יָרָה, rarely יָרָה (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.

\( \text{im} \)) 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 \( \text{im} \) \( \text{im} \) when he arrayed himself against him

in the way. The verbs \( \text{im} \) (see no. 2.) and \( \text{im} \) 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.] Constrained with two accus. 1 Sam. 8:1. or with \( \text{im} \) of the predicate, Gen. 45:9. Ex. 2:14. Constrained with \( \text{im} \) of the thing, to place or appoint over any thing. Ex. 1:11. 5:14. (4.) to lay upon a person; con-

strained with \( \text{im} \) of the person, Ex. 5:8. 22:24. with \( \text{im} \), Deut. 7:15. Also to impute or charge to a person, con-

strained with \( \text{im} \), Deut. 22:14, 17. with \( \text{im} \), 1 Sam. 22:15. Job 4:18. with \( \text{im} \), Judg. 9:24. (5.) to put on (a garment). Ruth 3:3. (6.) to place (a surety). Job 17:3. (7.) \( \text{im} \) \( \text{im} \) to give a name to a person. Dan. 1:7. comp. Judg. 8:31. Neh. 9:7. Comp. in Chald. Dan. 5:12. (8.) \( \text{im} \) \( \text{im} \) to put one's name in a place, i.e. to fix his dwelling there, spoken of Jehovah. Deut. 12:5, 21, 14:24 \( \text{im} \) \( \text{im} \) \( \text{im} \) to let his name dwell there. 1 K. 9:3. 11:36. 2 K. 21:4. Syn-

onymous with \( \text{im} \) \( \text{im} \) Deut. 12:11. 26:2. (9.) \( \text{im} \) \( \text{im} \) to beget children. Ezra 10:44. (10.) \( \text{im} \) \( \text{im} \) to instruct a person about any thing. Ex. 17:14. (11.) \( \text{im} \) to attend, consider, ani-

mum adverser. Is. 41:22. Hag. 2:15, 18. Without \( \text{im} \), idem, Is. 41:20. Job 34:23. Judg. 19:30. See a similar ellipsis under \( \text{im} \) no 4. The thing attended to is preceded by \( \text{im} \), Job 1:8. by \( \text{im} \). Ex. 9:21. by \( \text{im} \), Deut. 32:46. Ezek. 40:4. by \( \text{im} \). Job 23:6. (12.) \( \text{im} \) \( \text{im} \) \( \text{im} \) to lay to heart. Is. 57:1, 11. Also with \( \text{im} \), 2 Sam. 13:33. with \( \text{im} \), 1 Sam. 21:15. In the same sense \( \text{im} \) 1 Sam. 9:20. Elliptically Ps. 50:23 \( \text{im} \) scil. \( \text{im} \) \( \text{im} \) who lay his way to heart. (13.) \( \text{im} \) \( \text{im} \) also to pur-

pose, resolve. Dan. 1:8. Mal. 2:2. (14.) \( \text{im} \) \( \text{im} \) to direct one's face, see under \( \text{im} \) no. 1. (1.) to (3.) — (15.) \( \text{im} \) \( \text{im} \) to direct one's eye to any one, see \( \text{im} \) no. 1. (5.) — (16.) used absolu-

tely, to heap up. Job 36:13 the wicked \( \text{im} \) \( \text{im} \) to heap up (God's) wrath.

2. to make, i. q. \( \text{im} \) no. 3. Gen. 4:15. 6:16. — \( \text{im} \) \( \text{im} \) to perform miracles, Ex. 10:2. Ps. 78:43. Particularly to make into any thing, (like \( \text{im} \) in Homer,) construed with two accus. Ps. 39:9. Josh. 8:28. with \( \text{im} \) of the pre-

dicate, Gen. 21:13, 18. or with \( \text{im} \), to make as, Gen. 32:13. 1 K. 19:2. The construction is peculiar in Is. 25:2 

\( \text{im} \) \( \text{im} \) \( \text{im} \) \( \text{im} \) 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 shew favour, Is. 47:6. Synonym-

ous with \( \text{im} \).

Hiph. i. q. Kal, found only in the imper. \( \text{im} \) \( \text{im} \) Ezek. 21:21. [21:16.] and the part \( \text{im} \) Job 4:20.

Hoph. only Gen. 24:33 Keri. (See \( \text{im} \)

Deriv. \( \text{im} \).

\( \text{im} \) Chald. to set, put, place. Part-

icularly (1.) to appoint. Ezra 5:14. (2.) to issue (an edict). Dan. 3:10, 29. 4: 3. [4:6.] Ezra 4:19 ff. (3.) \( \text{im} \) \( \text{im} \) to regard. Dan. 3:15. (4.) \( \text{im} \) \( \text{im} \) \( \text{im} \) to be concerned for a person. Dan. 6:13. (5.) \( \text{im} \) \( \text{im} \) \( \text{im} \) to name a person. Dan. 5:12.

I. \( \text{im} \) i. q. \( \text{im} \) to turn away, to de-

part. Hos. 9:12.

II. \( \text{im} \) i. q. \( \text{im} \) to exercise domi-

nion, to rule. Fut. \( \text{im} \) Judg. 9:22.

Hiph. \( \text{im} \) to appoint princes. Hos. 8:4. Comp. also \( \text{im} \).

III. \( \text{im} \) i. q. \( \text{im} \) to contend, strug-

gle. Hos. 12:5. Fut. \( \text{im} \).

IV. \( \text{im} \) to saw, i. q. Chald. \( \text{im} \).

Fut. \( \text{im} \) 1 Chr. 20:3. See \( \text{im} \).

\( \text{im} \) f. Is. 28:25. see \( \text{im} \).

see \( \text{im} \).

\( \text{im} \) and \( \text{im} \), fut. \( \text{im} \), once \( \text{im} \) (Is. 35:1.) imper. \( \text{im} \), infin. absol. \( \text{im} \), 4 d
const. यिः, तो rejoice. Job 3:22. Con-
strued with य, Deut. 28:63. 30:9.
with य, Is. 65:19. Ps. 119:14.—यिः
रूजी to rejoice in Jehovah, Ps. 40:17.
70:5. Construed with an accus. Is.
35:1 यिः they shall rejoice for them, i.
. e. for the divine judgments men-
tioned in the preceding chapter.


Root. यिः to meditate.

यिः to swim. Is. 25:11.

Hiph. to make to swim, a hyperboli-
"cal expression for to moisten. Ps. 6:7.

यिः f. (Milel, a segolated form for
to) a swimming. Ezek. 47:5.

यिः see यिः.

40:11. (In Chald. यि idem.)

यिः i. q. यिः, but more frequent.
1. to laugh, smile. Ecc. 3:4. Con-
strued with यिः, to smile on a person, Job
29:24. with यिः, to laugh at, to de-
ride, particularly what is weak and
cannot hurt us. Job 5:22. 39:7, 18,
22. 41:21. Ps. 2:4. with यिः, in the same
sense, Ps. 52:8. Job 30:1.

2. i. q. Pi. no. 3. Judg. 16:27.

Pi. यिः, fut. यिः.

2. to play, sport, spoken e.g. of chil-
ren, Zech. 8:5. of animals in the sea,
[41:5]—2 Sam. 2:14 let the young
men arise, यिः यिः and play, i.e.
contend, before us.

3. to dance, with vocal and instru-
mental music, the constant accompani-
ment 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
t he voice of dancers. 31:4

यिः in the dance of the dancers.
Prov. 8:30, 31.

Hiph. to deride, construed with यिः.
2 Chr. 30:10.

Deriv. यिः and यिः and यिः m. verbal from यिः.

2. an object of laughter or derision.


यिः, plur. यिः transgressions, Hos.
5:2. i. q. यिः Ps. 101:3. Root यिः.

यिः, fut. apoc. यिः.

1. to deviate from a way. (In Aram.
यिः idem.) Prov. 4:15.

2. to be unfaithful, spoken of a
married woman. Num. 5:12. Some-
times with the addition यिः Num.
5:19, 20, 29. for यिः; comp. Ezek.
23:5. with Hos. 4:12.

यिः, fut यिः, i. q. यिः, (comp. the
letter י, p.303.) to hate, persecute. Gen.

यिः to be hostile, to oppose, per-
secute. (Aram. with י, Arab. with ש
109:20, 29.

यिः verbal from यिः.

1. an adversary, opponent. (Aram.
यिः idem.) E.g. in war, 1 K. 4:18.
before a court, Ps. 109:6. (comp.
Zech. 3:1, 2.) and generally one that
obstructs another's way, 2 Sam. 19:23.
Num. 22:22 the angel of Jehovah
placed himself in the way यिः to
resist him, verse 32.

2. with the article यिः the adver-
sary, by way of eminence, Satan, an
evil angel, according to the later theo-
logical 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 & कत्युि
tवों शाद्भोवतिभूतों, कत्युि कालों एकी निििि
tवों तेजी में शाद्भोि' काल और गुरुति। The
article (which fails only 1 Chr. 12:1.)
shews that the apppellative is used here
tत इत् तथा, and makes it almost a pro-
per name. So यृः the god Baal,
रूजी, रूजी, रूजी. It is in violation of the
principles of grammar, criticism, and
hermeneutics, that some read in Job

Note. These various significations are all united in the synonymous word פֶשׁ q.v.

Pil. פֶשׁ to meditate. Ps. 143:5. Is. 53:8, where others apply the significations of Kal no. 2, and no. 4.

Deriv. פָשׁ and
I. פָשׁ m. verbal from פֶשׁ, dec. I.
   1. a speech, discourse. 2 K. 9:11.

3. 1 K. 18:27 פָשׁ he is in deep thought, or he has business. So the Hebrew interpreters, (comp. פֶשׁ verbal, res). Others: he has a journey, comp. פָשׁ.


בָשׁ to put, place, see פשׁ.

בָשׁ m. plur. פָשִׁים, verbal from פָשׁ no. II. dec. VIII. b. a thorn. Num. 33:55. (Aram. פָשׁ a thorn).

בָשׁ verbal from פֶשׁ no. II. dec. VIII. d. a hedge. Lam. 2:6.

בָשׁ f. verbal from פֶשׁ no. II. dec. X. a sharp instrument, a dart, liter. a thorn, good. Job 40:31.[41:7.](Arab. פָשׁ a good, a pointed instrument.)

בָשׁ m. i.q. פֶשׁ thought, understanding, heart, (from Chald. פשׁ to regard, consider.) Job 38:36. Comp. פֶשׁ p. 223. Others: a meteor, an appearance in the air, see p. 223.

בָשׁ f. dec. X. a sight, picture. Is. 2:16. פָשׁ all pleasant sights. It appears to be a general ex-
pression embracing all the preceding particulars in verses 13—16. Targ. costly palaces.

 المهني m. a knife. Prov. 23:2. (In Chald. and Arab. idem.)

 المهني m. verbal from נְפֶר, dec. III. a. a hireling, a day-labourer. Ex. 22:14. Lev. 19:13. Is. 16:14 in three years נְפֶר נְפֶר as the years of an hireling, i.e. exactly at this time, as the labourer is exact about the time for which he is hired.

بيب f. verbal from נְפֶר, a hiring. Is. 7:20 מִנְפֶר נְפֶר a hired razor, no-vacula conductionis.

I. נְפֶר i. q. נְפֶר no. I. to cover. Ex. 33:22.

II. נְפֶר i. q. נְפֶר no. II. and נְפֶר to weave, to hedge. Deriv. נְפֶר, נְפֶר, נְפֶר to act wisely, prudently. Once 1 Sam. 18:30. (In Arab. נְפֶר to interweave, intrans. to be interwoven, intricate; hence נְפֶר cunning.)

Pi. to interweave, to cross. (See Kal according to its Arabic significations.) Gen. 48:14 נְפֶר נְפֶר according to the ancient versions, he laid his hand crosswise. According to the Hebrew usage, it would be he laid his hand wisely, i.e. carefully, or willingly.

Hiph. 1. to look at. Gen. 3:6 נְפֶר נְפֶר and the tree was desirable to look at. Vulg. aspectu delectabile. (In Chald. נְפֶר idem. Arab. נְפֶר form, appearance.)

2. to consider, to attend to; construed with an accus. Deut. 32:29. Ps. 64:10. with נְפֶר, Prov. 16:20. with נְפֶר, Neh. 8:13. Ps. 41:2 נְפֶר נְפֶר he that considereth or regardeth the poor. Also with נְפֶר, Dan. 9:13.

3. to have understanding, to be or become wise or intelligent. Ps. 2:10. 94:8. Construed with נְפֶר, Dan. 1:4. comp. verse 17. Also to conduct wisely, Jer. 20:11. 23:5. Part. נְפֶר wise, intelligent, Prov. 10:5. hence religious, pious, Ps. 14:2. Dan. 11:33, 35. 12:3. 10. (Comp. נְפֶר, נְפֶר.) Infin. נְפֶר Jer. 3:15. and נְפֶר Prov. 1:3. 21:16. as a subst. wisdom, understanding.


6. to cause to prosper. 1 K. 2:3.

Part. נְפֶר used substantively a song, poem, Ps. 47:8. and in the superscriptions of 13 Psalms, (viz. XXXI. XLII. LIII. LIV. etc.) Probably derived from the Arabic significations of the root, (see Kal,) to be interwoven, intricate, in the derivatives also figuraustum esse, (comp. נְפֶר;) and the participial form acquires here an abstract signification, like נְפֶר fulness, נְפֶר destruction. According to strict Hebrew usage, it would denote knowledge, hence poetry, (comp. Arab. נְפֶר knowledge, poetry,) the poets in antiquity being wise men and preservers of knowledge.

סְפָר Chald. Itlpa. to consider, construed with נ. Dan. 7:8.

סְפָר and סְפָר m. with suff. סְפָר, verbal from נְפֶר, dec. VI. g.

1. understanding, intelligence. 1 Chr. 22:12. 26:14.—סְפָר נְפֶר good understanding, Prov. 13:15. Ps. 111:10. 2 Chr. 30:22.—סְפָר נְפֶר to give the understanding or sense of any thing, Neh. 8:8.

2. craft, cunning. Dan. 8:25.


סְפָר f. i. q. סְפָרו folly. Eec. 1:17.

Several MSS. and editions read it with סְפָר.

סְפָר f. Chald. understanding. Dan. 5:11, 12.

סְפָר fut. סְפָר, to hire. Gen. 30:16.

E. g. soldiers, 2 Sam. 10:6. Parti-
curally to bribe, Neh. 6:12, 13, 13:2. 2 K. 7:6.

Niph. to let one’s self for hire. 1 Sam. 2:5.


Deriv. out of course יֵעַרְפֵּנָה, פַּעַרְפֵּנָה, פַּעָרְפֵּנָה. יֵעַרְפֵּנָה m. verbal from רֵעַרְפֵּנָה, dec. IV. a.
1. hire, Ex. 22:15 if (the owner) was a hireling, and brought it for hire.


רַעְרַף or רַעְרַף m. dec. I.

1. the left side.—רַעְרַף יִנְתֵּן to the left, Gen. 24:49.—רַעְרַף on the left, 1 K. 7:49. 2 Chr. 4:8. and with a genitive or dative following, Gen. 48:13.—רַעְרַף and רַעְרַף (used adverbially in the accus.) towards the left, Gen. 13:9. Deut. 5:32. Hence. רַעְרַף־יָד 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 רַעְרַף upon the north of Damascus. (In Arab. רַעְרַף the country on the left, i.e. Syria, in opposition to יִנְתֵּן the country on the right, i.e. Yemen or Arabia. Comp יִנְתֵּן.) Hence the denom. verb in

Hiph. יִנְתֵּן, יִנְתֵּן (1 Chr. 12:2.) and יִנְתֵּן (2 Sam. 14:19.)
2. to be left-handed, to use the left hand. 1 Chr. 12:2.

נְתִי and יִנְתֵּן, fem. יִנְתֵּן, denom. adj. from יִנְתֵּן, left, situated on the left, sinister. 1 K. 7:21. 2 K. 11:11.


Pi. יִנְתֵּן 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 יִנְתֵּן, Ps. 30:2. with יִנְתֵּן, Lam. 2:17. with יִנְתֵּן, 2 Chr. 20:27.

Hiph. i.q. Pi. Ps. 89:43.

נְתִי m. verbal adj. from יִנְתֵּן, dec. V. a. and f. joyful, rejoicing. Deut. 16:15. etc. Plur. const. once יִנְתֵּן Ps. 35:26. elsewhere יִנְתֵּן.

וָקֵר f. verbal from יִנְתֵּן, dec. XII. b.
1. joy, rejoicing.—נוֹתֵן יִנְתֵּן יִנְתֵּן to rejoice greatly, 1 K. 1:40. Jon. 4:6.
2. festivity, mirth. Prov. 21:17 יִנְתֵּן he that loves festivity,—יוֹנֵית מַשְׁא יִנְתֵּן to make feasts, Neh. 8:12. 12:27. 2 Chr. 30:23.
3. a loud shout, a joyful acclama-

ןָהָלָה f. a mattress, covering. Judg. 4:18. Root קָוַּל (with כ, as some MSS. read it here;) Comp. Syr. כָּלָה a couch, sofa.

ןָהָלָה, see under לָהָל.ןָהָלָה הָלָה 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 bed-covering, Deut. 22:17.

ןָהָלָה (for which several MSS. read נָהָלָה), a poisonous species of lizard. Prov. 30:28. Sept. קָוַּל. Vulg. stellio. (In Arab. מַס a poisonous lizard with spots like the leprosy, from מַס and מַס to poison.) See Bocharti Hieroz. T. II. p. 1084.

ןָהָלָה, fut. קָוַּל, infin. קָוַּל.

1. to hate, construed with an acc. and with ק, Deut. 4:42. 19:4. Part. קָוַּל a hater, an enemy, Ps. 35:19. 38:20.


Pl. found only in the part. קָוָל an enemy, Ps. 55:13. 68:2.

ןָהָלָה Chald. to hate. Part. קָוָל an enemy, Dan. 4:16. [4:19.]

ןָהָלָה f. dec. X. 1. strictly infin. of קָוָל. Deut. 1:27.


ןָהָלָה according to Deut. 3:9. name of a ridge of mountains among the Amorites, usually called Hermon. (See קָוָל.) 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 appellative signification, (comp. סָרְנָה loricà,) is the same as that of קָוָל, which, according to Deut. 3:9, is the name of the same mountain among the Sidonians.

ןָהָלָה masc. plur. dec. I. q. קָוָל thoughts, (concerning the insertion of כ, see under the article כ, p. 536.) Job 20:2. 4:13 in thoughts of nightly visions, i.e. in dreams; comp. Dan. 2:29, 30.

ןָהָלָה 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. קָוָל.

3. Is. 13:21. 34:14. קָוָל inhabitants of impassable 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 Arabsians had such fabulous monsters in abundance; (see Bocharti Hieroz. II. 844.) They speak also of the voices of nightly spectres in the woods; comp. the Heb. קָוָל. Sept. דָּבָר קָוָל.

4. plur. קָוָל showers. Deut. 32:2. Comp. קָוָל to shudder.

ןָהָלָה proper name of a mountainous country on the south of Palestine and the Dead Sea. Esan is said to have dwelt here, (Gen. 32:3. 33:14. 16.) and Josephus (Antiq. i. 19.) derives Seir from קָוָל the hairy, (see the art. קָוָל.) 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 קָוָל (Gen. 36:20—30.) These Horites were driven out by the descendants of Esan, who in after times dwelt in this region, Deut. 2:4 ff. 2 Chr. 20:10. As an appellative קָוָל denotes hairy, hence perhaps woody,
which would be a very suitable name for this country. Comp. יִשְׂרָאֵל no. 2.
דְּרֵס [f. mem. יֵשָׂרָאֵל, dec. X. a she-goat, Lev. 4:23. 5:6. 13.7.]
1. name of an unknown place, perhaps a wood or mountain, to which Elud fled. Judg. 3:26.
דְּרֵס i.q. Greek φινω, φιτω.
2. i.q. יֵשָׂרָאֵל to rage, roar, assail with violence. Ps. 55:10 יֵשָׂרָאֵל it (the storm) assails him with violence.
3. to stand on end, spoken of hair, to be rough, bristly, horrere. Deriv.
דְּרֵס m. verbal from יֵשָׂרָאֵל, dec. VI. e.
2. i.q. יֵשָׂרָאֵל a storm, tempest. Is. 28:2.
3. hair, as if the const. state of יֵשָׂרָאֵל. Is. 7:20.
דְּרֵס m. const. יֵשָׂרָאֵל, with suff. יֵשָׂרָאֵל, verbal from יֵשָׂרָאֵל, dec. IV. b. hair. Lev. 13:3 ff. for the most part collectively, (as in Arab.) יֵשָׂרָאֵל יֵשָׂרָאֵל a hairy or rough man. 2 K. 1:8. comp. Gen. 25:25. See יֵשָׂרָאֵל.
דְּרֵס f. verbal from יֵשָׂרָאֵל, dec. XII.
1. a hair, i.q. יֵשָׂרָאֵל. (Arab. a single hair.) Judg. 20:16 יֵשָׂרָאֵל יֵשָׂרָאֵל at a hair. Used collectively, Job 4:15. 1 Sam. 14:45. Plur. Ps. 40:13. 69:5.
דְּרֵס f. (masc. Is. 28:25.) verbal from יֵשָׂרָאֵל, dec. X. barley, so called from the roughness of its ears. (Comp. יֵשָׂרָאֵל spelt, from יֵשָׂרָאֵל.) In the singular spoken of the plant as it grows, Job 31:40. Joel 1:11.

Plur. יֵשָׂרָאֵל spoken of the grain, see יֵשָׂרָאֵל.— יֵשָׂרָאֵל a homer of barley, Lev. 27:16. יֵשָׂרָאֵל an ephah of barley, Ruth 2:17. יֵשָׂרָאֵל barley harvest, Ruth 1:22. This last example furnishes no exception to the usual distinction between the singular and the plural.
דְּרֵס f. dual יֵשָׂרָאֵל, const. יֵשָׂרָאֵל with suff. יֵשָׂרָאֵל, plur. only in the const. state יֵשָׂרָאֵל, as if from יֵשָׂרָאֵל prim. irreg.
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. יֵשָׂרָאֵל, found only in Pl. יֵשָׂרָאֵל Is. 3:17. to make bald, (the head,) particularly to cause the hair to fall off by sickness. Comp. יֵשָׂרָאֵל.
דְּרֵס m. dec. IV. a. the beard, perhaps the whole chin; comp. יֵשָׂרָאֵל. 2 Sam. 19:25 יֵשָׂרָאֵל על he had not trimmed his beard. יֵשָׂרָאֵל יֵשָׂרָאֵל to cover the beard or chin, as an expression of sorrow, Lev. 13:45. Ezek. 24:17. 22. Mic. 3:7.
דְּרֵס to cover, hide, conceal, i.q. יֵשָׂרָאֵל and יֵשָׂרָאֵל. Deut. 33:19 יֵשָׂרָאֵל the
most hidden treasures. Vulg. thesauroi absconditi.

I. ἐπετεῖος i. q. ἐπιτλογικός to clasp (the hands).
Job 27:23 according to several MSS.
Hiph. Is. 2:6 ὅσοις ἐπετειλαμφάνην plau-
dunt filis peregrinorum, or dextras jungunt peregrinis; comp. in Arab.

II. ἐπετεῖος Syr. ἐπετεῖος to suffice. 1 K. 20:10. See ἐπετεῖος.


ἐπετεῖος m. with suff. ἐπετείους, plur. ἐπετείους, 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 στέφανος, στέφανοι, cilicium;
and saccus in Jerome, a garment for pilgrims. (Comp. Rev. 6:12.) Is. 3:23
ἐπετεῖος a hairy girdle.

2. a bag made of coarse or hair cloth. Gen. 42:25, 27, 35. Lev. 11:32.

3. a mourning garment made of coarse or hair cloth. Gen. 37:34. 2 Sam.
As the dress of a prophet, Is. 20:2.

ἐπετεῖος found only Lam. 1:14. in Niph.
according to the Hebrew interpreters, to be fastened or bound. Chald. aggra-
vation est. The Sept. Vulg. read ἐπετεῖος.

ἐπετεῖος found only in Pi. Is. 3:16
ἐπετεῖος ἐπετεῖος στέφανος oling or winking with their
eyes. (Chald. ἐπέπτειεν to look on, ἐπετεῖος cir-
cumspetatrix.) Sept. is ἐνεισαγωγή ἐπετεῖος.
Others: fucantes oculos, (comp.
Chald. ἐπετεῖος to paint,) but not so well
suited to the context.

ἐπετεῖος m. plur. ἐπετεῖος, fem. ἐπετεῖος q. v. ver-
bal from ἐπετεῖος, dec. VIII. h.

1. a captain, commander, chief; e.g.
of the body-guard, Gen. 37:36. of the
cup-bearers, 40:9.—ἐπετεῖος ἐπετεῖος ἐπετεῖος ἐπετεῖος the
overseers of the herds, Gen. 47:6,

—ἐπετεῖος ἐπετεῖος the commander of the city,

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 sur-
round the throne of God and act as
patrons of particular nations in the
heavenly court, oi ἐπετείοις, oi ἐπετεῖοι τῶν Ῥωμαίων ἑρατζονταί (Rev. 8:2) Dan.
10:13, 20.

ἐπετεῖος to interweave. (Chald. and Syr.
ἐπετεῖος idem, at least in the derivatives.)
Comp. ἐπετεῖος.

Pu. to be interwoven. Job 40:17.
Hithp. to be interwoven, to be fast-
enced. Lam. 1:14.

Deriv. ἐπετεῖος.

ἐπετεῖος to escape, flee, (after a general
overthrow.) Josh. 10:20. (Arab. and
Syr. idem.) Deriv. ἐπετεῖος.

ἐπετεῖος m. found only in the phrase
ἐπετεῖος ἐπετεῖος Ex. 31:10. 35:19. 39:1, 41.
according to most of the ancient ver-
sions, clothes of service or office. Sept.
Ex. 39:1 oπολαί λιθώπυραί. Comp.
the phrase subjoined to the three last
passages ἐπετεῖος ἐπετεῖος to serve in the san-
tuary. They were distinct, however,
from the holy garments, (ἐπετεῖος ἐπετεῖος)
Perhaps better: party-coloured gar-
ments, comp. the Samar. ἐπετεῖος a party-
coloured garment.

ἐπετεῖος m. Is. 44:13. according to
Kimichi, red earth. According to the
Arab. ἐπετεῖος an awl, here perhaps a
pointed instrument with which the workman marked out the form of the
image on the rough block.

I. ἐπετεῖος to contend, struggle with a
person; construed with ἐπετεῖος, Gen. 32:
28. with ἐπετεῖος, Hos. 12:4. (Arab. ἐπετεῖος
conj. III. idem.) The fut. is formed from ἐπετεῖος no. III.

II. ἐπετεῖος i. q. ἐπετεῖος and ἐπετεῖος no. II. to
rule. Deriv. ἐπετεῖος. Here belongs, ac-
cording to the common interpretation, the part. fem. רעה Is. 28: 25 רעה רעה triticum principale, i.e. egregium, bonum. Better perhaps: fat wheats; comp. the Arab. לא 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 רעה, since the ancient versions omit it.

הלם, fem. of רעה, dec. X.
1. a princess. Judg. 5: 29. Est. 1: 18. Is. 49: 23. Also spoken of con-
cubines of the first rank and noble birth, (רעה Cant. 6: 8.) 1 K. 11: 3.
2. Sarai, a proper name, see רעה.

רצות masc. pl. dec. X. noble shoots or tendrils of the vine. Is. 16: 8. See רעה.

רצה to make an incision (in the body). Lev. 21: 5.

ניפ to tear or hurt one's self (by lifting.) Zech. 12: 3.

רצה m. Lev. 19: 28. and חרצה f. 21: 5. verbs from רעה, an incision (in the body).

סרא 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 התרת (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.


:**לזר** m. verbal from רעה, dec. III.

לזר combed, verbal adj. from רעה q. v.

לזר i. q. רעה to interweave, make intricate.

Pi. Jer. 2: 23 a swift camel רעה רעה that makes her ways intricate, i.e. that runs wild with the desire of copu-
ation. (In Arab, לזר to run wild from sexual desire, spoken of animals.)

Deriv. לזר.

לזר to stretch out, to stretch forth.

Part. pass. רעה having a member pre-

Hithpa. to stretch one's self out. Is. 28: 20.

לזר masc. plur. dec. X. thoughts.

Ps. 94: 19. 139: 23. Comp. לזר ; and on the insertion of ר, see under that letter.

לזר, fut. לזר. 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 רעה 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. לזר, לזר.

I. **לזר** m. dec. IV. a. a species of poisonous serpent. Num. 21: 8. Deut. 8: 5. With the addition of רעה, Num. 21: 6.—לזר רעה a flying serpent, draco volans, Is. 14: 29. 30: 6.—It is usually collated with the Greek πτεριζω, κατισων, a species of serpent so named from its burning breath; but the ideas heat and poison are connected in several other words. Comp. רעה, רעה. See Bocharti Hieroz. T. III. p. 221. ed. Lips.

II. לזר found only in the plur.
Skin, usually reckoned together with Sin as the 21st letter of the alphabet, and as a numerical sign denoting 300.

The name י is i.q. י 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. ס arab. סalam peace. (2.) more rarely ס, e.g. ס Arab. סוס the sun. In both of these cases the Shin is retained in Aram. (3.) ס, e.g. ס Arab. סוס eight; ס Arab. סוס snow. In this case the Aramean dialects have ס}.
snow. Sometimes, but more rarely, ْت is found in Arabic, e.g. ْت*Arab. ْك to break in pieces. In the Hebrew itself, comp. ْت and ْت ْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْتْtis some examples in which the same Hebrew word with ْت has two corresponding Arabic words; (a.) ْت* a dart, in Arabic written with س and ش. (b.) ْت* to weigh, in Arab. with ش and م. (c.) ْت* ْتْتْتْتْتْتْتْtis body.—On the contrary ْت to rule, (prob. in Arabic with ס* or ס* is a different root from ْت* Arab. Syr. ْت* to be like.—From nos. 2, 3, flow (5.) the examples where ْت is interchanged with ْت and ْت; e.g. ْت* Arab. ْت* a trail; ْت* ْتْتْtis a noble horse; ْت* Rabbin. ْتْتْلْتْلْتْلْلْلْلْلْلْلْلْلْلْلْلْلْلْلْلْل� ْتْتْلْلْلْلْلْلْلْلْل�. Perhaps also there is some cognition between ْت heat and ْت* a coal; ْت* and ْت* to break in pieces.

ْت, more rarely ْت (Judg. 5: 7. Cant. 1: 7. Job 19: 29.) and ْت (Ecc. 2: 22. 3: 18.) i. q. ْت (of which it is a contraction, by omitting ْت at the beginning, see p. 1. and assimilating the ْت to the following letter, see p. 536.) 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. — ْت i. q. ْت* as, (liter. secundum id quod, Ecc. 5: 14.

2. merely a sign of relation, nota relationis; e.g. ْت* whither, Ecc. 1: 7. Ps. 122: 4.

3. with ْت following, it makes a periphrasis of the sign of the genitive case. Cant. 3: 7 ْت ْتْتْتْتْتْتْتْتْتْtis the sedan of Solomon, liter. his sedan, which (belonged) to Solomon, or Solomon's his sedan. 1: 6 ْت* my vineyard. (Comp. ْت* no. 3.) This pleonastic use of the suffix belongs to the Aramean style.


ْت* fut. ْت* to draw, haurio.


ْت* fut. ْت*.


2. to groan, spoken of a person in extreme pain. Ps. 38: 9.

ْت* f. const. ْت* verbal from ْت* dec. XI. d.

1. the roaring (of a lion). Is. 5: 29.


ْت* and ْت* (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 ْت*; ْت* to shout, (see ْت*; to crash, (see ْت*.) hence spoken of a storm, (see ْت* a storm, tempest.)

2. to be destroyed with noise or crashing. Is. 6: 11 at the beginning.

3. to be laid waste. Deriv. ْت*v., ْت*v. desolation, more rarely ْت*.

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. ْت*v. to gaze or wonder at, construed with ْت. Gen. 24: 21. (The ideas astonishment and desolation are united also in the word ْت* ْت* v.) Sept. ْت*v. Vulg. contemplor.

ْت* see ْت*.

ْت* Prov. 1: 27 Keth. i. q. ْت*.

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 (Orphic 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 ft.) The etymology is uncertain. Usually collated with the Arab. لشmed. Je to go downwards, to sink; but the examples, (in Scheidius ad Cant. Hiskeia, p. 21 ft.) prove merely the signification to settle, spoken of a sediment; which lies too remote.

חנפ m. verbal from יֹֽהֵֽנָּה, dec. III. a.

חֵנֶפ m. (with Kamets impure,) verbal from יֹֽהֵֽנָּה, dec. I. contempt. With suff. חֵֽנֶפַּד Ezek. 25:6. חֵֽנֶפַּֽדְּנִי with contempt of soul, (for every thing about them.) i.e. with arrogance, cum fastu, 36:5. comp. 25:15.

חֵנַֽפּ f. verbal from יֹֽהֵֽנָּה, a crash, Is. 24:12.

זָֽנָּה and żנָּה, fut. żנָּה.
1. to ask, demand, require, seek; construed with an accus. of the thing. Job 31:30 כִּֽפְּלַֽפְּנִי to demand with a curse his (the enemy's) life, i.e. his death. So Jon. 4:8 כִּֽפְּלַֽפְּנִי פֹּֽלָּה and he asked death for himself. 1 K. 19:4. The person of whom any thing is asked, is preceded by יֹֽהֵֽנָּה, Ps. 2:8. by יֹֽהֵֽנָּה, 1 Sam. 8:10. or put in an accus. (like פִּֽטָּר הַזָּה, 1.) Hence with two accus. Ps. 137:3. Deut. 14:26.
2. to ask, beg, request, construed with an accus. of the thing, and יֹֽהֵֽנָּה, דַּֽחֲנַֽפְּנִי of the person. Ps. 21:5. Deut. 18:16.
4. particularly to inquire of or consult, as an oracle, and then construed with וָֽיִֽשָּׁנַֽנְּנִי; hence וָֽיִֽשָּׁנַֽנְּנִי to inquire of Jehovah, Judges 1:1. 18:5. 20:18. construed with וָֽיִֽשָּׁנַֽנְּנִי for a person, 1 Sam. 22:10. 13, 15. Num. 27:21.—וָֽיִֽשָּׁנַֽנְּנִי to inquire of or consult the teraphim, Ezek. 21:26.
5. וָֽיִֽשָּׁנַֽנְּנִי וָֽיִֽשָּׁנַֽנְּנִי 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 וָֽיִֽשָּׁנַֽנְּנִי וָֽיִֽשָּׁנַֽנְּנִי 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. מַּשְׁנַּֽנְּנִי borrowed, 1 Sam. 1:28. 2 K. 6:5. See Hiph.

Niph. to ask for one's self, (like the Greek αἰρέσαμι, mihi peto, different from αἰρέω.) 1 Sam. 20:6, 28. Neh. 13:6. Pi. ושָּׁנַּֽנְּנִי. 1. to ask, inquire. 2 Sam. 20:18.
Deriv. out of course חֵֽנֶפּ.

2. to ask, inquire; constrained with וָֽיִֽשָּׁנַֽנְּנִי of the person, Ezra 5:9. and an accus. of the thing, verse 10.

חֵֽנָּה f. with suff. חֵֽנָּה, also חֵֽנָּה (Ps. 106:15.) and by contraction חֵֽנָּה (1 Sam. 1:17.) verbal from יֹֽהֵֽנָּה, dec. X. and XI.
1. a petition, request.—גרות לבקש make a request, Judg. 8:24. 1 K. 2:16. 
גרות נ to grant a request, Est. 5:6. 8.—
גרות ר a request is granted, Job 6:8.
2. what is lent, a loan. 1 Sam. 2:20.
Comp. the verb no. 6.
גרות Chald. emph. לבקש a wish, request ; hence also an affair, matter, concern. (Comp. הָרָקַע no. 4.) Dan. 4:14.
[4:17] consider רַעֳך and the matter is the command of the holy ones.
Hence
גרות, plur. רַעֳךְ, verbal adj. from רַעֳךְ, dec. VIII. a.
1. quiet. Is. 33:20. Particularly living in peace, security, prosperity, Job 12:5. comp. רַעֳךְ 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. רַעֳךְ, רַעֳךְ, part. רַעֳךְ and רַעֳךְ; also Schulten’s Animadv. in Job 26:5.)
גרות see רַעֳךְ.
1. to breathe with open mouth, to snuff up, e. g. the air, construed with an accus. Jer. 2:24. 14:6. hence to gope, aspire, long after, Job 7:2. 36:20. to strive for, Job 5:5. Con­strued with יָבִי 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.
2. to snort, snuff; hence (1.) to hasten after a thing. Ecc. 1:5. Comp. רַעֳךְ הקָרָק Hab. 2:3. (2.) to snort at, assail with violence, spoken of wild animals and metaphorically of savage enemies. Ps. 56:2. 3. 57:4. Am. 8:4. Ezek. 36:3. Spoken of Jehovah, Is. 42:14.
גרות to remain. 1 Sam. 16:11.
Niph. pass. of Hiph.
1. to remain, to be left. Gen. 7:23. 42:38. Is. 11:11.
2. to continue, to be kept back. Ex. 8:5. 7. [8:9, 11.] Num. 11:26. Job 21:34 מַלְאֹך וְַעֲלֻמָה 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. 8:3.
גרות m. (with Kamets impure,) verbal from רַעֳךְ, the rest, remnant, remainder. Is. 10:20, 21, 22, 11:11.
ןַעֲךְ m. Chald. const. רַעֳךְ, idem.
גרופֵי (a remnant shall return) the symbolical proper name of a son of the prophet Isaiah. Is. 7:3. comp.10:21.
גרופֵי m. dec. I.
1. flesh, i. q. רַעֳךְ, but almost exclusively in poetry. Ps. 73:26. 73:20, 27. Jer. 51:35 מַלְאֹך וְַעֲלֻמָה 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. רַעֳךְ no. 1. (2.) and no. 2.)
גרופֵי fem. of רַעֳךְ, blood relationship, hence as a concrete, kindred by blood. Lev. 18:17.
גרופֵי f. by contraction רַעֳךְ (1 Chr. 12:38.) verbal from רַעֳךְ, dec. I. a remnant of people, particularly after a general overthrow. Jer. 11:23. 44:14. Mic. 7:18. Zeph. 2:7. Comp. רַעֳךְ רַעֳךְ.—Ps. 76:11 מַלְאֹך וְַעֲלֻמָה the remainder of his wrath, i. e. that which is not exerted, his whole wrath.
גרופֵי f. (for רַעֳךְ fem. of רַעֳךְ verbal from רַעֳךְ, like רַעֳךְ, from רַעֳךְ) destruction. Lam. 3:47. By contraction רַעֳךְ Num. 24:17. see רַעֳךְ below.
גרופֵי Sheba, Sabean, (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 Arabians,) (3.) from a grandson of Abraham by Keturah, Gen. 25:3. In the first and last accounts the name is connected with Dedan; (see 177, v.)

מִזְרְבִּים masc. plur. small pieces. Hos. 8:6. (Chald. מִזְרָבִים to break in pieces; מִזְרָבָה a piece.)

רֵצֶם, fut. apoc. רָצֵא, to take prisoner, to carry away captive. Gen. 34:29. 1 K. 8:48. Gen. 31:26 רֵצֶא רֵצֶא taken prisoner with the sword in hand; comp. 2 K. 6:22. Also to carry away cattle, 1 Chr. 5:21. or other substance, 2 Chr. 21:17.


Deriv. רָצֶה, מָרֵצֶה, מָרָצֶה.


לִבְרָּא or לִבְרָּא Jer. 18:15 Keth. for לִבְּרָא q. v.

לְרָּאָה f. also רָאָה (Gen. 29:27, 28.) dual. לְרָאָה (Lev. 12:5.) plur. לְרָאָה m. לִבְרָּא, const. לָרָא, liter. the number seven, שְׁבֵמוּת; hence

1. seven days, a week, שְׁבָדוֹת, septimana. Gen. 29:27, 28. Dan. 10:2 שָׁבָדוֹת שָׁבָדוֹת three weeks long. (See שָׁבָדוֹת p. 244.) לְרָאָה לְרָאָה in 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 עָלֵת יְהוָה שֵׁמֶר יִנּוֹשָׁב. On the contrary Ezek. 45:21 שָׁבָדוֹת שָׁבָדוֹת in the festival of seven days, is spoken of the feast of the Passover which lasted seven days.

2. seven years, a week of years. Dan. 9:24 ff.


דָּרַשׂ and דָּרַשׂ f. (the two forms being frequently interchanged in the Keri and Kethib,) verbal from דָּרַשׁ, dec. I. captivity, and as a concrete, captives. Num. 21:29.—דָּרַשׁ דָּרַשׁ 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 דָּרַשׁ דָּרַשׁ דָּרַשׁ הַיְּהוָּֽה 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. דָּרַשׁ (Arab. with מ) found only in Pi. רַשׁ.

1. to praise, commend. Ecc. 8:15. Particularly to praise one's self, to glory, constrained with מ of the thing. Ps. 106:47. 1 Chr. 16:35.

2. to pronounce happy. Ecc. 4:2. Comp. the Chald.

Hithpa. to praise one's self, to glory, construed with מ of the thing. Ps. 106:47. 1 Chr. 16:35.

II. דָּרַשׁ (Arab. with מ) to submit.

Pi. to check, still, quiet; e. g. the waves, Ps. 89:10. anger, Prov. 29:11.
Hiph. i. q. Pl. to still (the waves). Ps. 65: 8.

חַבֹּל Chald. found only in Ps. מצְטָר to commend, praise. See the Heb. no. I. Dan. 2: 23. 4: 31, 34. [4: 34, 37.]

מַחְטָר and מַחְטָר, com. gen. with suff. מַחְטָר, plur. מַחְטָר, const. מַחְטָר, dec. VI. g.


3. a measuring staff or rod; also a portion of land assigned by measure, a lot, inheritance. Ps. 74: 2 מַחְטָר the possession assigned to thee. Jer. 10: 16. 51: 19.

4. a spear, javelin. 2 Sam. 18: 14. Comp. מַחְטָר no. 4.

5. a tribe, tribus, spoken of the tribes of Israel. (See מַחְטָר no. 3.) Ex. 28: 21. Judg. 20: 2. also i. q. מַחְטָר a family, a subdivision of a tribe, Num. 4: 18. Judg. 20: 12. 1 Sam. 9: 21.

כֹּל Chald. a tribe, i. q. Heb. מַחְטָר no. 5. Ezra 6: 17.

כֹּל 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.

כֹּל m. in pause מ, with suff. מ, verbal from מ, dec. VI. 1.

1. as an adj. captive, a prisoner, (after the form מ) Ex. 12: 29. Fem. מאריס, Is. 52: 2.


כֹּל m. dec. III. a. a flame. Job 18: 5. See the following article.

כֹּל Chald. idem. Dan. 3: 22. Plur. 7: 9. (Arab. לֵאמֶל to kindle, and intrans. to burn.)

נַעַפ fem. of מ צְטָר no. 2. captivity, captives. 2 Chr. 28: 5. Neh. 4: 4.

נַעַפ m. dec. I. a way, path. Ps. 77: 20. Jer. 18: 15, where in the Ketib we find מַעַפ. Root נַעַפ no. 1.

כֹּל masc. plur. Is. 3: 18. caps of net-work, cauds; comp. the Lat. reticulum, Varr. de Ling. Lat. IV. 19. (So in Talmud.) Root מַעַפ prob. i. q. מַעַפ to weave, make into a net. According to others, small suns, like the Arab. שֶׁבֶס (a denom. from מַעַפ the sun,) a kind of spangle worn on the hair. Comp. in the same connexion מַעַפ small moons.

נַעַפ fem. מ, an ordinal adj. (from מ צְטָר seven,) the seventh. Gen. 2: 2. Ex. 21: 2.

נַעַפ f. i. q. מ צְטָר q. v. captivity. Num. 21: 29.

כֹּל, Arab. סֵל, a root not in use.

1. to go. Hence מַעַפ.

2. to mount up, to grow. (Arab. conj. IV. to form ears.) See מַעַפ, מַעַפ no. 2.

3. to flow, stream, overflow. Comp. מַעַפ, מַעַפ, מַעַפ. For these transitions of meaning, see מ, מ, מַעַפ, מַעַפ, מַעַפ.

כֹּל m. a branch, from מ צְטָר no. 2. (Comp. מ a leaf, from מ צְטָר.) Zech. 4: 12 מ צְטָר olive branches. The Dagesh forte is euphonic, as in מ צְטָר Jer. 4: 7. and the Hateph-pattah as in מ צְטָר Is. 9: 3, 10: 27. (The reading מ is contrary to the authority of the Masora.)

כֹּל m. the trail or train of a garment. Is. 47: 2. (Arab. מַעַפ idem. Root מ צְטָר no. 3.)

כֹּל m. according to the Hebrew interpreters and the Talmud, a snail.
Ps. 58:9 "שֵׁלֶךְ רָאוּ הַחֲמוֹר כַּגָּדוֹל הַשָּׁלָל" as the snail which melts away as it walks, i.e. which gradually wastes away by the moisture which it imparts in crawling. Root רָאוּ no. 3, to flow, dissolve, (like לָשֵׁךְ, limax, from לֵשֵׁךְ, to flow, לָשְׁךְּאָמָא, to dissolve.) In Chaldean שֵׁלֶךְ, with n; comp. רָאוּ an ear, Chaldean שֲלָךְ.


2. a stream, (see שֵׁלֶךְ no. 3.) Ps. 69:3. 16. Is. 27:12.

שֵׁלֶךְ and שֶלֶךְ (prob. a fresh, blooming young man; comp. the Arab. שֶלֶךְ שַׁלְׁךְ, Shebna, the proper name of a prefect of the palace under Hezekiah, who was deprived of his office and succeeded by Eliakim, (Is. 22:15.) but he afterwards appears with Eliakim as a private secretary of the king, (Is. 36:3. 2 K. 18:18. 26:37. 19:2.) This ought not to surprise us, considering the capriciousness of eastern monarchs in bestowing their favours.

שֵׁלֶךְ to swear, in Kal found only in the part. pass. Ezek. 21:28 שֵׁלֶךְ שֹׁמְרָה jurantes juramenta. (Prob. a denom. from שֶלֶךְ seven, liter. to affirm over seven victims, or with some other reference to seven, the sacred number.) More commonly in

Niph. שֵׁלֶךְ to swear; construed (1.) with ש 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 ש of the person to whom one swears, Gen. 24:7. 21:23. Also with a dative of the person and an accus. of the thing promised by an oath, Gen.

50:24. Ex. 13:5. 33:1.—שֵׁלֶךְ to swear (fidelity) to God, women dare Deo, 2 Chr. 15:14. comp. Is. 19:18. Zeph. 1:5, (where the prefix ש interchanges with ש.)

Hiph. 1. to make to swear, to bind by an oath. Num. 5:19. Gen. 50:5. Hence

2. to adjure, conjure, obtestari, to beseech solemnly, to beg earnestly. Cant. 2:7. 3:5. 5:9. 1 K. 22:16.

Deriv. שֶלֶךְ.

שֶלֶךְ f. const. וָשְׁלֶךְ, and שֶלֶךְ שֶלֶךְ, const. וָשֶׁלֶךְ.

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 שֶלֶךְ the seventh 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. 21:28. seven lamps in the golden candlestick, Ex. 37:23. the blood was sprinkled seven times, Lev. 4:6, 17. etc. (See Fr. Gedicke ver. Schriften, p. 32—60.)—שֵׁלֶךְ m. and שֶׁלֶךְ f. seventeen.

2. seven times, usually as an indefinite or round number. Ps. 119:164. Prov. 24:16.

Dual שֵׁלֶךְ seven fold or seven times. Gen. 4:15. 24. Ps. 12:7. 2 Sam. 21:9 Keth.

Plur. שֶׁלֶךְ seventy, for the most part as a round number. Gen. 50:3. So seven and seventy, Gen. 4:24.

Deriv. שֶׁלֶךְ.

שֶׁלֶךְ Gen. 26:33. proper name of a well so called, according to this passage, from an oath. It was perhaps originally pronounced with other vowels שֶׁלֶךְ which signifies an oath. (Comp.
5. to cut off; measure off; appoint. Job 38:10 נפש נפש when I appointed my bounds about it (the sea). Comp. נפש.
6. denom. from נפש no. 6. (1) to buy (grain); joined with נפש. Gen. 47:14 with נפש, 42:3. also without addition, 42:5. Is. 55:1. 2.(2) to sell (grain). Gen. 41:50.
Pi. נפש 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. נפש.) Is. 66:9 רעה נפש 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 נפש, to sell (grain). Gen. 42:6. Am. 8:5. 6.
Hoph. pass. to be wounded, hurt, spoken of the heart, i. q. Niph. no. 2. Jer. 8:21.
Deriv. נפש, נפש, נפש, נפש, with suff. נפש, verbal from נפש dec VI. g. and h.
1. a breaking. Is. 30:14.
breach or wound (of a state), Ps. 60: 4.
—נָּהַּמְּ דָּמָּי a broken heart, sorrow, Is. 65: 14.
4. a solution, explanation, (of a dream.) Judg. 7: 15.
5. plur. יָּשִׂים terror. Job 41: 17. [41: 25.] This metaphorical significance is found in many verbs of breaking, e. g. יָּשִׂים.
6. grain, perhaps so called from its being broken in the mill. Gen. 42: 1 ff. Ex. 8: 5. etc. Comp. יָּשָּם no 6.

ןָּשָּׁם m. verbal from יָּשָּם, dec. III. d. 1. a breaking. Ezek. 21: 6 יָּשָּׁם רָם a breaking of the loins, as an image of extreme pain.

ןָּשָּׁמְּ, fut. יָּשַׁמְּ and יָּשָּׁמְּ (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. Construed with יָּשַׁמְּ to rest from a labour, Gen. 2: 2. 3. Ex. 31: 17. Comp. Is. 33: 8 יָּשַׁמְּ דָּמָּי 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 יָּשַׁמְּ and an infin. Ezek. 34: 10. with יָּשַׁמְּ and an infin. Josh. 22: 25.
2. to let rest or cease, (as a person from labour,) construed with יָּשַׁמְּ, 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: 18. rejoicing, Is. 16: 10. also Jeremiah 48: 35. Amos 8: 4. Ruth 4: 14 נְּשַׁמְּ נְּשִׁים נְּשִׁים who has not left thee without a kinsman. Lev. 2: 13.

I. נָּשָּׁמְּ m. with suff. יָּשַׁמְּ, verbal from יָּשַׁמְּ, dec. VI. h.
2 an interruption, loss of time. Ex. 21: 19.

II. נָּשָּׁמְּ f. the infin. of יָּשַׁמְּ to dwell, q. v.

ןָּשָּׁמְּ com. gen. (masc. Lev. 25: 4. fem. Ex. 31: 14.) const. יָּשַׁמְּ, with suff. יָּשַׁמְּ, plur. יָּשַׁמְּ. const. יָּשַׁמְּ, verbal from יָּשַׁמְּ, a day of rest, a sabbath, the seventh day of the week among the Jews. Ex. 16: 25 יָּשַׁמְּ לְּשַׁמְּ לְּשַׁמְּ לְּשַׁמְּ לְּשַׁמְּ to day is a day of rest to Jehovah.—יָּשַׁמְּ יָּשַׁמְּ יָּשַׁמְּ יָּשַׁמְּ every sabbath, 1 Chr. 9: 32.—יָּשַׁמְּ יָּשַׁמְּ the sabbatical year, every seventh year which was a year of release, Lev. 25: 4. 8. (In Lev. 23: 15, some adopt the significance, a week, as in Syr. and Greek Mat. 28: 1. but this is not necessary.)

ןָּשָּׁמְּ m. verbal from יָּשַׁמְּ, idem, but with a more intense significance. Ex. 16: 23. Lev. 23: 24. For the most part in the phrase יָּשַׁמְּ יָּשַׁמְּ יָּשַׁמְּ יָּשַׁמְּ יָּשַׁמְּ an account of their transgressing, they are flesh, i. e. collect. on account of their transgressions; (as if an infin. after the form יָּשַׁמְּ Jer. 5: 26.) But all the ancient versions render it, because he is flesh, as if it were compounded of יָּשַׁמְּ and יָּשַׁמְּ also. This is more accordant with the context, but
has the following difficulties; (1.) the use of the prefix י in Genesis, 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 Testament, abound with poetic forms. See Gen. 1:24 ו, comp. verse 25 ו. In like manner verse 10 ו. (2.) that י stands for י although it has a lesser distinctive accent. But similar exceptions in regard to the lesser distinctions sometime occur. (3.) that י 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.

ןֶבֶשׁ f. verbal from רָבָשׁ, dec. XI. c. an error, mistake. Ecc. 5:5. יֶבֶשׁ וָשָׁנָה to sin through inadverence or ignorance, Lev. 4:2, 27. Num. 15:27.

ןָבָשׁ (comp. רָבָשׁ.)

1. to wander about. Ezek. 34:6. Constrained with י, 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 inadverence or ignorance.

3. to be giddy, to be intoxicated; from wine, Is. 28:7. Prov. 20:1 from love, Prov. 5:20 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 י, Ps. 119:10. to seduce, entice, Job 12:16.

Deriv. רָבָשׁ, comp. also רָבָשׁ, רָבָשׁ.

ןָבָשׁ found only in Hiph. to look, see, view; e.g. from a window, Cant. 2:9. Constrained with י, Is. 14:16. Also with י, Ps. 33:14. (In Chald. providere, מְבַיָּה providentia.)

ןָבָשׁ f. dec. X. a transgression from ignorance or inadverence. Ps.19:13. Root וָשׁ י. q. וָשׁ.

m. Ps. 7:1. and in the plur. וָשֵׁים Hab. 3:1. a song, an ode, (comp. Syr. וָשָׁנָה cantilena, canto, from וָשֶׁה Pa. cecinuit;) or (after the Arab. וָשֶׁה to be sad, distressed,) a lamentation, to be rendered then in Habakkuk, after the manner of a lamentation.

ןָבָשׁ to lie with (a woman). Deut. 28:30.


Note. The Masoretes regarded this word as low and obscene, and have, therefore, substituted ו for it in the Keri.

ןָבֶשׂ f. a wife, spouse, e.g. of the Persian king. Neh. 2:6. Prob. also Ps. 45:10.

ןָבֶשׂ f. Chald. idem, spoken of the wives of the king of Babylon. Dan. 5:2, 23. different from וָשָׁנָה concubines.

ןָבֶשָׂ in Kal not used. In Arab. to be bold, also to rave, be mad.

Pu. part. וָשָׂ.

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. רָבָשׁ.


ןָבֶשׁ m. Ex. 13:12. const. וָשׁ Deut. 7:13. 28:4. an offspring, young, fatus. (Root Syr. and Chald. misit, emisit.)

ןָבֶשׁ Lam. 4:3. dual וָבֶשֵׁים, const. וָבֶשׁ m. (Hos. 9:14. Cant. 4:5.) breasts; spoken of men, Cant. 4:5. 8:1. of animals, Gen. 49:25. (In Aram. וָנָב.) See וָנָב.

ןָבֶשׁ found only in the plur. וָנָב m. idols, liter. lords, like וָנָב. Deut. 32:
17. Ps. 106:37. Root רדש Arab.  דשא. med. Je to rule; whence a lord, Syr.  רדש an evil demon. Sept. δαμαίνα. Vulg. daemonia. The names of idols are often used by the later Jews for demons.

I. רדש m. i.q. רדש, prim. a mother's breast. Job 24:9. Is. 60:16.

II. רדש, once רדש (Job 5:21.) verbal from רדש.

1. violence, oppression; either actively, Prov. 21:7. 24:2. or passively, Ps. 12:6 רדש the oppression of the poor. Also goods obtained by violence, Am. 3:10.


רדש 1. to oppress, destroy. Ps. 17:9. Prov. 11:8. Part. רדש nightly robbers, Obad. 5. Part. pass. רדש 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 inflection of this verb is in part regular, and in part contracted; e.g. pret. רדש, with suff. רדש, fut. רדש, Ps. 91:6, (as if from רדש;) with suff. רדש, Jer. 5:6. and רדש Prov. 11:3.

Niph. to be laid waste. Mic. 2:4.


Po. רדש and רדש (Nah. 3:7.) to be laid waste, pass. of Kal no. 2. Is. 15:1. 23:1. Jer. 4:13. 48:1.


III. רדש, plur. סדש, const. סדש, 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 connection and from the ancient versions.

רדש to burn, blacken, blast, blight, spoken of the injurious effects of the east wind on the grain. Gen. 41:23, 27. (Arab. רדש to be dark, to be black; Chald. רדש to burn.) Hence
blighted grain. 2 K. 19:26.


Chald. Ithpa. to exert one’s self; construed with מ. Dan. 6:15. Elsewhere in Chald. and Rabbin. ריע see the letter מ, p. 290.


Job 15:31 Keth. i. q. מַשֵּׁךְ i. q. the root מָשֵּׁךְ q. v.

m. dec. I. ruin, destruction. Ps. 35:17. Root מָשֵּׁךְ מָשֵּׁךְ. See the fem. מָשְׁכָה.

m. (read שַׁחֲרָה) a segolated form, like מָשֵּׁךְ, but without the furtive Segol, like מָשָׁךְ. Root מָשֵּׁךְ, (whence מָשָׁךְ, like מָשָׁךְ from מָשָׁךְ.) Arab. (with זה) to be bad, wicked.


—םַשְּׁכֶה vain idols, Ps. 31:7. Hence

2. what is useless, to no purpose or in vain. Mal. 3:14 מַשֵּׁךְ מַשֵּׁךְ it is in vain to serve God. Hence מַשּׁךְ 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. מַשְׁמַע a false report, Ex. 23:1. מַשְׁמַע מַשְׁמַע a false witness, Deut. 5:17.—Ex. 20:7 מִשָּׁמַע לֹא 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. מָשָׁךְ) מַשְׂמַע מַשְׂמַע the wicked, Job 11:11.—Is. 5:18 מַשָּׁמַע מַשָּׁמַע cords of wickedness.

5. trouble, affliction, destruction.

Job 7:3. Is. 30:28 מַשָּׁמַע מַשָּׁמַע the sieve or winnowing-fan of destruction.

f. verbal from מָשָׁךְ q. v.

dec. X.

1. a storm, tempest. Prov. 1:27 when your fear cometh as a tempest. (In the Kethib מַשֵּׁךְ.) Ezek. 38:9.

2. sudden destruction, ruin. Ps. 63:10 מַשָּׁמַע מַשָּׁמַע they seek after my life to destroy it. Is. 10:3. 47:11. Ps. 35:8.


בַּשְּׁמַע, infin. absol. מְשַׁמְּרָה, fut. מְשַׁמְּרָה, apoc.

1. to turn, turn back, to return.—מטַשְׁמַע מַשְׁמַע he that goeth and he that returneth, Ezek. 35:7. Zech. 7:14. 9:8. (Comp. מַשָּׁמַע מַשָּׁמַע.) The following constructions are worthy of notice, (1.) with מ and מ, to turn or turn return to a person or thing, e. g. to Jehovah, 1 K. 8:33. Ps. 22:28. So with מ, 2 Chr. 30:9. with מ, Is. 19:22. Joel 2:12. Amos 4:6 ff. with מ, Hos. 12:7.

Without addition, to return, be converted, Jer. 3:12, 14, 22. 2 Chr. 6:24. Is. 1:27 מַשְׁמַע מַשְׁמַע her (Zion’s) converted citizens. (2.) with מ, to cease, desist; e. g. from a purpose, Jer. 4:28, from good, Ezek. 18:24. from evil, Ezek. 3:19. 14:6. Job 36:10. from anger, 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, מ מַשָּׁמַע מַשָּׁמַע my anger ceases, Gen. 27:44. Is. 5:25. 12:1. Prov. 23:10 and thy shame cease not, (3.) with מ, 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 מ, 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 ָת, 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 ר 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 verb, 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 רָעַשׁ תְּרֵאָמִּי I will feed again. 26:18. Josh. 5:2. 2 K. 1:13 רָעַשׁ אָזַז 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. 85:5. Particularly in the phrase רָעַשׁ תְּרֵאָמִּי to bring back captives, see רָעַשׁ. (2) to restore. Nah. 2:3. The Kethib frequently has רָעַשׁ in a causative sense, where the Keri has רָעַשׁ.

Pil. ריע 1. to lead or bring back. Jer. 50:19.
2. to convert. Is. 49:5. See Kal no. 1. (1)
3. to make rebellions, to pervert. Is. 47:10. See Kal no. 1. (3)
5. רָעַשׁ רָעַשׁ to animate or invigorate the soul. Ps. 23:3. Comp. רָעַשׁ רָעַשׁ.

Pul. רָעַשׁ pass. whence the part. רָעַשׁ brought back, i.e. escaped, delivered, Ezek. 38:8.

Hiph. רָעַשׁ, fut. רָעַשׁ, apoc. רָעַשׁ, 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. 11:9. 23:13. Is. 14:27. 43:13. Particularly (1.) joined with רָעַשׁ 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 רָעַשׁ, 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 יִשָּׁר, to still or assuage anger. Job 9:13. Ps. 78:38. 106:23. Constrained with יִשָּׁר from a person, Prov. 24:18.—ָיִשָּׁר יִשָּׁר יִשָּׁר 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. saecu referre, Virg. Georg. i. 339. Æn. v. 598. 603.

4. to recall, reave, e.g. a blessing, Num. 23:20. an edict, Est. 8:5. 8 יֵשָּׁר יֵשָּׁר 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.) רָעַשׁ רָעַשׁ to lay to heart, to
II. יִרְדָּם, in Chald. Ithpa. to fear.
In Hebrew not used in Kal. Hence perhaps
Pi. Job 30:22 Keth. יהֵרֵד יִרְדָּם thou
makest me despond, thou terrified me.
(In the Keri יִרְדָּם.) The Syriac version
likewise has two verbs here.

Nithpa. (a conjugation, uncommon
in pure Hebrew, but frequent in Rab-
binic, see Gesenius' Lehrgeb. § 71. 4.
Anm.) Prov. 27:15 a continual drop-
ping in a very rainy day יְהֵרֵד יִרְדָּם
and a contentious woman one must be
afraid of. Others after no. I. are like
to each other. Vulg. comparantur.
Greek Venet. ēwvai. But so direct
and apparently weak a mode of ex-
pressing the comparison is uncommon
in the Proverbs. Others change the
vowel-pointing, and read יְהֵרֵד which
ravies or storms; comp. יְהֵרֵד winter,
and the Greek χρυσόμακα υποπληξας, χρη-
μάτως φαίνεις. Targ. uxor litigiosa, quae
rivatur.

Ithpa. or יִרְדָּם Chald. i.q. Heb. יְהֵרֵד
no. I. to be equal, like, suitable. Pa.
Dan. 5:21 Keri יְהֵרֵד יִרְדָּם and
his heart they made like to the beasts,
i.e. his heart was made like to the
beasts. The Kethib reads יִרְדָּם part,
pass, of Kal, which is better suited to
the passage.

Ithpa. to be made into any thing.
Dan. 3:29.

יִרְדָּם Gen. 14:17. proper name of a
valley, which is also called the king's
dale. The latter name occurs like-
wise 2 Sam. 18:18 but there is noth-
ingo to determine its locality. If it
be the same with יִרְדָּם Gen. 14:5.
it was probably in the neighbourhood of
Kiriataim; but there are two cities
of this name, see p. 534.

Ps. 16:8. 21:6. 89:20 יְהֵרֵד יִרְדָּם I have given help
to the mighty. 119:30 יְהֵרֵד יִרְדָּם to prepare
fruit, Hos. 10:1. Construed with יְהֵרֵד to
make as or like, Ps. 18:34.

Hiph. to compare, liken. Lam. 2:13.

consider. Deut. 4:39. 30:1. With
Is. 46:8. Hence to repent, 1 K. 8:47.
(2.) with יָהֵרֵד, to turn away one's face,
Ezek. 14:6, and without וה, 18:30,
32. Construed with יָהֵרֵד, to turn one's face
to a place, Dan. 11:18, 19.

Hoph. יְהֵרֵד to be brought, led, given
back. Gen. 42:28, 43:12. Num. 5:8,
etc.

Deriv. out of course יָהֵרֵד, יָהֵרֵד
m. verbal adj. from יָהֵרֵד, dec.
II. b. rebellious, backsliding. Jer. 3:14,
22. Is. 57:17.

יָהֵרֵד, fem. יָהֵרֵד, verbal adj. from
יָהֵרֵד, rebellious, backsliding.

דָּם desolation, see דָּם.
דָּם, whence the fut. דָּם, see דָּם.

I. יָהֵרֵד 1. to be even. See Pi.
2. to be equal, e.g. in value, construed
with יָהֵרֵד. Prov. 3:15. 8:11. Est. 7:4.
although the enemy could not equal, i.e. make good,
the damage of the king. Used passively,
יָהֵרֵד it was recompensed to me, אָquat
m est himi, Job 33:27.
3. to be like, construed with יָהֵרֵד.
4. to be sufficient, to satisfy. Est. 5:
13 יָהֵרֵד יָהֵרֵד all this satisfies me not.
5. suitable, serviceable, useful. Est.
3:8 יָהֵרֵד יָהֵרֵד it is not useful to the king.

Pi. 1. to make plain or even. Is.
28:25. Joined with יָהֵרֵד, to quiet one's
spirit, to compose one's mind, animum
componere, Ps. 131:2. So prob. ellip-
tically Is. 38:13 יָהֵרֵד יָהֵרֵד I quieted
myself, i.e. I waited, till morning. Vulg.
and Jerome, sperabam usque ad mane.
The word יָהֵרֵד must then (contrary to the
accents) be joined to the following
clause. Others, after signif. no.2. pone-
bam (me) usque ad mane sicut leonem
(rugientem,) I was like till morning to a
(roaring) lion. Targ. rugiebam, ut leo.
Or, assimilabam (me).

2. to place, put, ponerere. (In the
Targums more frequent. So יָהֵרֵד to place
and to compare.) Ps. 16:8. 21:6.
89:20 יָהֵרֵד יָהֵרֵד I have given help
to the mighty. 119:30 יָהֵרֵד יָהֵרֵד to prepare
fruit, Hos. 10:1. Construed with יָהֵרֵד to
make as or like, Ps. 18:34.

Hiph. to compare, liken. Lam. 2:13.
punishes men, Is. 10:26. Job 9:23. Is. 28:15, 18 מִעָפָן מְשׁוּלָה the overflowing scourge, an incongruous figure, for a grievous calamity. (The Arabians have similar expressions; see the Coran, Sur. 88:12. 89:33.)

**Job** m. dec. I.

1. a hem. Ex. 28:33, 34. 2. the train or trail (of a garment). Is. 6:1. מַעֲלָה to turn up the trail (of one's garment), indicative of the greatest dishonour, Jer. 13:22, 26. Nah. 3:5. Root מַעֲלָה Arabic مَالَحُ to be broad, slack, to hang down.

**Job** m. verbal from מַעֲלָה. 1. stripped, naked. Mic. 1:8. Or perhaps more specifically bare-footed, (so the Sept. Syr.) Comp. מַעֲלָה to put off (the shoe).


**Shulamith**, 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 מַעֲלָה also called Sulem; or the fem. of מַעֲלָה, after the Arabic form سُلِيمان سُلیمَان.*


**Job** 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 ῥαιδέα) there was a place Sulem (by a commutation of ה and י) five Roman miles south of mount Tabor. The gentle noun is מַעֲלָה, fem. מְעָלָה, 1 K. 1:3. 2:17. 2 K. 4:12.

**Job** or מַעֲלָה found only in Pi. מַעֲלָה to cry, particularly for help, construed with ב. Ps. 30:3. 88:14. 72:12. Hence

I. מַעֲלָה m. Is. 22:5. and מַעֲלָה Job 30:23. verbals from מַעֲלָה, a cry for help.

II. מַעֲלָה, also מַעֲלָה (Job 36:19.) dec. I.

2. noble, liberal, magnanimous. Is. 32:5. The root וֶשֹּׁנֶשׁ borrows its signification here from וֶשֹּׁנֶשׁ, Arab. וֶשֹּׁנֶשׁ to be broad, also to be rich, mighty; conj. VIII. X. to be noble-minded, liberal.

לֹּעַ m. dec. VI. d. Ps. 5:3. and לֹּעַ f. dec. X. verbs from וֶשֹּׁנֶשׁ, a cry for help, a supplication. Ps. 18:7. 39:13. 102:2.

לֹּעַתּ m. dec. I. a fox. Cant. 2:15. Lam. 5:18. Ezek. 13:4. Ps. 63:11. Neh. 3:35. (Arab. סֶשֹּׁנֶשׁ more frequently, with ב annexed; comp. the proper name סֶשֹּׁנֶשׁ, which is also written סֶשֹּׁנֶשׁ) Under this name is included also in common life the jackal, (Pers. شغال eshal; 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 (נֶשֹּׁנֶשֶת). See Bocharti Hieroz. T. II. p. 190 ff. of the Leips. edit. Faber zu Harmer's Beobachtungen, Th. 2. p. 270. Faber's Archäologie, Th. I. p. 140.

לֹּעַ m. (denom. from לֹּעַ a gate). dec. VII.б. a porter. 2 K. 7:10, 11. 2 Chr. 31:14.

לֹּעַ 1. to break or smite in pieces. (So in Chald. Ps. 94:5. Dent. 9:21 Targ. for the Heb. לֹּעַ; and more frequently the kindred verbs לֹּעַ, לֹּעַ, for the Heb. לֹּעַ, לֹּעַ, etc.) Job 8:17 לֹּעַ לֹּעַ לֹּעַ (who breaks me in pieces with a tempest). Sept. בֵּית לֹּעַ. Vulg. conteret.

2. i. q. Lat. ferio, Greek πυττων, to smite, strike; also spoken of the serpent, to bite. Gen. 3:15 וְשֹּׁנֶשׁ וַיֶּשֹּׁנֶשׁ וַיֶּשֹּׁנֶשׁ וַיֶּשֹּׁנֶשׁ וַיֶּשֹּׁנֶשׁ (he 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 נֶשֹּׁנֶשׁ; and in Arabic by ضرب. Syr. conteret,>{$\text{f}}<\text{er}<$ feries. Jerome, conteret — insidiabere. See Eichhorn's Urgesch. herausgegeben von Gabler, Th. II. B. 1. p. 189 ff. B. 2. p. 281 ff.

3. perhaps also to press. Ps. 139:11 סֶשֹּׁנֶשֶת ἐνέβαζεν, i. e. occulta-bunt, me; comp. nocte premi, Ex. vi. 8:28. silentio premere, nubibus pressus. Or, darkness is dark about me. In this case סֶשֹּׁנֶשֶת is supposed to derive its meaning from סֶשֹּׁנֶשֶת twilight, darkness. Sept. κατελειθεί. Symm. ενικότευμι. Others compare the Arab. قى ididit, conj. V. ex alto prospexit; hence the darkness sees me.

לֹּעַ m. plur. לֹּעַ, dec. II. б. a horn, trumpet, litus, different from לֹּעַ. Ex. 19:16. Lev. 25:9. Jerome on Hos. 5:8, buccina pastoralis est et facinus recurvo efficitur, unde et propriè Hebraice sophar, Græce κυκλότη, appellatur. Sept. κυκλότη, κυκλότη. The proper verb to express the blowing of this instrument is לֹּעַ, q. v. That it was made of horn, or at least in the shape of a horn, is evident from its being interchanged with לֹּעַ, e. g. Josh. 6:5. comp. verses 4, 6, 8, 13. Job 39:25 לֹּעַל (Arab. idem.)

לֹּעַ m. dec. I. a leg, thigh. Cant. 5:15. Ps. 147:10 לֹּעַ לֹּעַ לֹּעַ לֹּעַ לֹּעַ (he takes no pleasure in the legs of a man, i. e. in infancy, in opposition to cavalry. Judg. 15:8 לֹּעַ לֹּעַ לֹּעַ לֹּעַ לֹּעַ (and he smote them hip and thigh, a proverbial expression, for he smote them all. (וכז here signifies with, together with; see וּלֹּעַ no. 13.) Spoken also of animals, Ex. 29:22, 27. 1 Sam. 9:24.—Dual לֹּעַ לֹּעַ Prov. 26:7.—Kindred with לֹּעַ and לֹּעַ to run.

לֹּעַ in Kal not used. Prob. to run, like לֹּעַ, comp. לֹּעַ a thigh, and לֹּעַ a street.

Hiph. to run over, to overflow. Joel 2:24 לֹּעַ לֹּעַ לֹּעַ לֹּעַ (the fats shall overflow with wine. 4:13. [3:13.] It governs an accus. like verbs of plenty.

Pil. לֹּעַ causat. of Hiph. to cause to 4
overflow, to water abundantly. Ps. 65:10.


רָעָה m. plur. מַכָּר ( 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 מְכֶר q. v. to which מַכָּר has the same relation, as מָכָר to מְכֶר. In Gen. 32:6, it is, however, used collectively like the other nomina unitatis מְכָּר, מָכָּר, מֹכֶר for servants, maidens, asses, (but the collective noun מְכֶר is subjoined, probably because מַכָּר appeared inappropriate.) In many passages the connection shows that a calf, (Lev.22:27.) or a cow, (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 מָכָּר his cow becomes pregnant. (In Arab. מַכָּר an ox; in Aram. מָכָּר also a calf.)


II. רָעָה to go, to travel, journey. (Arab.سر idem; comp.in Chald. מַכָּר a caravan. Also in Palmyr. comp.Tychsen's Element. Syr. p.74.) Ezek.27:25 רָעָה מַכָּר יִרְדַּם the ships of Tarshish are thy caravans for thy traffic, i.e. they go out in caravans or squadrons to carry on thy commerce. Construed with מָכָּר to go with a thing, i.e. to carry it, (comp. מָכָּר no. 2.) Is. 57:9. Deriv. מַכְרָה a present.

III. רָעָה i. q. מַכָּר to sing, q. v.
inhabitants of Susa. See the preceding article, no. 3. Ezra 4:9.

והש to set, place, see תּוֹשָׁה.

וּלָּחֵר Chald. found only in the uncommon conj. וּלָּחֵר to free, deliver. Fut. והש, infin. והש. Dan. 3:15, 17, 28:6, 17, 28. In the Targums more common.

והש to see, look on, behold. Job 20:9, 28:7. (So all the ancient versions. In Rabb. והש idem.) Cant. 1:6 והש והש for the sun has looked, i.e. shined, on me.

והש Arab. והש to turn from right to left or inwards, to twist. Found only in the Hiph. part. והש והש fine twined linen, Ex. 26:1,31,36. 27:9, 18, 28:6, 8, 15 ff.

והש m. verbal from והש, bowed down, cast down. Job 22:29 והש והש the cast down.

והש 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

והש m. verbal from והש, a gift, 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.—והש והש to receive a bribe, Ps. 15:5, 26:10. 1 Sam. 8:3. Prov. 17:8 והש והש a precious stone is a gift to its master, i.e. to him that receives it; (comp. והש no. 1.)

והש (comp. והש and והש.)

1. to bow down. Is. 51:23. In Chaldean more frequent.

2. to sink down. Comp. the deriv. והש, והש. Hiph. והש to cause to bow down. Prov. 12:25.

Hithpal. והש (with a doubling of the third radical, like והש, והש, for והש) fut. apoc. והש, in pause והש (Milé).
Hithpo. to be cast down, spoken of the soul. Ps. 42: 7, 12. 43: 5.

Deriv.  עלש.


3. מָלֵא יָמָה 1 K. 10: 16, 17. 2 Chr. 9: 15, 16. prob. gold mixed with alloy. (In Arabic, this verb, like the Heb. ימשׁ, is applied to the adulteration of wine.) Sept. beaten gold; comp. by transposition, ימשׁ to spread out.

עָלָשׁ m. dec. I. a bile, sore, ulcer. Ex. 9: 9, 11. Lev. 13: 18—20. יָשַׁב יָמָה 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. ימשׁ to be hot, inflamed; Syr. ימשׁ to suppurate.)

עָלָשׁ m. Is. 37: 30. that which grows up of itself the third year after sowing, i. q. ימשׁ in the parallel passage, q.v. Some MSS. read here ימשׁ, others ימשׁ.

עָלָשׁ m. thinness. Ezek. 41: 16 ימשׁ thin wood. See ימשׁ.


עָלָשׁ f. Ex. 30: 34. according to most of the versions, Jewish commentators and Talmudists, ימשׁ, 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. ii. 10. and the passages from the Arabic writers quoted by Bochart, (Hieroz. T. II. p. 803 sq.) Root ימשׁ prob. i. q. Arab. ימשׁ to shell or flake off, (comp. ימשׁ a date-shell,) hence ימשׁ a muscle-shell. If it were not for the authority of the ancient versions, the collation of the word with the Syr. ימשׁ 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 (unguis).

עָלָשׁ Arab. ימשׁ to be lean, to waste away. Hence

עָלָשׁ m. Lev. 11: 16. name of a bird, according to the Sept. and Vulg. Larus, 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 leanest of all birds, although it is a great eater.


עָלָשׁ m. majesty, pride. (Arab. עמשׁ, Talmud. ימשׁ idem. ) Found only Job 28: 8. 41: 26 [41: 34] ימשׁ Vulg. filii superbiae, the haughty ones, spoken of great beasts of prey, e. g. lions, etc. The Targum has lions in chap. 28: 8, but the meaning is evi-

1. to pound or bruise in pieces. Ex. 30:36. Metaphorically Ps. 18:43. Job 14:19. In Arab. to wear away the stones.

2. to wear away. Job 14:19. In Arab. to wear out, e. g. a garment.

m. dec. VI. c.

1. dust. Is. 40:15.

2. a cloud, (comp. nubes tenuis.) Found only in the plur. Job 36:28. Ps. 78:23. Prov. 3:20, (which passages ascribe to them rain.) Ps. 77:18, (which ascribes to them thunder.) In Job 38:37, their number is spoken of.

3. Plur. i. q. שֵׁיֶךְ שֵׁיֶךְ שֵׁיֶךְ שֵׁיֶךְ, the heavens, the sky. Job 37:18 canst thou, like him, spread out the sky which is strong like a molten mirror? Prov. 8:28. Job 37:21. It often stands in parallelism with לֹאֵל and as the residence of Jehovah, Deut. 33:26. Job 35:5. Ps. 68:35. So in the singular, Ps. 89:7, 38. (In Samar. שֵׁיֶךְ stands for שֵׁיֶךְ Gen. 7:19.)

I. שֵׁיֶךְ to be black. (In Aram. idem.) Job 30:30 שֵׁיֶךְ שֵׁיֶךְ שֵׁיֶךְ שֵׁיֶךְ my skin is black (and comes off) from me.

Deriv. שֵׁךְ. שֵׁךְ, מִשְׁכָּךְ.

II. שֵׁךְ to seek. In Kal only Prov. 11:27.

Pl. שָׁכַךְ to seek; construed with an accus. Job 7:21. Prov. 7:15. 8:17, with יָחַע, Job 24:5.—Prov. 13:24 יָחַע יִתְנַחְזֶה 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. Con- strued with יָחַע, Job 8:5. (2.) to long after him, Ps. 63:2. Is. 26:9. (This verb is usually derived from the noun שָׁכַךְ the dawn, and made to signify primarily to do early, to hasten, then to seek after any thing. Arab. שֵׁךְ conj. IV. to do early. Comp. שֵׁךְ.)

m. the morning light, dawn. (Arab. מִשְׁכָּךְ idem.) Gen. 19:15. Josh. 6:15.—שָׁכַךְ שָׁכַךְ שָׁכַךְ the wings of the dawn, Ps. 139:9.—שָׁכַךְ שָׁכַךְ שָׁכַךְ the morning star, Is. 14:12.—Hos. 6:3 שָׁכַךְ שָׁכַךְ שָׁכַךְ his rising, i.e. the appearance of Jehovah, is sure as the morning. Comp. 10:15 שָׁכַךְ שָׁכַךְ שָׁכַךְ 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, שָׁכַךְ שָׁכַךְ שָׁכַךְ (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 שָׁכַךְ. Whether שָׁכַךְ can have the force of מ signific. no. 8 or 9. is doubtful. Others make שָׁכַךְ here i. q. Arab. מִשְׁכָּךְ magic, deception; hence if they speak not according to this oracle, in which is no deception, etc. But this parenthetic clause encumbers the sense.

m. verbal adj. from שָׁכַךְ 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.

m. verbal from שָׁכַךְ, blackness. Lam. 4:8.

see שָׁכַךְ.

f. youth. Ecc. 11:10.

שָׁכַךְ, fem. שָׁכַךְ שָׁכַךְ שָׁכַךְ, black, spoken of the countenance. Cant. 1:6.

in Kal not used.


**Prov. f.** (for נד, Arab. נד) the acacia, spina Aegyptia of the ancients, (minosa 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. Jablonski Opuscula ed. te Water, T. I. p. 260.


**Prov. f.** to spread out, enlarge. Job 12:23 נד נד 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.

**Prov. m.** verbal from נד, a whip, scourge, i. q. נד. Josh. 23:13.

**Prov. fut.** נד 1. to gush or stream out, to flow in abundance. Ps. 78:20. נד נד a gushing rain, Ezek. 13:18.

38:22. Spoken metaphorically of an army, to overflow, overrun, Dan. 11:10, 26, 40. —Is. 10:22 נד נד it overflows with righteousness or judgment; (נד being here i. q. נד.)


with an accus. to wash, rinse, Lev. 15:11. 1 K. 22:38.
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.
Prov. 27:4. of the devastation of an army, Dan. 11:22 the overwhelming forces.
2. a flood, inundation. Ps. 32:6.
Nah. 1:8. Dan. 9:26 ḫn ḫn his end is with a flood, i. e. sudden; comp. ḫn Hos. 10:15.
Arab. סִפְּרָה to oversee, direct, manage, (construed with עֲלָי.) In Hebrew found only in the part. ḫn 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. 23:2. 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 ḫn and a ḫn.) Prov. 6:7, (where it is joined with ḫn and ḫn)—Targ. ḫn, ḫn an overseer. Vulg. magistri, duces, exactores. Sept. and Syr. on the contrary, in most places, γραμματίς, scriba, (comp. Arab. سُطَر to write;) whence some modern critics have supposed them to be writers of genealogical tables, which, however, does not suit the context of the passages.
Chald. Dan. 7:5. prob. a false reading for ḫn a side, which is found in several MSS. and editions, and is expressed by the ancient versions. (In the Targums רִשׁ, which is also read in 11 MSS. Syr. רִשׁ, Arab. سُطَر idem.)
ירש m. a present, found only in the phrase לְעַל יָדַע to bring presents. Ps. 68:30. 76:12. Is. 18:7. Not found in the kindred dialects in this signification.
I. יָרָה f. verbal from יָרָה dec. X. a returning; as a concrete, those that return. Ps. 126:1.
II. יוֹרָה f. (for יָרֶשׁ) verbal from יָרָה, dec. X. a dwelling, residence. 2 Sam. 19:33.
ירש. To this root belongs, according to the most correct grammatical analogy, the usual reading יִרֵשׁ, Deut. 32:18. Sept. יָרָשִׂים. Vulg. dereliquisti. (Comp. יֵרֶשׁ from יָרֶשׁ.) This root may be i. q. יֵרֶשׁ, (comp. יְרֶשׁ and יְרֶשׁ) in the signification of the Arab. سُرِي conj. IV. to set aside, to leave. But it is more probable, that the true root is יָרֶשׁ to forget, forsake, (comp. Job 28:4.) A slight change only in the reading would then be necessary, namely יָרֵשׁ, (like יָרֵשׁ Jer. 18:23, for יָרֵשׁ.) This derivation is favoured by the reading of the Samaritan text עֶרֶשׁ, עֶרֶשׁ; and appears to have been adopted by most of the ancient versions.
ירשׁ to free, deliver, see בְּרַשׁ.
ירשׁה verbal from יָרֵשׁ, dec. X. a pit, i. q. יָרֵשׁ. Ps. 119:85. 57:7 Keth.
ירשׁה, יָרְשׁה, יָרֵשׁה, רָשִׁי, רָשִׁי, רָשִׁי m. Sihor, the proper name of a river, the Nile. So necessarily Is. 23:3 3 יָרֵשׁ יָרֵשׁ יָרֵשׁ יָרֵשׁ 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 river (Euphrates)? If a Hebrew etymology is to be adopted here, as is probable from the following article, then this word may be derived from יָרֵשׁ to be black; hence liter. the black, turbid river,
whence the Greek name Ἁλκεί, and the Lat. Melo, see Serv. ad Virg. Georg. 15. 291. In two passages (Josh. 13:3; 1 Chr. 13:5) it is used to express the southern boundary of Palestine, like "the brook of Egypt," i.e. "Punae", (see p. 388.) 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 regarded 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 Michaëlis, fluvius vitri, the glass river, i.e. the river Belus, out of the sands of which glass was first made. (See ḫrūṭ no. 1.)

Ὴρυθ m. verbal from ἐρύω.
1. i.q. ᾱς a whip, scourge. Is. 28:15 Keth.
2. an oar, i.q. ἐρύω. Is. 33:21.
Ὴρυθ found only Gen. 49:10 ἥρυθ ἐβρ. The full reading ἥρυθ is found in most Jewish MSS. and in nearly all the editions; the defective reading ἥρυτ is found 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 ἥρυτ and ἥρυθ.

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. θρ. quanitv Cant. 1:12.) i.e. for ever. (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 ἥρυτ, after the form ἥρυτ. It may then be compared with the name of Solomon, (i.e. the peace-

able, 1 Chr. 22:9.) and to him the Samaritans expressly refer this prophecy, (Repert. f. Bibl. und morgenl. Literatur, Th. 16. p. 168.) Among the moderns it is also referred to Solomon by Alexius ab Aquilino, (de Pent. Sam. p. 100.) Rosenmüller (de Vers. Pent. Pers. ad h.1.) Others compare ἥρυθ 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 ἡ i.q. ἥρυτ and ὦ i.q. ὦ to him, and suppose it pointed ἥρυτ or ἥρυτ. Hence the meaning, till he comes to whom it (the sceptre or the dominion) belongs. Comp. Ezek. 32:32 ἥρυτ ἐποίηκεν ὧς till he comes to whom the right belongs, (Sept. ḫ κάθετος,) i.e. the Messiah. Perhaps Ezekiel had reference to this passage in Genesis, and gives its true interpretation. Aqu. Symm. and Sept. (according to the majority of MSS.) ἥρυτς κύριος. Syr. Saad. is, cujus est. Onkelos: Messias, cujus est regnum. Targ. Jerus. Sept. (according to the usual reading) τα ἀντικειμένα αυτοῦ, what is reserved for him.

Ὴρυθ (Judg. 21:21. Jer. 7:12.) ἥρυθ (Judg. 21:19. 1 Sam. 1:24. 3:21.) most frequently ἥρυθ (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 ἥρυθος, hence the gentile noun ἥρυθος 1 K. 11:29. 12:15. Neh. 11:5. a Shilonite, an inhabitant of Shiloh.

ἱλατ Mic. 1:8 Keth i.q. ἰλάτ q.v. ἰλάτ see ἰλάτ.
ἵλιος m. plur. ἱλίον, dec. i. urine. Is. 36:12.
ἵλιον Chald. to finish. See κ., rarely ἵλιον (1 Sam. 18:6 Keth.)
to sing. Prov. 25:20 λόγον ἕνον ἵνα τοινος ἔτεινή to singeth songs. Job 33:27 οὐκ ένισ τὸν πλοίον 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 ἵνα, to praise or celebrate a person, Ps. 13:6. 27:6. 33:3. also to sing to or before a person, Ps. 5:1.


Hoph. pass. Is. 26:1.

ῥήτορ m. verbal from ῥῆτος, dec. I.

1. A song. Judg. 5:12. Ps. 30:1. In the superscriptions of Psalms XLVIII. LXVI. LXXVIII. CVIII. we find ῥήτορ ἐπισκόπεν connected; in others ῥῆτος Ps. LXV. LXVII. LXVIII. LXXVIII. prob. merely pleonastic.—Particularly a song of joy, Am. 8:3, 10.—Cant. 1:1 ὃ ἐπισκόπεν the song of songs, i.e. the most beautiful song, (as the title of the book.) comp. ἐπισκόπεν the most beautiful ornament, Ezek. 16:7. ἐπισκόπεν the most alabaster servant; ἐπισκόπεν 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. ἐπισκόπεν a lovely song. Others correctly, a song of many songs, comp. I K. 5:12. [4:32.] or a song composed of several songs.

2. A choir of singers. 2 Chr. 29:28.

3. Instrumental music. ῥῆτος ἱματια ἰστρομένα ἰστρομένα of music, 1 Chr. 16:42. 2 Chr. 7:66. 34:12. Am. 6:5.—Neh. 12:28. ῥῆτος ἱματια music of cymbals.

ῥαβδίς fem. of ῥῆτος dec. X. a song.

Dent. 31:19 ff. Ps. 15:1. Is. 5:1.

ῥάβδος, Syr. ἱλας, white marble, alabaster. 1 Chr. 29:2. Comp. ῥῆτος no. 1.

ῥήματα 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.

ῥήπτω, fut. ῥήπτω, apoc. ῥήπτω, ῥήπτω, infin. absol. ῥήσω (Is. 22:7.) synonymous with ἐγγυς in nearly all its significations.

1. To lay, put, set, place: e.g. ῥήπτω to lay snares, Ps. 140:6. —Jer. 3:19 ἐγγὺς ἐν θυμῷ τοις how shall I place thee among the children? It is construed with an accus. rarely with ἵνα, Ps. 73:18. The more special constructions are (1.) to arrange (an army), and then with the omission of an accus. ὁ ἐπισκόπεν or ῥεπτέω, to set one's self in array, like ἐπισκόπεν no. 1. (1.) Ps. 3:7 ἐπισκόπεν who have set themselves against me. Is. 22:7. (2.) to constitute, appoint. 1 K. 11:34. Construed with ἵνα over a thing, Gen. 41:33. (3.) construed with ἵνα 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 ῥῆτος no. 1. (4.)—(4.) with ὁ ἐπισκόπεν, to set or compare with any thing. Job 30:1. Comp. ῥήπτω no. 3. (5.) ἐπισκόπεν, to pay attention, to regard, animus adsertere. 1 Sam. 4:20. Ps. 62:11. Construed with ἵνα, to lay to heart, Ex. 7:23. 2 Sam. 13:20. Prov. 22:17. Jer. 31:21. Construed with ἵνα, to regard, Job 7:17. (6.) ἱματια ἱματια to have intercourse or to associate with a person, Ex. 23:1. Comp. ῥῆτος ἱματια Hos. 7:5. (7.) ῥῆτος ἱματια to set one's face towards a place, Num. 24:1. With ἱματια to direct one's eyes to a place, Ps. 17:11. (8.) to puton (ornaments). Ex. 33:4.—Intrans. to be put, Job 38:11 ἰστρομένα ἵνα here let (a limit) be put to the pride of thy waves, i.e. to thy proud waves, 10:20 ἱματια ἱματια let me alone.

2. To make, work, do; e.g. ἱματια ἱματια 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 ἵνα of the predicate, Jer. 2:15. Construed with ἵνα 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.
Hiph.

1. to lay one's self down, particularly for sleep, (Gen. 19:4. 28:11. 1 Sam. 5:6, 9.) or in death, hence הָלָּי נָפָה 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. Construed with an accus. of the place, hence הָלָּי נָפָה those that lie in the grave, Ps. 88:6. הָלָּי נָפָה 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 נָפָה and נָפָה to lie with a person, an euphemism. More frequently used of the man, Gen. 26:10. 30:15, 16. 39:7. 12. 34:2. Ex. 22:18. Deut. 22:23 ff. 2 Sam. 12:11. but also of the woman, Gen. 19:32. The particle נָפָה must here be rendered with, like נָפָה, and not as the sign of the accusative, although with suffixes it is written נָפָה, e.g. Lev. 15:18. 24. (see נָפָה no. III.) The construction with the accus. is indeed uniformly found in the Keri, where נָפָה 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 נָפָה to the less offensive verb נָפָה.

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]

Hiph. נָפָה, part. נָפָה, to be laid, 2 K. 4:32. to lie, Ezek. 32:19, 32.

Deriv. out of course נָפָה.

II. נָפָה perhaps after the Arabic usage, i. q. סַקָּב to pour out.

Hiph. Job 38:37 נָפָה נָפָה נָפָה 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 38.

כָּלָּי נָפָה f. verbal from נָפָה no. I. dec. XI. c.

1. a lying. דָּי נָפָה Ex. 16:13, 14. a lying of dew, i.e. dew lying.

2. copulation, coition. דָּי נָפָה coition with emission of seed, also emission of seed, Lev. 15:16, 17. 32. 22:4. hence נָפָה נָפָה נָפָה to have conjugal intercourse with a woman, Lev. 15:18. 19:20. Num. 5:13.

כָּלָּי נָפָה f. verbal from נָפָה no. I. dec. XIII. e. i. q. נָפָה no. 2. hence נָפָה נָפָה נָפָה to have conjugal intercourse with a woman, Lev. 18:23. 20:15. Num. 5:20. also נָפָה נָפָהּ נָפָה נָפָה נָפָה נָפָה נָפָה נָפָה נָפָה נָפָה נָפָה נָפָה נָפָה נָפָה N.v. Lev. 18:20.

כָּלָּי to wander, rove; comp. the Ethiop. נָפָה erravit. Here belongs the part. Hiph. Jer. 5:8 like well-fed horses נָפָה נָפָה they wander about with desire; (comp. Jer. 2:23. Prov. 7:11. and נָפָה no. 3.) But may not stand adverbially in the sing. for נָפָה נָפָה, in this sense, in the morning they are like well-fed horses, (comp. Is. 5:11.?)

כָּלָּי נָפָה m. verbal from נָפָה

1. the loss of children. Is. 47:8. 9. 2. forsaking, abandoning. Ps.35:12

כָּלָּי נָפָה m. verbal from נָפָה, dec. I. robbed of children or young, spoken e. g. of a she-bear. 2 Sam. 17:8. Hos. 13:8. Also without young, Cant. 4:2. 6:6.

כָּלָּי נָפָה, נָפָה m. verbal from נָפָה, dec. I. drunken, intoxicated, 1 Sam. 25:36. 1 K. 16:9, 20:16. Fem. נָפָה 1 Sam. 1:13.

כָּלָּי and נָפָה (Is. 49:14. Prov. 2:17.) fut. נָפָה, to forget, construed

Niph. to be forgotten. Gen. 41:30. Ps. 31:13. Job 28:4 רעב ינש ינשב forgotten, i.e. untried, by (human) feet. Deut. 31:21 רעב ינש ינשבORA it (the song) shall not be forgotten out of the mouths of their seed.


רעב Chald. to find.

Ithpe. רעב to be found. Dan. 2:35. Ezra 6:2.

Aph. רעב 1. to find. Dan. 2:25. 6:6,12.

2. to obtain, acquire. Ezra 7:16. Comp. רעב no. 2.

ינש, infin. רעב.

1. to settle, subside; spoken of water, Gen. 8:1. of anger, Est. 2:1. 7:10.

2. to bow down, to stoop, spoken of a fowler. Jer. 5:26 נפש רעב as fowlers stoop or bow down.

Hiph. to still (an uproar). Num. 17:20. [17:5.]

רעב, fut. רעב to lose children, to become childless, construed with an accus. Gen. 27:45 רעב ינש רעב רעב wherefore should I lose you both? 43:14 רעב רעב רעב רעב and if I be childless, let me be childless. 1 Sam. 15:33. Part. pass. רעב childless, Is. 49:21.

Pi. רעב 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 רעב רעב רעב רעב without, i.e. in the field, the sword makes childless.


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.

רעב masc. plur. verbal from רעב, dec. I. a childless state or condition. Is. 49:20.


רעב found only in Hiph. רעב.

1. to rise up early; both with and without the addition רעב, Gen. 19:2, 27. 20:8. 29:18. 31:55. Construed with רעב 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 רעב רעב רעב רעב the dew which passeth away early. 13:3. Hence infin. absol. רעב as an adv. early, Prov. 27:14.

2. to urge with ardour or earnestness. Jer. 7:13 רעב רעב רעב רעב I have spoken unto you most urgently. 11:7 רעב רעב רעב רעב רעב R 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 רעב רעב רעב רעב רעב רעב רעב they were most eager to do wickedly.

Note. In Jer. 25:3, we find רעב an infin. after the Chaldaic form for רעב.—For רעב Jer. 5:8, see under רעב.

רעב m. in pause רעב (Ps. 21:13.) with suff. רעב, dec. VI. s.

1. the shoulder, the upper part of the back. It is constantly regarded as a single member of the masc. gen. and thus distinguished from רעב (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; (עָשַׂה is here i. q. עָשָּׂה.) Comp. further Zeph. 3:9 to serve God with one shoulder, i.e. with one accord. (2) in the phrase to turn the neck or back. 1 Sam. 10: 9 וַיִּשָּׂא ראשׁוֹ and when he had turned his back to go. (Comp. נָשַׁה Josh. 7:12. Jer. 48:39.) Hence we may explain Ps. 21:13 וַיִּשָּׂא ראשׁוֹ for thou shalt make them turn their back, facies ut terga dent; (comp. נָשַׁה Ps. 18:41.) Sept. וַיִּשָּׂא ראשׁוֹ וַיְלַע. Vulg. quomiam pones eos dorsum. (3) Is. 9:3 וַיִּשָּׂא ראשׁוֹ the rod for their back.

2. a part, portion. Gen. 48:22. So the connexion requires and the ancient versions have rendered it.


5. metaphorically to possess, or be familiar with a thing. Prov. 8:12 נָשָּׂה נִשָּׂר I wisdom possess prudence. (In Arab נָשָּׂה to dwell, to be accustomed, to be familiar.)

Pi. 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. 16:11, 26:2. Comp. נָשָּׂה under the art. נָשָּׂה no. 1. (8) Prob. elliptically Ps. 78:61 the tent in which he let (his name) dwell among men. Hence the Jewish term נָשָּׂה the Shechinah, the presence of God.

Hiph. to cause to dwell. Gen. 3:24. Job 11:14. Joined with נָשָּׂה, to pitch a tent, Josh. 18:1. (comp. in Kal Josh. 22:19.)—Ps. 7:6 נָשָּׂה נָשָּׂה in the dust let him make me to dwell, i.e. let him prostrate me in the dust.

Deriv. out of course נָשָּׂה.

Chald. idem. Dan. 4:18. [4:21.]
is a participle noun from יָרָה, dec. V. a.

יָרָה m. with suff. יָרָה, verbal from יָרָה, dec. VI. h. a dwelling. Once Deut. 12:5.

יָרָה, fut. יָרְתָה.
1. to drink to the full, (i. q. יָרְתָה) Hag. 1:6. Particularly to drink to hilarity, Cant. 5:1. Gen. 43:34.

Pi. to make drunk, to inebriate. 2 Sam. 11:13. Particularly spoken of Jehovah, to make a nation drunk, i.e. to cause it to hasten to its own destruction. Jer. 51:7. (Is. 63:6.
Hithpa. to act like a drunken person. 1 Sam. 1:14.

Deriv. out of course יָרָה.


ם. וָרָה m. verbal from יָרָה, drunken-ness. Ezek. 23:33. 39:19.

ם. an error, fault. 2 Sam. 6:7. Root יָרָי no. II.

יָרְתָה a particle used in later Hebrew and in Rabbinic, compounded of יָרְתָה and יָרְתָה (See יָרְתָה no. 2.) In Rabbinic it is often employed as a sign of the genitive case, (comp. p. 60.) but in Biblical Hebrew, we find only יָרְתָה on account of, (comp. יָרְתָה Gen. 39:9. 23.) Jon. 1:7 יָרְתָה on whose account, comp. verse 8 יָרְתָה Verse 12 יָרְתָה on my account. (In Aram. יָרְתָה on account of, compounded of יָרְתָה and יָרְתָה יָרְתָה although, quantumvis, liter. in (omni) eo, quod, Ecc. 8:17. It corresponds to the Aram. יָרְתָה, which, however, usually signifies because. Is not perhaps the true reading יָרְתָה יָרְתָה ?

ם. adj. at ease, quiet. Job 21:23. A quinquiletal formed by the union of the two synonyms יָרְתָה and יָרְתָה or else simply from the latter by inserting יָרְתָה; like יָרְתָה heat, comp. יָרְתָה in Syr. Ethp. to be burned.

ם. in Kal not used. In Arab. יָרְתָה crenatim fregit. It appears from this and from the noun יָרְתָה, that it must have expressed the idea of parallel uniformity.

Pu. part. Ex. 26:17 'one board shall have two tenons, יָרְתָה יָרְתָה пар-allel to each other. Sept. וָרָה יָרְתָה יָרְתָה יָרְתָה יָרְתָה. Hence.

ם. masc. plur. ledges, corner ledges. 1 K. 7:28. 29. (In Chald. יָרְתָה 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.

ם. m. Arab. יָרְתָה, Aram. יָרְתָה snow. Job 24:19. Ps. 147:16. Is. 1:18. Hence the verb denom. in Hiph. יָרְתָה to be covered with snow. Ps. 68:15 when the Almighty scattered
Particularly 7iess, Prov. prosperity. the 606 Ezek. n Dan when VII. As was kings way red of JEn. Job particularly phorically to shade; Others: when the Almighty scattered kings therein, there was rest in the shade; comp. 6 to be cooled, metaphorically to be peaceful, joyful, conj. IV. to make joyful; and 6 according to Theodotion, a shade.


II. 6 as in Chaldæan, to err, fail, transgress.


III. 6 i. q. 6 to draw out or off, (comp. 6) Found only in the fut. apoc. 6, (for 6.) Job 27:8 6 6 6 6 6 6 6 6 6 when God draws out his soul, scil. from the body, which was regarded as a sheath or receptacle for the soul, (comp. 6.) Chald. quando Deus animum ejus excussurit. Perhaps more pertinently, (according to Schnurrer,) 6 is taken for 6 he requires, like the Arab. 6 for 6, from سل, but in that case the word must be pointed differently.

Chald. to be at rest. Dan. 4:1. [4:4.]

Chald. an error, something amiss. Dan. 3:29. Keth. i. q. 6, 6, 6, 6.

1 Sam. 1:17. See 6.

name of a city, see 6.

6 f. a flame. Job 15:30. Ezek. 21:3. [20:47.] (Root Chald. and Syr. 6 to burn, a quadrilateral, or conj. Shaphel of the verb 6.) Cant. 1:6 6 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 6 is written with Sheva. But this has no effect on the meaning of the word. 6 name of a city, see 6.

6 m. 6 f. plur. const. 6, verbal from 6 no. 1. 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. 6 no. 2. Ezek. 23:42.—Also written 6 q.v.

6 m. verbal from 6 no. I. dec. VI. a. quietness, rest, uninterrupted prosperity. Ps. 30:7.

6 f. verbal from 6 no. I. dec. XII. a.


2. in a bad sense, carelessness, a criminal security, forgetfulness of God. Prov. 1:32. See 6.


6 masc. plur. verbal from 6, dec. I.

1. a dismissal, sending off. Ex. 18:19.

2. hence a bill of divorce, Mic. 1:14.

2. the disposing of a daughter in marriage, also a gift given on such an occasion. 1 K. 9:16. Comp. 6 Jud. 12:9.

6 m. verbal from 6, dec. III. a.

1. as an adj. prosperous, in health,
2. in full number, the whole. Jer. 13:19.
5. as a subst. health, integritas. The following phrases are worthy of notice; (1.) הָּשָּׁם is he well? the usual form of inquiry concerning the health of an absent person, Gen. 29:6. 2 K. 4:26. The answer is אָשָּׁר, Gen. 29:6. Without הָּשָּׁם, interrogatively, 2 Sam. 18:29, also affirmatively, Gen. 43:28, comp. Deut. 29:18 הָּשָּׁם I shall prosper. Hence (2.) הָּשָּׁם to inquire after the health or welfare of any one, (see under אָשָּׁר no. 5.) Comp. further 2 Sam. 11:7 הָּשָּׁם מְבֹאָשֶׁדֶדֶוֹ and David inquired how the war prospered. Somewhat similar Gen. 37:14 הָּשָּׁם מְבֹאָשֶׁדֶדֶוֹ see whether it be well with thy brethren. With עַי, Est. 2:11, with יָשָּׁר, 1 Sam. 17:18. Elliptically 2 K. 10:13 we have come down (to look) after the welfare of the sons of the king, i.e. to visit them. (3.) הָּשָּׁם יָשָּׁר, Judg. 6:23. 19:20. Dan. 10:19, Gen. 43:23, peace be to thee or to you, the language of consolation and encouragement, hence thrice with the addition מְבֹאָשֶׁדֶדֶוֹ, Num. 13:2.
7. peace, יָשָּׁר יָשָּׁר to offer peace to any one, Deut. 20:10. Judg. 21:13. יָשָּׁר יָשָּׁר to answer peaceably, to accept of peace, Deut. 20:11. יָשָּׁר יָשָּׁר to give peace to any one, Josh. 9:15. יָשָּׁר מְבֹאָשֶׁדֶדֶוֹ a man of peace, i.e. a lover of peace, Ps. 37:37. יָשָּׁר מְבֹאָשֶׁדֶדֶוֹ (with) words of peace. Deut. 2:26.
9. recompense, see יָשָּׁר יָשָּׁר.
10. three, see יָשָּׁר יָשָּׁר.
12. fut. inft. יָשָּׁר, infin. יָשָּׁר, once יָשָּׁר (Is. 58:9.)
1. to send a person or thing. The person or thing sent is put in the accus. also once preceded by יָשָּׁר, 2 Chr. 17:7. The person sent to is preceded by יָשָּׁר, very rarely and only in imitation of the Chaldaic, by יָשָּׁר, Neh. 6:3. Jer. 29:31. Often used absolutely without a direct complement, Gen. 31:4. 41:8. 14. the person sometimes being preceded by יָשָּׁר, e.g. 1 K. 2:25 יָשָּׁר יָשָּׁר and the king sent by the hand of Beinaiah, i.e. he sent Beinaiah. Ex. 4:13 יָשָּׁר יָשָּׁר send by whom thou wilt send. With a pleonastic dative יָשָּׁר יָשָּׁר, Num. 13:2.
3. to commission, construed with two accus. 2 Sam. 11:22 and he showed David יָשָּׁר יָשָּׁר all wherewith Joab had intrusted him. 1 K. 14:6. Is. 55:11.
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, Joel 4: 13. [3: 13.] comp. Rev. 14: 15, 18. (like the Lat. falcem immittere setegi, or perhaps to put to, to apply.) Particularly to stretch out the hand, Gen. 3: 22. 8: 9. 19: 10. 49: 14. Job 1: 11. This latter phrase is often used pleonastically, like he rose up, etc.—י רָצָּה יַעֲרָה to lay the hand on a person or thing, Job 28: 9. and this denoting (1.) to injure or do violence to a person. Gen. 37: 22. 1 Sam. 26: 9. Est. 8: 7. also by י נ to stretch out the hand, Gen. 22: 12. Ex. 24: 11. (2.) to take unjustly, to plunder, (a thing.) Ex. 22: 7. Ps. 125: 3. Dan. 11: 42.—י רָצָּה יַעֲרָה to put forth the hand after any thing, 1 K. 13: 4. 1 Chr. 13: 10. construed with י נ to draw back the hand from, Cant. 5: 4. —In each of these cases י (may be omitted; as Ps. 18: 17 רָצָּה יַעֲרָה, he stretched out (his hand) from above. 2 Sam. 6: 6. Obad. 13. Part. pass. י נ stretched out, slim, slender, Gen. 49: 21. (Comp. Pi. no. 11.) Comp. י נ 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. Infinit. י נ used for the finite verb, Est. 3: 13.


1. to rule over any thing; construed with ژ. Dan. 2:39. 5:7, 16.
2. to have power over any thing. Dan. 3:27.
3. construed with ژ, to fall on, attack. Dan. 6:25.


ژل found only in the plur. ژل, const. ژل, dec. VI. b. a shield. 2 Sam. 8:7 ژل ژل the golden shields. 2 K. 11:10 the spears and the shields of king David. In the parallel passage 2 Chr. 23:9, ژل is likewise added. According to Cant. 4:4. Ezek. 27:11, the ژل were hung up on the walls for ornament; and in the former passage ژل is so used, that ژل which follows appears to be a repetition of the same sense. Jer. 51:11 sharpen the arrows, ژل ژل 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 (1 Chr. 18:7. 2 Chr. 23:9.) the Chaldaic version renders it scuta, and in the Targum of Jer. 13:23, we find ژل ژل scuta varietatis ejus, spoken of the variegated spots of the leopard. Others: quivers, on account of Jer. 51:11.

ژل. m. verbal from ژل, mighty, powerful. Ecc. 8:4, 8.

ژل Chald. an officer, ruler. Dan. 3:2, 3.

Dan. 7:27. Arab. סולטן dominion, and as a concrete, a lord.

כוסע f. shameless, impudent, spoken of a whore. Ezek. 16:30. Arab. סלעת mutier clamosa et impudica.

Vulg. procax.

בוש m. in pause בוש, verbal from בוש no. I. rest, quiet, stillness. 2 Sam. 3:27 בוש quietly, secretly.

כוסע f. verbal from כוסע no. III. dec. X. the after-birth. Deut. 28:57.

(In the Arabic medical writers סלעת, also בוש.)

כוסע and כוסע (Jer. 49:31.) m. i. q. כוסע, verbal adj. from כוסע no. I. quiet, at ease. Job 21:23.

כוסע m. verbal from כוסע, dec. I.

1. adj. having power over any thing, construed with כ. Ecc. 8:8.

2. subst. a mighty or powerful man, a ruler. Ecc. 7:19. 10:5. Gen. 42:6.


2. construed with כ, permitted to be done. Ezra 7:24.


כוסע and כוסע m. (with Kamets impure,) dec. I.

1. a hollow measure of unknown dimensions. Is. 40:12. Usually rendered triens, triental. Hence Ps. 80:6 כוסע כוסע thou givest them tears to drink by measure, for כוסע. Sept. in מחר, in mensura.

2. Plur. a musical instrument, mentioned in connection 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, קדרות, פָּרָים.

Ex. 14:7 he took all the chariots of Egypt יְלַע יְלַע and warriors in each of them. 15:4. Sept. in chap. 14:7, קְמָדִיתָם, and in chap. 15:4, קְמָדִיתָם. (Kemadith 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, יְלַע and יְלַע are joined together; comp. 2 K. 9:25. In other passages they appear to make a part of the body-guard of the Israelitish kings, 1 K. 9:22. 2 K. 10:25. 1 Chr. 11:11. 12:18, (where their leader is called יְלַע יְלַע, in the parallel passage 2 Sam. 23:8 יְלַע יְלַע without the final Mem.) These may indeed be the same, only having a different employment in time of peace.—כוסע in the singular is often prob. i. q. כוסע, and occurs as a high officer attending on the king, 2 K. 9:25. 15:25. 17:2, 17, 19. The etymology in Hebrew is perhaps analogous to that of the Greek word κριτής. 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 connection with the war-chariots.—Prov. 22:20 יְלַע יְלַע Keri prob. principia, i. e. nobilia, comp. 8:6.

כוסע m. יְלַע יְלַע, יְלַע יְלַע f. plur. יְלַע יְלַע, (ordinal adj. from יְלַע, יְלַע three,) the third. The fem. signifies also (1.) the third part, scil. יְלַע. Num. 15:6, 7. 2 Sam. 18:2. (2.) the third time. Ezek. 21:19. [21:14.] (3.) the third day, the day after to-morrow. 1 Sam. 20:12 יְלַע יְלַע יְלַע 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 יְלַע.

כוסע in Kal not used.

20. plunder, Ezek. 28:17. — to make booty, Is. 10:6. Ezek. 29:19. It is inflected sometimes regularly, and sometimes defectively. The forms which occur are יָרֵד הָיוֹת; infin. יָרֵד and יָרֵד, fut. יָרֵד.

Hithp. יָרֵד (with the Aramean form) for יָרֵד to be spoiled, to become a prey. Ps. 76:6. Is. 59:15.

m. verbal from יָרֵד, dec. IV. a.
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 יָרד and prospered? 22:21 יָרֵד יָרֵד יָרֵד acquaintance now thyself with him and prosper.
3. to have peace, friendship. Part. יָרֵד my friend, one at peace with me, i. q. יָרֵד. Ps. 7:5. Part. pass. יָרֵד peaceable, 2 Sam. 20:19. See Ps. no. 3.
Pi. יָרֵד 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, יָרֵד יָרֵד one's actions upon him, see יָרֵד no. 1. The person is sometimes, though more rarely, put in the accus. e.g. Ps. 31:24.
Prov. 13:21 יָרֵד יָרֵד יָרֵד but prosperity rewards the righteous. Ps. 35:12. The thing is also preceded by יָרֵד, Jer.
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. הษ with an accus. of the person.) Prov. 11:31 דגב רבעי הנב cabel, the righteous shall be recompensed in the earth. 13:13.

3. to be devoted to God. Part. דגב devoted to God, Is. 42:19. Paral. דגב. Comp. Kal. no. 3, particularly Hiph. no. 3.


2. to make an end of a thing. Is. 38:12, 13.

3. to make or have peace with a person; construed with רי, Josh. 10:1, 4. with ר, Deut. 20:12, 1 K. 22:45. Particularly to make peace by submitting one's self; construed with רי, Josh. 11:19, (Comp. the Arab. דבר conj. IV. to devote or submit one's self, particularly to God, hence דגב (Islam) submission to God, religion; דגב (Moslem) one devoted to God, a believer; comp. כִּי דגב 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 ר. Job 5:23.

Deriv. out of course דוב, דיבה. דַב Chald. to complete. Part. לַכ completed, Ezra 5:16.

Aph. to restore, give back. Ezra 7:19.


דִּבָּה fem. רוּפָה, verbal adj. from דַּב. dec. V. a

1. completed, finished. 2 Chr. 8:16.

2. complete, full; e. g. ינֶּשֶׁר וּנְשֶׁר a full weight, Deut. 25:15. spoken of iniquity, Gen. 15:16. ינֶּשֶׁר the prisoners in full number, Am. 1:6, 9. (comp. Jer. 13:19.)


4. at peace, friendly. (See the verb in Pu. Hiph. Hoph.) Gen. 34:21 ינֶּשֶׁר 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 ינֶּשֶׁר, 1 K. 8:61. 11:4, 15:3, 14. Comp. the verb in Hiph. no. 3.


(In Arab. نَشْلُ and نَشْلُ Jerusalem. Its appellative signification here is health, peace, i. q. יִשָּׂאֵל.)

דֵּב m. verbal from דַּב, dec. VI. a. a thank-offering, victim. Am. 5:22. More frequently in the plural וּדֵב Lev. 3:1 ff. (where the rites accompanying this offering are described.) 7:11 ff. Num. 7:17 ff. also simply דֵּב Lev. 9:4. The same offering, which in Lev. 7:12, is called יִנָּשֶׁר a sacrifice of praise, is called in verses 13, 15 יִנָּשֶׁר 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.

דֵּב m. verbal from דַּב, recompense. Deut. 32:35.


דֵּב fem. of יִנָּשֶׁר, dec. X. recompense, punishment. Ps. 91:8.

דֵּב m. proper name of a king of Israel. 2 K. 15:8—16.
a proper name, Solomon, the son of David, king of Israel. Sept. סלומון, in Josephus and the N.T. סלומון. Its appellative import, which is alluded to 1 Chr. 22:9, is peaceable, (comp. the Saxon name Frederick, i.e. peaceable;) from מָנוּךְ, and the termination מְנֵי, equivalent to מְנָנִי (comp. מָמָנִי, מְמָנְנִי,) which is added to abstract nouns, to give them the force of concrete words. See Gesenius’ Lehrgeb. § 1. 122. 1. p. 513.

Hos. 10: 14. more at length 2 K. 17: 3. 18: 9. proper name of a king of Assyria between Tiglathpileser and Sennacherib. Sept. סלמון-סנאסר. Vulg. Salmanassar. (The syllable מנ never undoubtedly signifies prince, and is found in several Assyrian names, e.g. מנהיג, on which account it is sometimes omitted. For מָנוּךְ no suitable explanation has yet been found in Persian.)

דְּנוּךְ masc. plur. verbal from מָנוּךְ, recompenses; hence rewards, bribes. Is. 1: 23.

דְּנַח, fut. מָנוּךְ, 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. מְנֵי 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.)

רְנוּית a proper name, Gen. 10: 26. 1 Chr. 1: 20. a people of Arabia Felix, prob. the Zalimoi of Ptolemy, (Lib. vi. p. 154.) but nothing farther is known of them.

רְנוּיאֻן and רְנוּיָם, const. רְנוּיָה, before Makkeph רְנוּיָה (Ex. 21: 11.) f. and רְנוּיָה, const. רְנוּיָה, m. dec. III. a. and XIII. e.

1. three. מָנוּךְ מְנֵי three years; rarely after the noun, e.g. מְנֵי מְנֵי three cities, Josh. 21: 32. מְנֵי מְנֵי in the third year, 2 K. 18: 1. מְנֵי מְנֵי thirteen. (With suffix, מְנֵי מְנֵי ye three, Num. 12: 4. מְנֵי מְנֵי they three, Num. 12: 4.


דְּנַח Pl. denom. from מָנוּךְ.

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 מְנֵי מְנֵי and on the third day thou shalt come down.


2. to be three years old. Gen. 15: 9.

דְּנוּית masc. plur. denom. from מָנוּךְ, posterity of the third generation, grand-children. Ex. 20: 5. 37: 7. מְנֵי מְנֵי great-grand-children, Gen. 50: 23. (Comp. מְנֵי מְנֵי)

רְנוּית name of a district or country in Palestine. Once 1 Sam. 9: 4. In it was probably situated the city רְנוּית 2 K. 4: 42. This latter is called by Eusebius Beth-Salatishah, and is placed by him 15 Roman miles north of Diospolis.

דְּנַח adv. (from מָנוּךְ, and the adverbial termination מֻּנְענָה) three days ago, the day before yesterday, always joined with לָמַע, e.g. מְנֵי מְנֵי yesterday and the day before, i.e. heretofore, Ex. 5: 8. מְנֵי מְנֵי as yesterday and the day before, i.e. as heretofore, Gen. 31: 3. 2 K. 13: 5. מְנֵי מְנֵי in time past, beforetime. Deut. 19: 6. Josh. 20: 5. מְנֵי מְנֵי מְנֵי מְנֵי both yesterday and the day before, i.e. in time past, 2 Sam. 5: 2.

דְּנַח adv. 1. there. מְנַח thence. מְנַח where, for the most part separated by intervening words, Gen. 13: 3. 2 Sam. 15: 21. also connected, 2 Chr. 6: 11. מְנַח here, there, Is. 28: 10.

2. i. q. מְנַח thither. 1 Sam. 2: 14.


3. spoken of time, then, (like the Greek εἰσιν and the Lat. ibi.) Ps. 14: 5.
1. a name.—ב השם in the name of any one, Ex. 5:23. Est. 3:12. רשא השם in the name of Jehovah, Jer. 11:21. 26:9. יש והיה, see under the article יוח. Particularly, a celebrated name, celebrity, renown, יש אדם men of renown, Num. 16:2. 1 Chr. 5:24. Gen. 6:4. Antith. Job 30:8 שים יניע the children of the ignoble, i.e. the ignoble. יניינא יניע Gen. 11:4. Jer. 32:30. and יש והיה 2 Sam. 7:23. to make for one's self a name.—Zeph. 3:19 יש ויהי הנאם I will make them for a praise and a name. Verse 20. Deut. 26:19. Gen. 9:27 יש והיה in tents of renown. Sometimes specifically, a good name, Ecc. 7:1. Prov. 22:1. 2. a rumour, report. יש ברע an ill report, Deut. 22:14. 19. Neh. 6:13 יש והיה יפר it should be to them (the occasion) for an ill report (concerning me). 3. יש והיה the name of Jehovah, particularly in the following significations and connexions; (1.) the praise or glory of Jehovah, e.g. Is. 48:9 יש והיה 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; see יש no. 2.) Ps. 138:2 יש והיה 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. יש והיה יש קהל to call on the name of Jehovah; comp. the phrases under signif. no. 1. יש והיה they that love thy name, Ps. 5:13. יש והיה they that know thy name, Ps. 9:11. יש והיה they that fear thy name, Ps. 61:6. 91:14. 99:3. (3.) the presence of Jehovah, (comp. יש והיה) or Jehovah, considered as everywhere present; e.g. Ex. 23:21 יש והיה for my name is in him (the angel). 1 K. 8:29 יש והיה 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. יש והיה, to place his name, or cause it to dwell anywhere; see under יש and והיה. Also considered as present and mighty to help, Ps. 54:3 O God! י指南 והיה by thy name, i.e. by thy powerful presence, save me. 44:6. 124:8. 89:25. 20:2. 1 Is. 30:27. Hence 4. יותר והיה Levit. 24:11. 16. Deut. 28:58. used, by way of eminence, for Jehovah. (The Samaritans read יש והיה for יש, as the Jews read יש והיה.) 5. a monument, which preserves the name or memory of a person. 2 Sam. 8:13. Is. 55:13. 6. Shem, the second son of Noah. Gen. 5:32. According to the genealogical table in Gen. x. the nations of south-western Asia, as the Persians, Assyrians, Syrians, Hebrews, and a part of the Arabs, were descended from him. See on this subject Gesenius' Gesch. der Hebr. Sprache und Schrift, p. 5, 6.
with suff. פָּלְּגָה, Deut. 7: 24. 

Niph. pass. 1. to be laid waste; spoken of a plain, Jer. 48: 8. of high places, Hgs. 10: 8.
2. to be destroyed. Gen. 34: 30. Ps. 37: 38.


םֵאֹל f. verbal from לשׁל, dec. X.
1. a desolation. Is. 5: 9. Jer. 2: 15. Ps. 73: 19 whether how have they become a desolation!

Chald. plur. names, see שֵׁל.

שֵׁל m. 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 אָלָם (heard of God,) by the omission of r. As it is now written, it may be compounded of שָׁלֶל i. q. שֶׁל a name, (like וּשָׁלֶל=שֶׁל, וּשֶׁל=a man;) hence liter. the name of God. Comp. Gesenius' Gesch. der Hebr. Sprache, p. 49.

שֵׁל and שֵׁל f. verbal from שֵׁל, dec. X.
3. a rumour, report. 2 Chr. 9: 6.

שֵׁל synonymous with שֶׁל.
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 רֹאָה יָנָשָׁה יָנָשָׁה כִּי for the oxen would set themselves free. (Comp. the synon. הגז no. 10. to draw out, in Niph. to be loosed.)

Niph. to be scattered, liter. to be loosed. Ps. 141: 6. Comp. the synon. הגז 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.

םֵאֹל f. verbal from לשׁל, a remission, release. Deut. 15: 1, 2. לֹּאָלָם the year of release, Deut. 15: 9. 31: 10. This was every seventh year, when debts were cancelled and agriculture intermitted.

םֵאֹל masc. plur. const. גָּזֶה, the heaven or heavens. (The singular is found in the Arab. גָּזֶה from גֶּזֶה to be high. The corresponding form of the singular may in Hebrew have been גָּזֶה, whence the plur. גָּזֶה, like גָּזֶה, plur. גָּזֶה. Comp. גָּזֶה) With this parag. הֶזֶר to or towards heaven, Gen. 15: 5. 28: 12.—לֹּאֶמֶר 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 connection with גָּזֶה, Gen. 24: 3, 7. בְּבָקָר הָאָדָם הָאָדָם הָאָדָם הָאָדָם הָאָדָם הָאָדָם הָאָדָם הָאָדָם הָאָדָם הָאָדָם הָאָדָם Holo. 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. בְּבָקָר הָאָדָם הָאָדָם הָאָדָם הָאָדָם Holo. the heaven and the earth, i.e. the universe, Gen. 1: 1. 2: 1. 14: 19, 22. The Hebrews conceived of heaven as a solid arch, (see גָּזֶה,) 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.)

םֵאֹל emph. גָּזֶה, Chald. idem. Sometimes used where we might expect the word God, Dan. 4: 23. 24: 26.] גָּזֶה the God of heaven, Dan. 2: 18, 37.


a. m. dec. III. a.


2. more rarely. to lay waste. Ezek. 36:3 יָטַשׁ מֵאָרֶץ יָטַשׁ יָטַשׁ יָטַשׁ because they have laid you waste and destroyed you; (יָטַשׁ is strictly a verbal noun, but used here as an infin.) Part. יָטַשׁ a desolator, ravager. Dan. 9:27 יָטַשׁ יָטַשׁ יָטַשׁ the wickedness of the desolator, Dan. 9:13, and יָטַשׁ desolate the abomination of the desolator, Dan. 12:11. prob. the idolatrous altar which Antiochus Epi-planes 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 desolater, 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 יָטַשׁ. Comp. the figure Is. 62:4.)


Po. part. יָטַשׁ

1. a desolater, ravager. Dan. 9:27. 11:31. See Kal no. 1.


Hiph. יָטַשׁ, fut. יָטַשׁ, infin. יָטַשׁ, part. יָטַשׁ

1. i. q. Kal no. 2. to lay waste. Lev. 26:31, 32. Ezek. 30:12, 14.


Hoph. יָטַשׁ (hosham,) plur. יָטַשׁ, (for יָטַשׁ, 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.

Hithpo. יָטַשׁ, fut. once יָטַשׁ Ecc. 7:16.

1. to destroy one's self. Ecc. 7:16.


Ps. 143:4.
Deriv. out of course בַּעַל, בַּעַלַּן.

בַּעַל Chald. Ithpo. בַּעַלַּן to be astonished, amazed. Dan. 4:16. [4:19.]

בַּעַל m. verbal adj. from בַּעַל, dec. V. a. desolate, waste. Dan. 9:17.

בַּעַל f. verbal from בַּעַל, dec. XI. c.

1. desolation, a waste. Is. 1:7.—בַּעַל בֵּית a desolate wilderness, Jer. 12:10.—בַּעַל בֵּית wasting and desolation, i.e. an entire desolation, Ezek. 33:28, 29, 35:3.

2. amazement, astonishment. Ezek. 7:27.

בַּעַל f. (for בַּעַלַּן) verbal from בַּעַל, dec. X. idem. Ezek. 35:7, 9.

בַּעַל m. verbal from בַּעַל, amaze-

ment, astonishment. Ezek. 4:16, 12:19.

בַּעַל or בַּעַל, fut. בַּעַל, to be or be-


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.

בַּעַל verbal adj. from בַּעַל, dec. V. a.

fat; (1.) spoken of persons, stout, rob-

ust, Judg. 3:29. Comp. בַּעַל וּבַעַל no. 2.

(2.) of a country, Num. 15:20. of bread, Gen. 49:20.

בַּעַל masc. (fem. Cant. 1:3) with suff.

בַּעַל plur. בַּעַל, verbal from בַּעַל, dec. VI. a.


בַּעַל see no. 5.

2. oil. Gen. 28:18. בַּעַל יַע a wild olive-tree, oleaster, different from בַּעַל the common olive-tree, Neh. 8:15.1K.6:23.


בַּעַל masc. plural. verbal from בַּעַל, dec. VIII. h. fat, fatness, (of the earth.) Gen. 27:28, 39 בַּעַל בַּעַל for בַּעַל בַּעַל, (parall. בַּעַל;) in verse 28, of the fatness of the earth; in verse 39, without fat-

ness of earth.

בַּעַל and בַּעַל. f. and בַּעַל, const. בַּעַל, m. eight. Plur. בַּעַל com. gen. eighty. Deriv. בַּעַל.

בַּעַל and בַּעַל 1. to hear; con-

strued with an accus. rarely with ה, Job 26:14. The latter particularly with the accessory idea of hearing with plea-

sure or satisfaction, Ps. 92:12. The person or thing heard is put in the accus. Gen. 23:8, 11, 15. or is pre-


(2.) to hearken, obey. Gen. 39:10. Neh. 13:27. Ex. 24:7 all which Je-

hovah hath spoken בַּעַל בַּעַל we will do and obey. (3.) to hear, answer, spoken of God. Ps. 10:17. 28:2. 54:4.


Part. בַּעַל prob. intelligent, understand-


Niph. 1. to be heard, construed with ה by a person. Neh. 6:1, 7.

2. to shew one's self obedient or sub-

missive. Ps. 18:45.

Pl. to cause to hear, to summon, con-

strued with an accus. of the person. 1 Sam. 15:4. 23:8.

Hiph. 1. to cause to hear or be heard. Jer. 48:4. Constrained with a double accus. of the person and thing, 2 K. 7:6. Ps. 143:8. also with ב of the person, Ezek. 36:15. Also בַּעַל בַּעַל Ezek. 27:30. Ps. 26:7. like בַּעַל.

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 pro-


51:27.

4. in reference to music, intran.

s. to

sing, Neh. 12:42. to play, 1 Chr. 15:28. 16:5. Particularly to sound on a

high note, 1 Chr. 15:19. Comp. בַּעַל.

( Arab.  a songstress;  music.)
Deriv. out of course: Chald. 

 concerning a person. Dan. 5:14, 16.

 Ithp. to shew one’s self obedient or submissive. Dan. 7:27.

 with suff. verbal from ụb, dec. VI. i.

 1. a hearing. Job 42:5.

 2. a message, intelligence, news, i.q. ụb. Hos. 7:12 as the news went to their assembly.

 3. a report, rumour; e.g. ụb ụb an evil report. Ex. 23:1. Ps. 18:45 ụb ụb at the bare report (of me). The genitive subjoined expresses the person to whom the report relates; e.g. ụb ụb the fame of Solomon, 1 K. 10:1. In English it may sometimes be omitted in translating, e.g. Gen. 29:13 ụb ụb ụb when Laban heard concerning Jacob. Is. 66:19.

 4. in reference to music, a high sound or note, (see ụb no. 4.) Ps. 150:5 ụb ụb ụb symbols of a high sound.


 ụb (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 described Josh. 19:1—9. In Greek Σαμαίρ.

 ụb m. a short gentle sound, a whispering. (Arab. طيب شبع celeriter loqui.) Job 4:12. 26:14. In Talmud. ụb signifies 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 article ụb may be explained from the same Arabic root. Both may likewise be explained by a collation with ụb, see the following article.

 ụb f. once Ex. 32:25 ụb ụb so as to be overthrown by their enemies; comp. the Arabic root ُكَث.
Niph. 1. to be guarded, preserved.
Ps. 37:28.

2. reflex. to take heed, to beware.
Most frequently in the imper. יָדְּרָתָה יָדְּרָתָה
more rarely without יָדְּרָתָה, 1 Sam. 19:2.
comp. Is. 7:4. In other passages it is
construed with יָדְּרָתָה before a noun or an
infin. and it then denotes (1) to be
cautious or careful before any one. Ex.
23:21. (2) to abstain, hold back from
anything. Deut. 23:10. also with a
simple infin. Ex. 19:12.—יָדְּרָתָה יָדְּרָתָה
to take heed for one's life, Jer. 17:21.
also יָדְּרָתָה Deut. 4:15. More rarely
construed with יָדְּרָתָה of the thing guarded
against, 2 Sam. 20:10.
Pi. i.q. Kal no. 5. Jon. 2:9.
Hitpba. 1. to be observed, pass. of
Kal no. 4. Mic. 6:16.
2. to take heed, beware, construed
with יָדְּרָתָה. Ps. 18:24.
Deriv. out of course יָדְּרָתָה, יָדְּרָתָה.
יָדְּרָתָה m. verbal from יָדְּרָתָה, dec. VI. h.
found only in the plur. יָדְּרָתָה.
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. יָדְּרָתָה יָדְּרָתָה יָדְּרָתָה
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.
2. wine kept on the lees, Is. 25:6
יָדְּרָתָה יָדְּרָתָה יָדְּרָתָה
wine on the lees well refined.
ירָפָה f. verbal from יָדְּרָתָה, dec. X.
an eyelid, quasi custodia oculti. Ps. 77:5.
ירָפָה f. verbal from יָדְּרָתָה, a watch.
Ps. 141:3.
ירָפָה m. verbal from יָדְּרָתָה, the ob-
servance (of a festival), a festival.
Ex. 12:43. Comp. יָדְּרָתָה.
ירָפָה 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 Σεβαστά, (Josephi
Antiq. Jud. xv. 7. § 7.) Now a small
village called Sebaste, also Shenrun,
Shemrun. (2.) name of a country.—
ירָפָה the cities of Samaria, 2 K. 17:
26. 23:19. יָדְּרָתָה יָדְּרָתָה 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 prolep-
sis, 1 K. 18:32. The gentle noun is
ירָפָה 2 K. 17:29.
ירָפָה Chald. Ezra. 4:10, 17. i.q.
Heb. יָדְּרָתָה Samaria, as the name of a
city.
ירָפָה Chald. Ps. יָדְּרָתָה to serve, wait
upon. Dan. 7:10.
15:19.) with suff. יָדְּרָתָה, prim. dec.VI. h.
1. the sun.—ירָפָה יָדְּרָתָה under the sun,
i.e. on the earth, a frequent expression
in Ecclesiastes, as chap. 1:3, 9, 14.
2:11.—ירָפָה יָדְּרָתָה in the sun-shine. Job
8:16. The rising of the sun is expressed
by the verbs יָדְּרָתָה, יָדְּרָתָה, and its
setting by יָדְּרָתָה. As an image of light and
prosperity, Ps. 84:12.
2. Plur. יָדְּרָתָה Is. 54:12. battlements,
pinnacles, turrets, (on a wall.) Liter.
beams of the sun; otherwise called by
the Hebrews horns, (comp. יָדְּרָתָה no. 4.
and יָדְּרָתָה) hence artificial horns, teeth.
Sept. יָדְּרָתָה.
ירָפָה Samson, the proper name
of an Israelitish judge, the Hercules
ירָפָה, which Josephus (Antiq. Jud.
v. 10.) interprets יָדְּרָתָה; but his ex-
planations have little philological weight,
(see Gesenius' Gesch. der Hebr. Sprache.
p. 81, 82) and יָדְּרָתָה is rather a dimin.
from יָדְּרָתָה the sun, like יָדְּרָתָה from יָדְּרָתָה
the moon.
ירָפָה com. gen. before Makkeph יָדְּרָתָה
with suff. יָדְּרָתָה, prim. dec. VIII. b.
1. a tooth. Ex. 21:24, 27.
2. particularly an elephant's tooth.
iyöry. 1 K. 10:18. Cant. 5:14. יָדְּרָתָה
iyöry palaces, i. e. palaces inlaid with
ivory, Am. 3:15. Ps. 45:9. Comp. no. 1.
4. proper name of a place, perhaps of a rock. 1 Sam. 7:12.

Dual 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.)

 Newtown (after the Chaldaic form) i. q. to be changed. Lam. 4:1.
 Pu. idem. Ecc. 8:1. See נטש.
 Newtown, fut. Newtown, 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.
 Newtown m. verbal from Newtown, a repetition. Ps. 68:18 Newtown thousands of repetition, i.e. repeated or many thousands.
 Newtown f. i. q. Newtown sleep. Ps. 127:2.
 Root Newtown to sleep.
 Root Newtown to sleep.
 Newtown, fut. Newtown, (comp. the Chald. Newtown.)
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; construed with נ. Est. 1:7. 3:8.
4. to repeat, to do a second time, (comp. Newtown two,) Neh. 13:21 
if ye do (so) again. 1 Sam. 26:8.
2 Sam. 20:10. Prov. 17:9 Newtown 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. Newtown (once נטש 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.
3. to change or disfigure (the countenance). Job 14:20.
4. to remove, change the place of a thing. Est. 2:9.
5. Newtown Newtown to dissemble one's understanding, i.e. to act like a madman.
Ps. 34:1. 1 Sam. 21:14. (In Syr. Newtown without addition, to be mad.)
Pu. to be changed, disfigured. Ecc. 8:1, (where it is written with נ.)
Hithpa. to disguise one's self. 1 K. 14:2.

Deriv. Newtown.
 Newtown f. plur. Newtown, poetically Newtown, dec. XI. a. a year, (perhaps liter. a repetition or return of the same seasons or natural appearances, see Newtown no. 4. and comp. annus, i. q. annulus, a ring, circle; Greek έτος, ἔτος, λυκάς.) Newtown Newtown Deut. 14:22. Newtown Newtown 15:20. Newtown Newtown 1 Sam. 7:16. From year to year. Newtown Newtown the year two, three, i.e. the second, third year; fig. Sometimes Newtown is repeated; e.g. Newtown Newtown Newtown in the six hundredth year, Gen. 7:11. Plur. Newtown some years, 2 Chr. 18:2.

Dual Newtown two years; often joined with Newtown, two years long, (see Newtown no. 2.) Gen. 11:1. Jer. 28:3, 11. 2 Sam. 13:23.
...and hence e. but the 10.

21 x 346
times tood, dens
be
titude 2 thread
toof, (for מלח) sleep, a dream.
Ps. 90: 5. Root מלח to sleep.

22 x 538
dan
the
the
the derived
Linn.) admired
1 p.
tum,
dye.
Sept. בוחרי ילקטונא. Chald. תֶּן מָלַח dens elephanti, p. evidently denotes a tooth, (see above no. 2.) but the signification of the latter part מלח is unknown; and the form of the word may be so corrupted as to disguise its original meaning entirely.

m. the crimson dye, 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 מלח וְיָם Ex. 25: 4, or מלח וְיָם Lev. 14: 4. Plur. מלח וְיָם Is. 1: 18. Prov. 31: 21. This colour is derived from the turtle insect, (in Arab. מֶרֶץ kermes, in Heb. מֵרֶץ, coccus ilicis, Linn.) which is found on the leaves of the holly. The eggs of this insect yield the dye. The root is מלח in Arab. splenduit, since scarlet garments were admired for their brightness; hence in Aram. מַלְך, [םַלְך] coccus, from מַלֶך to shine. Others explain it double-dyed, (from מַלֶך no. 4. to repeat,) דֶּרֶךְ, which, however, is applicable to the Tyrian purple only, and not to the crimson dye. See Braun de Vestitu Sacerdotum, p. 237 ff. Bocharti Hieroz. T. III. p. 527 ff, ed. Rosenmüller.

, fem. מלח, second. The fem. is also used adverbially, a second time, Gen. 22: 15. 41: 5. Plur. מלח second, Gen. 6: 16. Num. 2: 16.

masc. dual, two. (Etymologically connected with מלח to repeat.) מלח וְיָם two and two, Gen. 7: 9, 15. The const. state מלח is used before the subst. With suff. מלח duo illi, Gen. 2: 25.

Fem. מלח for מלח, as it would be written, if regularly formed, (comp. the Arab. מהלה.) The syllable is thrown out by a syncope, and the Dagesh in a appears to be a Dagesh lene. Const. מלח also signifies a second time, e.g. מלח וְיָם semel et iterum, Neh. 13: 20. מלח idem, Job 33: 14.

The contracted forms מלח and מלח are used only in connection with ten, to express the number twelve; as מלח וְיָם twelve, f. This punctuation is the usual one in Syriac for the dual.

mockery, scorn, derision, liter. a sharp pungent speech. מלח וְיָם to be a derision, Deut. 28: 37. 1 K. 9: 7. Root מלח, comp. particularly Ps. 64: 4. 140: 4.

מָלַח 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. מָלַח sharp, Ps. 45: 5. Is. 5: 28.

Pi. to inculcate. Deut. 6: 7.

Hithpo. to be penetrated or pierced (with pain). Ps. 73: 21.

Deriv. מָלָה.

found only in Pi. מָלָה 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. Jer. 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 מלח 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 Phalae. 1. 5. Vater's Ann. zu Gen. 10: 10. J.D. Michaelis Spicileg. T. I. p. 231.
f. i. q. רוח sleep. Ps. 132:4.

 ROOT רוח to sleep.


 Synonym רוח.

 Ps. רוח for רוח (as it stands in several MSS.) idem. Is. 10:13.

 רוח, fut. רוח, idem, construed with an accus. 1 Sam. 17:53. Judg. 2:14. Part. רוח, by a Syrian for רוח, Jer. 30:16 Kethib, after the form רוח from רוח.


 Deriv. רוח.

 רוח to make an incision, to cleave, split; hence רוח רוח רוח to divide the hoof, to have a cinen foot, Lev. 11:3, 7, 26. Comp. רוח.

 Pi. 1. to break, rend. Lev. 1:17.

 2. to tear in pieces, e.g. a lion. Judg. 14:6.

 3. metaphorically to chide, rebuke, verbis dilacerare, i. q. רוח. 1 Sam. 24:8.

 Sept. רוח. Chald. quietos reddidit.

 רוח m. a cleft, see רוח in Kal.

 רוח found only in Pi. to hew in pieces. 1 Sam. 15:33. Sept. רוח. Vulg. in frustra concidit. Only in Hebrew.


 Hiph. imper. רוח (as if from רוח) look away. Ps. 39:14. Or we may read רוח, by apocope for רוח.

 Hithpa. fut. apoc. רוח, to look around (for help), to be dismayed, i. q. Kal no. (4.) Is. 41:10, 23.

 II. רוח to spread over, to close, i. q. רוח. Is. 32:3 the eyes of the seeing shall not be closed.


 רוח f. dec. X. a stamping (of horses' hoofs). Jer. 47:3. (Arab. with רוח idem.

 רוח Lev. 19:19. Deut. 22:11. cloth made of different threads. Sept. רוח, adulterated. The etymology is obscure. Some have supposed it to be derived from the Coptic; perhaps shortnes, i.e. byssus complicatus seu jimbriatus (comp. רוח, in Ægypt. short.) For derivations out of the Shemitish dialects, see Bocharti Hieroz. T. I. p. 486, 487.


 (Syr. רוח idem. In Hebrew. רוח a hollow way.)

 רוח m. name of a country. 1 Sam. 9:4. According to most interpreters, i. q. the following article.

 רוח Judg. 1:35. 1 K. 4:9. and רוח Josh. 19:42. proper name of a city in the tribe of Dan. See Relandi Palestina, p. 988. (As an appellative foxes, comp. the Arab. רוח a fox, i. q. רוח.) The gentle noun is רוח 2 Sam. 23:32. 1 Chr. 11:33.

 רוח found only in Niph.

 I. to lean, rest; construed with רוח upon a thing. 2 Sam. 1:6.—רוח, 2 Sam. 1:6 — 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 ב, also to lean against a thing, Judg. 16:26.

2. metaphorically to rely upon, to trust in; construed with ב, Is. 10:20. 31:1. with כ, Prov. 3:5. with מ, Is. 50:10. without cases, Job 24:23.


4. in a geographical sense, to border or bound on a country. Num. 21:15.

Deriv. יָשַׂע יָשַׁע יָשַׁע. יָשַׂע in Aram. to make smooth, rub, spread over; also to caress, flatter. (Comp. יָשַׂע, יָשַׁע יָשַׁע.) In Heb. in Kal, to be overspread, to be closed, Is. 29:9. see below Hithp. no. 2.

Hiph. imper. יָשַׂע, to overspread, close (the eyes). Is. 6:10. (In Aram. יָשַׁע idem.)

Pilp. יָשַׂע יָשַׁע. 1. 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 significations are derived from the Aramean signification of Kal.

Palp. יָשַׂע to be flattered, caressed. Is. 66:12.

Hithpalp. יָשַׂע יָשַׁע יָשַׁע. 1. to delight in and thing, construed with ב. Ps. 119:16, 47.

2. pass. of Hiph. to be dazzled or blinded. Is. 29:9 יָשַׂע יָשַׁע יָשַׁע יָשַׁע יָשַׁע be ye dazzled and blinded, i.e. be ye astonished, as in the first clause of the verse.

Deriv. יָשַׂע יָשַׁע יָשַׁע. יָשַׂע to think, estimate. Once Prov. 28:7. (Chald. יָשַׂע to measure. Arab. יָשַׂע to fix a price.) Hence

I. יָשַׂע m. verbal from יָשַׂע, dec. VI. c. a measure. Once Gen. 26:12 יָשַׂע יָשַׁע יָשַׁע יָשַׁע יָשַׁע an hundred measures, i.e. an hundred fold.

II. יָשַׂע com. gen. prim. dec. VI. c.

1. a gate, porta. (Arab. יָשַׂע idem. Syr. and Chald. by transposition יָשַׂע.)

In the gate the orientals have their market, (see יָשַׂע) 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 יָשַׂע יָשַׁע the whole assembly of my people. יָשַׂע יָשַׁע the gates or entrances of the land, Jer. 15:7. Nah. 3:13 יָשַׂע יָשַׁע within thy gates, i.e. in thy cities, Deut. 12:12. 14:27. hence Deut. 16:5 יָשַׂע יָשַׁע 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, passing from the west to the south and east; (1.) יָשַׂע יָשַׁע the fountain-gate, Neh. 2:14. 3:15. 12:37. prob. so called from the fountain of Siloah. (2.) יָשַׂע יָשַׁע יָשַׁע יָשַׁע יָשַׁע יָשַׁע יָשַׁע יָשַׁע יָשַׁע יָשַׁע יָשַׁע יָשַׁע Yeh. 2:13. 3:14. 12:31. and by contraction יָשַׂע יָשַׁע יָשַׁע יָשַׁע יָשַׁע יָשַׁע יָשַׁע יָשַׁע יָשַׁע יָשַׁע יָשַׁع יָשַׁع יָשַׁע Yeh. 3:13. the dung-gate. (3.) יָשַׂע יָשַׁע the valley-gate. Yeh. 2:13, 15. 3:18. (4.) יָשַׂע יָשַׁע יָשַׁע Yeh. 31:38. and יָשַׂע יָשַׁע יָשַׁע יָשַׁע יָשַׁע יָשַׁע Yeh. Zech. 14:10. the corner-gate. (5.) יָשַׂע יָשַׁע יָשַׁע יָשַׁע Yeh. the gate of Ephraim, Neh. 8:16. supposed to be the same with the gate of Benjamin, Jer. 37:13. 38:7. Zech. 14:10. (6.) יָשַׂע יָשַׁע יָשַׁע יָשַׁע Yeh. the old gate, Neh. 3:6. 12:39. prob. the same with יָשַׂע יָשַׁע יָשַׁע יָשַׁע יָשַׁע יָשַׁע יָשַׁע Yeh. the first gate, Zech. 14:10. (7.) יָשַׂע יָשַׁע יָשַׁע Yeh. 3:3. 12:39. (8.) יָשַׂע יָשַׁע Yeh. 3:1. 12:39. (9.) יָשַׂע יָשַׁע יָשַׁע Yeh. the review-gate. Neh. 3:31. Vulg. porta judiciais. (10.) יָשַׂע יָשַׁע יָשַׁע Yeh. the horse-gate. Neh. 3:28. Jer. 31:40. (11.) יָשַׂע יָשַׁע יָשַׁע Yeh. 3:26. 12:37. (12.) יָשַׂע יָשַׁע Yeh. see that article. (13.) יָשַׂע יָשַׁע Yeh. the prison-gate. Neh. 12:39. according to some the same with no. (9.) —Comp. Bachienne Beschreibung von Palästina, Th. II. § 94—107. Faber's Archäologie der Hebräer. Th. I. p. 336. Other gates were not gates of the city, but of the temple; comp. the articles יָשַׂע, יָשַׁע, יָשַׁע.

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. רָפָה a porter, watchman at a gate.

רֵעָה or רָעָה, plur. רֵעַ, dec. II.

b. vile, mean, detestable, spoken of figs.
Jer. 29:17. See the following articles.

נֵרָה something terrible, horrible.
Jer. 5:30. 23:14.


Note. The three preceding articles are connected with רָה to shudder, written with Sin.

עֵינָה (two gates) name of a city in the tribe of Judah. Josh. 15:36. 1 Sam. 17:52. 1 Chr. 4:31.


רִיתְנָה 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 רִיתְנָה a naked or bald mountain. Sept. רִיתְנָה מְאֹד.

Pu. Job 33:21 רִיתְנָה מְאֹד his bones are naked or stripped of flesh; or perhaps atterturt.

Deriv. רָה or רָה found only in the plur. 2 Sam. 17:29 רָה רָה according to the Targum, Syr. and the Jewish interpreters, cheese of kine; (comp. the Talmud. רָה to filter.) According to the Arabic version, cow-milk, (comp. רָה the name for sweet milk among the Brebers.)

לֹא רָה m. verbal from רָה, dec. I. c. punishment. 2 Chr. 20:9. Comp. the root no. 3. Plur. רָה רָה punishments, i.q. רָה. Ezek. 23:10.

רָה f. plur. נַרְתֶּכֶת, dec. XII. b. a maid-servant, a hand-maid. Gen. 16:1. 29:24. Comp. 1 Sam. 25:41 רָה מָנַח עַל מָנַח behold, thy hand-maid is your servant.

ןֵרָה fut. רָה 1. to judge, construed with an accus. Ex. 18:22, 26. Deut. 16:18. Ezek. 16:38 רָה רָה רָה רָה I will judge thee as adulteresses are judged. When joined with בַּל ..., בַּל, or ? ... בַּל to judge or decide between, to act as umpire, Gen. 16:5. 31:53. Is. 2:4. Part. רָה 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. בַּל no. 2. and בַּל no. 2. Ps. 10:18. 26:1. Is. 1:17 בַּל רָה do justice to the fatherless. 11:4. More in full בַּל רָה רָה רָה רָה רָה Jer. 5:28. Lam. 3:59.—Construed with בַּל do justice to a person (and deliver him) from any one, 1 Sam. 24:16. Comp. 2 Sam. 18:19, 31. Ps. 43:1.


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. רָה רָה 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. רָה. The name suffices among the Carthaginians is of the same origin.

Niph. 1. to be judged. Ps. 37:33.


3. to execute punishment, to punish, particularly when spoken of Jehovah. So in several of the passages referred
to above; also Ezek. 35:22 I will punish him with pestilence and with blood. Is. 66:16. comp. 2 Chr. 22:8.
Po. only in the part. yezz, my judge. Job 9:15.
Deriv. out of course yezz, yezz.

**pez** Chald. part. yez a judge. Ezra 7:25.

pesz found only in the plur. yezz m. verbal from yezz, dec. VI. judgments, punishments. יְזֶזֶת to execute judgments on any one, Ex. 12:12. Num. 33:4. See yezz no. 2.


**pez** 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. سنت a spotted serpent like the cerastes, hemorrhous.) See Bocharti Hieroz. II. p. 416 ff.

pesz Chald. adj. pleasant, fair. Dan. 4:9, 18. [4:12, 21.]

pezz m. name of an unknown place, Mic. 1:11.

pez, fut. yezz.

1. to pour, to pour out. Is. 57:6.

**pez** to shed blood, Gen. 9:6. 37:22. Trop. יְזֶזֶת to pour out one's soul, scil. in tears and lamentations, Ps. 42:5. with יְזֶזֶת subjoined, to lament before Jehovah, 1 Sam. 1:15. Ps. 62:9.

—יְזֶזֶת to pour out one's anger on a person, Ezek. 22:22. 14:19.

2. to throw up, e.g. a wall. 2 K. 19:32. See yezz.

Niph. to be poured out. 1 K. 13:5. Ps. 22:15 I am poured out like water.

Pa. idem. Ps. 73:2 יְזֶזֶת יְזֶזֶת 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.

**pez** m. verbal from yezz, dec. VI. a place of pouring out. Lev. 4:12.

**pez** f. verbal from yezz, the privy member; the penis. Deut. 23:2.

pez, fut. הַיַּצֶּת, infin. הַיַּצֶּת, (like yezz.)

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.

ינפ to be of a humble spirit, Prov. 16:19. Comp. הַיַּצֶּת.

Hiph. 1. to make low, to bring down. (Antith. יֵצֶת) Ps. 18:28. 75:8.

2. to bring to the ground, to throw down. Is. 25:12.

3. In connection with other verbs, it may be rendered adverbially; e.g. Jer. 13:18 יַצֵּת יַצֵּת sit down low. Ps. 113:6.

4. intrans. to be brought low, to be cast down. Job 22:29.

**pez** Chald. found only in Aph. 1. to bring down. Dan. 5:19.

2. to oppress, subdue, deprimere. Dan. 7:24.

3. joined with יֵצֶת, to humble one's heart. Dan. 5:22.

**pez** verbal adj. from yezz, dec. IV. a.


2. low, mean, contemptible. Job 5:11.

2 Sam. 6:22.


**pez** Chald. low. Dan. 4:14. [4:17.]

**pez** m. verbal from yezz, dec. VI. g.

lowness, a low place or condition. Ecc. 10:6. Ps. 136:23.
pleasant, rabbits, and camels, Linn.)

It is a quadruped, which is joined with אָמֶר, a slacking or letting down of the hands, idleness, remissness. Ecc. 10:18. Comp. אָמֶר nos. 1, 2.

אָמָר proper name of a place in the eastern part of the tribe of Judah. Num. 34:10, 11. Prob. i. q. אָמֶר 1 Sam. 30:28. The gentle noun is אָמֶר 1 Chr. 27:27.

אָמָר 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. אָמָר, Greek κυράγγελλος, μας ἡκαστόλος, Linn.) which has two long hind feet, and springs with the agility of the locust. It lives in the sand and shows great skill in constructing its habitation.


אָמֶר m. Deut. 33:19. and אָמָר 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, superfluity, spoken e.g. of the rich gifts of the sea. Deut. 33:19. (Syr. אָמֶר to overflow.)

אָמָר to be fair, shining, (comp. אָמֶר,) pleasant, acceptable; construed with אָמֶר. Ps. 16:6. comp. Dan. 4:24. [4:27.]

Pi. to adorn, garnish. Job 26:13 אָמָר אֶל by his (creating) spirit he adorns the heavens (with stars, etc.). The gender of אָמָר agrees with אָמֶר, instead of אָמֶר.


אָמָר m. verbal from אָמֶר.


אָמָר m. Jer. 43:10 Keri (in the Keth. אָמָר) a covering, stratum, here a covering of the throne. Arab سُقْر, a covering for the floor of a tent. Others, from אָמֶר, an elegant covering.

אָמָר m. Chald, the dawn of the morning. Dan. 6:20. (Arab. אָמָר eluxit, emicuit aurora.)

אָמֶר fut. אָמֶר, i. q. אָמֶר.


2. to give. Is. 26:12.

אָמֶר masc. dual.

1. Ps. 68:14. folds for cattle, i. q. אָמֶר q.v.

2. Ezek. 40:43. prob. stalls, in the courts of the temple, where the sacrificial victims were fastened.

אָמֶר m. found only Is. 54:8 אָמֶר אָמֶר perhaps an effusion of anger, i. q. אָמֶר, which occurs Prov. 27:4, in the same connection. Or, violence of anger, comp. Arab. אָמֶרシェָפֶב to be hard, violent.

אָמֶר fut. אָמֶר 1. to be sleepless. Ps. 102:8. Hence to watch, to be wakeful, Ezra 8:29. Ps. 127:1.


m. verbal from גheritance, 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. עזריא to watch, hence to hasten;) to which etymology there is an allusion Jer. 1: 11. See Celsi Hie-robot. T. I. p. 297.

drink. In Kal not used.
Niph. Amos 8: 8 Keth. See גמגמג.
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. גנק, גנק, גנק, dec. I. drink. Ps. 102: 10.

 før, fut. גנק, 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. 3: 5. 31: 8. 28. Jer. 30: 10. 46: 27. hence with the addition גנק גנק 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. גנק, Ps. 83: 2.

2. to still, appease, e. g. strife. Prov. 15: 18.
3. intrans. to keep still, to be quiet. Is. 7: 4. 57: 20. Hence infin. גנק as a subst. rest, Is. 30: 15. 32: 17.

גנק m. verbal from גנק, 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. Particularly for weighing uncoined gold or silver, Gen. 23: 15. 16. In this sense, the word גנק is frequently omitted; see גנק, גנק. 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. גנק. Amos 8: 5.

גנק m. 1 K. 10: 27. Is. 9: 9.

Amos 7: 14. and גנק f. found only in the plur. (the sing. גנק occurs in the Mishnah,) Ps. 78: 47. a sycamore-tree, in Greek συκάμιονον, συκάμιονον, ficus syconorum aera, Forsk. the leaves of which resemble mulberry-leaves, and the fruit figs. 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. גנק.) It furnishes after

1. to sink, to sink down, spoken of a country, Jer. 51:64, to be overflowed, Amos 9:5 יבגא לוכד יבגא as by the stream of Egypt it is overflowed.
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 יבגא, the נ is omitted by a syncope, as in לוכד for יבגא.

Hiph. I. to let sink, e.g. waters. Ezek. 32:14.
2. to let down, to sink, demerge. Job 49:25. [41:1.] יבגא יבגא יבגא canst thou let down a cord and draw up his tongue therewith?

 hvorהhorāhāhāhāhā plur. fem. found only Lev. 14:37. cavities, hollow places. Sept. κλαίνονται Vulg. vallicula. This quadrilateral is either compounded of יבגא to sink and נ to be deep, (whence יבגא a dish,) or is formed from the latter root by prefixing Shin, like יבגא, יבגא.

ירבעירבע in Kal not used; prob. to over-lay, particularly timber; hence to roof or cover a house. (Arab. ʿṣaff contingent.) Deriv. ירבעירבע.

Niph. and Hiph. to bend forward, in order to see; hence to look for a thing, and spoken of things, to project, stick out, inimincr; e.g. יבגא יבגא יבגא to look down from heaven, Ps. 14:2. 53:3. 85:12. יבגא יבגא through a window, Gen. 26:8. Judg. 5:28. 2 Sam. 6:16. Spoken of a mountain, to overlook a country, Num. 21:20. 23:28. Jer. 6:1 יבגא יבגא יבגא יבגא for evil threatens from the north. (Arab. ʿṣaff to be long and hanging down.)

ירבע m. 1 K. 7:5 all the doors and posts יבגא יבגא יבגא were square, covered, prob. in opposition to arched. Root יבגא יבגא יבגא masc. plur. verbal from יבגא יבגא יבגא. timber overlaid. 1 K. 7:4. Hence 1 K. 6:4 יבגא יבגא יבגא יבגא windows of closed timber; i.q. יבגא יבגא יבגא יבגא; see under the article יבגא.

ירבע to be abominable, loathsome. In Kal not used.

2. to make unclean, to pollute. Lev. 11:43. 20:25.

Deriv. ירבו, ירבו.

ירבע m. verbal from ירבו, an abomination, particularly what is ceremonially unclean. Lev. 11:10 יבגא יבגא יבגא יבגא let them be an abomination unto you. Verses 12, 13, 20, 23, 41, 42. Is. 66:17.

ירבע see ירבו.

I. ירבו, fut. ירבו, (kindred with ירבו,) to run about, to run to and fro. Is. 33:4. Joel 2:9, (where it is spoken of locusts).

Hithpalp. ירבו ירבו ירבו Nah. 2:5. idem. Deriv. ירבו.

II. ירבו 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. ʿṣaff conj. I. and VIII. to desire; whence in Hebrew the verbal noun יבגא desire.)

ירבע, fut. ירבו to lie, to deceive, construed with a dative of the person. Gen. 21:23.

Pi. idem. 1 Sam. 15:29. Construed (1.) with י of the person, to deceive, Lev. 19:11. (2.) with י of the thing, as יבגא יבגא יבגא יבגא to violate a covenant, faithfulness, Ps. 44:18. 89:34. also without addition, Is. 63:8.

ירבע m. verbal from ירבו, dec. VI. h.


adv. in vain, to no purpose, without cause. Plur. יָדַע lies, Ps. 101: 7.
2. i. q. דַע a liar, Prov. 17: 4. as יָדַע 2 Sam. 12: 4, for יָדַע.
יָדַע f. Gen. 24: 20. plur. constant, יָדַע (as if from יָדַע) Gen. 30: 38. watering-troughs, for cattle to drink out of. Root יָדַע to drink.
יָדַע or יָדַע found only in the plur.
יָדַע Jer. 5: 10. walls, i. q. יָדַע. So the Sept. Vulg. Chald. and the context requires it.
יָדַע m. with suff. יָדַע, dec. VII. e.
i. q. יָדַע.
1. prob. a nerve, sinew, muscle. (Comp. רָדְע and the Chald. רָדְע firm.)
Collect. Prov. 3: 8 יָדַע יָדַע 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.
(Arab.  יָדַע idem.) Ezek. 16: 4. Comp.
רָדְע Job 40: 16.
רָדְע and יָדַע Chald.
1. to loosen, solve, explain. Dan. 5: 16. Part. רָדָע loose, 3: 25. Used particularly of the loosening 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 καταλύω, to unloose, whence κατάλογον, a lodging.
Pa. 1. to loosen, solve, explain. Dan. 5: 12.
2. to begin. Ezra 5: 2. (Comp. רָדָע to begin, from רָדָע to loosen.)
Ithpa. pass. of no. 1. Dan. 5: 6 יָדָע יָדָע the joints of his loins were loosened, i. e. he could not keep himself upright.
יָדָע יָדָע proper name of a son of Sennacherib, king of Assyria, who murdered his father. Is. 37: 38. 2 K. 19: 37.
יָדָע m. 1. the heat (of the sun). Is. 49: 10. (Chald. יָדָע idem. Arab. יָדָע 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.
יָדָע m. i. q. יָדָע a sceptre, with יָדָע inserted after the Chaldaic manner, (see the letter י, p. 536.) found only in the later Hebrew. Est. 4: 11. 5: 2. 8: 4.
יָדָע i. q. Aram. יָדָע to loosen.
Pl. יָדָע idem. Jer. 15: 11 Keri יָדָע יָדָע I will loosen thee for good, i. e. I will deliver you. The word יָדָע is added here probably because יָדָע was also used in a bad sense, for to let loose, to forsake. In the Kethib יָדָע q. v.
Deriv. יָדָע יָדָע.
יָדָע f. plur. יָדָע, Is. 3: 19. chains, bracelets. (Chald. יָדָע. Comp. יָדָע יָדָע יָדָע. Root Arab. יָדָע to string together, hence to build.)
יָדָע Sharon, proper name of a level district in Palestine, extending from Joppa to Caesarea, abounding in fruitful fields and rich pastures. Josh. 12: 18. Cant. 2: 1. Is. 33: 9. 35: 2. 65: 10. 1 Chr. 27: 29. See Relandi Palestina, p. 188, 370. Some have adopted another Sharon beyond Jordan, from 1 Chr. 5: 16. but this is not necessary. See Reland, ubi supra. The gentle noun is יָדָע 1 Chr. 27: 29.
יָדָע Jer. 18: 16 Keth. see יָדָע יָדָע.
יָדָע f. a beginning, found only Jer. 15: 11 Keth. Root Chald. יָדָע to begin, whence יָדָע a beginning.
1. a coat of mail, habergeon. 1 Sam. 17: 5, 38. Plur. יָדָע Neh. 4: 10, and יָדָע 2 Chr. 26: 14. Syr. יָדָע idem.
(Root perhaps Arab. יָדָע micuit, coruscavit fulgur.) Also written יָדָע q. v.
2. the name of mount among the Sidonians. Deut. 3:9. See מים.

מימן fem. plur. verbal from ממון, dec. X.

1. a hissing, derision. Jer. 18:16
Keri. In the Kethib מימין.
2. a jingling, piping. Judg. 5:16
The piping by the herds, 
(made by the herdsmen.) Sept. סינסרוס.

מַיְיִם hard, firm, solid, Chald. מים idem.) found only in the plur. מים מים
Job 40:16. the firm parts, or perhaps particularly the muscles of the belly; 
(comp. וּמַיִם and מים a muscle, navel-string.
Hence the abstract noun

mayim f. denom. from the preceding, hardness, firmness; metaphorically obduracy, stubbornness, always joined with מ and מים. Deut. 29:18.

mayim see מים.

mayim fem. plur. Jer. 31:4 Keth. prob. only a false reading for מים fields, as is read in the Keri, in 6 MSS. and several editions. Comp. as a parallel passage 2 K. 23:4.

mayim, fut. מים. 1. to multiply or propagate itself abundantly, spoken of men and animals, (Ethiop. propullavit.) Gen. 8:17. 9:7. Ex. 1:7.
2. to creep, crawl, swarm, spoken of worms and smaller fishes. Gen. 7:21
ְתַרְיַיֶם 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. מים no. 5. and similar verbs.) Gen. 1:20 מים מים let the waters swarm with creeping things.

mayim m. verbal from מים, dec. VI.


mayim, fut. מים.

1. to hiss. Constrained with מ, to hiss to any one, to lure by hissing; e. g. dries, Is. 7:18. nations, Is. 5:26. Zech. 10:8.
Lam. 2:15, 16. Constrained with מ at a person or thing, Jer. 19:8. 49:17.
Job 27:23 מים מים they shall hiss him away from his place.
3. to pipe, הָעָקְרָע; found only in the deriv. מים מים.

mayim f. verbal from מים, a hissing, derision, scorn.—מִיְיִם מים to be for a derision, Jer. 19:8. 25:9. 29:18.

mayim to be evil-minded, hostile. (Arab. מים idem.) Found only in the part.
מִיְיִם מים an enemy, Ps. 27:11. 54:7. 56:33. 59:11. Synonymous with מים no. 1.

mayim dec. VI. p. i. q. מים the navel.
Cant. 7:3.

mayim m. plur. מים (read שֹׂרְפַּי, like מים מים, kōdashi,) dec. VI. m.
2. what springs up from the root, a shoot, branch. Is. 53:2. 11:10 מים מים the shoot of Jesse, i. e. the expected king of the race of David, the Messiah; comp. מִיְיִם מים, Rev. 5:5. Used collectively, Is. 14:30. Prov. 12:3, 12.
3. the lowest part of a thing; e. g. the foot (of a mountain), Job 28:9. the bottom (of the sea), Job 36:30. the sole (of the foot), Job 13:27. So planta pedis.
4. a plantation, settlement, colony, (of a people,) Judg. 5:14. Comp. the figure of planting a people, under the articles מים and מים.
5. מים מים the ground of contention or complaint, radix causa. Job 19:28.

mayim Pi. denom. from מים (with a privative signification,) to root up or out. Ps. 52:7. Job 31:12.
Ps. מים to be rooted out. Job 31:8.
Poel, מים to take root. Is. 40:24.
Hiph. i. q. Po. to take root; joined with חַּפַּק. Ps. 50:10. without this addition, Job 5:3. Is. 27:6. In the two last passages, it is taken figuratively for to-prosper.

שַׂרְקְרָר Chald. a root. Dan. 4:12.

[4:15.]

רַקְרִין, plur. const. יִנְיָרָן chains.
Ex. 28:22. Comp. נִנְיָרָן.


רַקְרְיָם f. a chain. Ex. 28:14, 39:15. The form is a reduplication of רַקְרְיָם a chain. (Arab. מְסָלָס, Chald. רַקְרְיָם, וּנְיָרָה. By contraction וּנְיָרָה q.v.)

רַקְרָר found only in Pi. וּנְיָרָה to serve, wait upon; construed for the most part with an accus. Gen. 39:4. 40:4. Num. 3:1. 6. 1 K. 1:15. with ו, Num. 4:9.—רַקְרָר 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. וּנְיָרָה Deut. 18:5. 7. to minister on the name of Jehovah, after the analogy of שַׂרְקְרֵי, also, the idea of divine worship suggesting immediately that of invocation and prayer.

רַקְרָר see וּנְיָרָה.

I. וּסָפָר m. 1. white marble. Est. 1:6.
Cant. 5:15. elsewhere סֵפָר.

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 latter name is גַּי q.v.
Under each of them linen is sometimes included, the orientalists usually expressing cotton and linen by the same word; (comp. יִנְיָרָן, comp. וּנְיָרָה, וּנְיָרָה, וּנְיָרָה, וּנְיָרָה. Ezek. 44:17.
with Lev. 16:4.) The word appears to be of Hebrew, or at least of Shemish origin, from a root וּסָרְקֶה to be white, whence וּסָפָר, Syr. מַגְּרָא white marble; יִנְיָרָה a lily; (of course like דָּרָר from the Arab. רָדָר, to be white;) it is called, however, in Egypt. shenkh, and perhaps the Hebrews adopted the Egyptian name, though with some reference to its significance in Heb. Comp. נִנְיָרָה, וּנְיָרָה, וּנְיָרָה. Celsii Hierobot. T. II. p. 259. Hartmann's Hebræerin, Th. 3. p. 34—36. Faber zu Harmer's Beobachtungen über den Orient, Th. 2. p. 380 ff. (Faber, however, makes a distinction between וּסָפָר and דָּרָר.)

II. וּסָפָר and וּסָפָר, const. וּסָפָר, m. six, a contraction of וּסָפָר, (like דָּרָר, by contraction דָּרָר, to bring forth,) Arab. סֶסֶד. Plur. וּסָפוֹר com. gen. sixty.
Deriv. וּסָפָר, וּסָפָר.


נָסְפָּר a proper name, prob. the Persian name which Zerubbabel bore in the Persian court. Ezra 1:8. 5:14.

נָסְפָּר Pi. (deriv. from וּסָפָר, וּסָפָר,) to divide into six parts, to pay a sixth part. Ezek. 45:13.

נָסְפָּר Ezek. 16:13 Kethib for נָסְפָּר. The form appears to be chosen for the sake of a paronomasia with דָּרָר, and is not grammatically correct, at least it is against the true origin of וּסָפָר from נָסְפָּר. The same, however, is true of the deriv. וּסָפָר.

נָסְפָּר, fem. וּסָפָר, (ordinar adj. from וּסָפָר, וּסָפָר,) sixth. The fem. also denotes the sixth part, Ezek. 4:11. 45:13;

נָסְפָּר 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 וּסָפָר, after a Cabba-
thetic mode of writing, called Abash, which consists in substituting נ for נ, ו for ז, 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. הינש, חליבית, from סל to fasten a gate with iron. Others, the arrogant, from הש in Syr. rest, hence perhaps arrogance, (comp. עש) and γ formative as in Chaldean. Others make it the name of a Babylonian goddess.

דנשת, in pause דנשת, a red colour, perhaps red earth, ruddle, Jer. 22: 14. Ezek. 23: 14. Sept. παπος, used in Homer to denote rubrica, ruddle, the most celebrated kind of which was brought from Sinope, hence Vulg. sinopsis, (comp. Plin. xxxv. 5 seu 13) which includes likewise the terra lennia. Chaldean, and Syriac idem. The Hebrew interpreters understand it by vermilion. (Arab. אד red, of a brick colour. Perhaps the word should be pointed דנשת.)

דנשת, found only in the plur. דנשת m. verbal from דנשת, foundations, pillars. Ps. 11: 3 the foundations are thrown down. Aqu. † סفرق. Is. 19: 10 סקרב the nisus according to the present vowel-pointing, and all her pillars, i.e. all the nobles of Egypt, shall be afflicted. But this furnishes no parallelism to, all that earn wages are sad. This is obtained by pointing the word הנש, as if from הנש i. q. הנש to weave; thus her weavers are afflicted. Or, if the other clause be pointed הנש הנש (after the Sept. Syr.) they that prepare intoxicating drink, and הנש be taken in the signification of הנש to drink. 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. הנש m. plur. הנשים.
2. the warp (in a web). Lev. 13: 18 ff. (Syr. ἀντίστις to weave, Arab. to fix the web, to stretch the warp.) Comp. ὁς the woof. Others understand by ὀσι and ὑϊς different kinds of cloth, which is better suited to verses 52, 57.

ὁσι of f. verbal from ὀσι, a drinking. Est. 1 : 8.


ὁσι prob. to open. In Chald. to bore through. (Comp. ὡσι to bore through, in Hiph. to open, begin ; ὡσι to bore for to open Ps. 40 : 7, used in the same connection as ὀσι.) Found only Num. 24 : 3, 15 ὡσι having his eyes opened, i. q. ὡσι ὦ ὥσι verse 4. For the force of this phrase, which denotes a divine revelation, see particularly Gen. 3 : 5. Ps. 40 : 7.

ὁσι found only in the part. Hiph. ὡσι a pisser. (In Talmud. we find likewise the fut. and infin.) Used only in the phrase ὡσι ὡσι 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. 14 : 10, 21 : 21. 2 K. 9 : 8. (The same expression is found also in Syriac, see Assemani Biblio. Orient. T. II. p. 260.) Others understand a dog, (but the expression would apply only to the male;) comp. the curse of Aurelian in Vopiscus: canem in hoc oppido non relinquet. But the mention of kinsfolks and friends afterwards, as in 1 K. 16 : 11, is against this explanation; neither is it suited to 1 K. 14 : 10. 21 : 21. 2 K. 9 : 8, where ὡσι ὡσι follows.

ὁσι, fut. ὡσι, to be still, to rest; spoken e. g. of the waves, Jon. 1 : 11, 12. Ps. 107 : 30, of contention, Prov. 26 : 20.


ὁσι i. q. ὥσι to set, place. Hence the pret. ὥσι Ps. 49 : 15 ὥσι ὥσι ὥσι like sheep one removes them to hades. (Comp. Ps. 88 : 7.) 73 : 9.

Tsαβ, 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 ὀσι. Its sound was like that of the Greek φ or of the English th in thin; but perhaps not equally strong in all words. The Arabians distinguish in writing between the simple τ (Te) and the th τ (The), which last is sometimes pronounced nearly as τ. See no. (3.) On the whole this letter is seldom commuted with others, and generally corresponds to τ in Arabic. For its interchange with τ, see p. 220. It is very rarely that it corresponds to the Arab. τ, as ττ Arab. τ to be strong.


II. ὁσι found only in the part. Pi. ὁσι of i. q. ὁσι abhorring, Am. 6 : 8. This commutation of τ and ε is frequent in Aramean, see p. 1.
f. verbal from אֵרֵף no. I. a desire, longing. Ps. 119:20.

found only in Pi. fut. אֵרֵף Num. 34:7, 8. Sept. καταμυθῆσθαι. Syr. determinabilis. The root אֵרֵף has here probably the signification of אֵרֵף to mark out, to describe; comp. אֵרֵף, אֵרֵף, and אֵרֵף no. II. to be fair; אֵרֵף a dwelling, pasture, plur. const. אֵרֵף. That the form אֵרֵף verse 10, ought to be differently pointed and to be placed under this root, has been already observed under the article אֵרֵף no. II. p. 15.


f. verbal from אֵרֵף 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, lusting, concupiscence, also the thing lusted after. Num. 11:4 because we fell a lusting. Ps. 78:29, 30. אָרֵף the graves of lusting, Num. 11:34, 35. אָרֵף dainty meat, Job 33:20.

3. something desirable, pleasant or lovely. (Comp. אָרֵף, אָרֵף) Gen. 3:6. 49:26. Prov. 19:22 אָרֵף אָרֵף the loveliness or ornament of a man is his kindness.


f. verbal from אָרֵף, dec. X. a curse. Lam. 3:65.


f. dec. X. sexual desire or heat in animals, most probably from אָרֵף no. II. to meet, liter. occursus venereus, concubitus. Comp. אָרֵף no. (2.) Jer.

the urgency of her desire, who can restrain it? Others derive it from the Arab. אָרֵף to be ripe or ready, hence ripe (for love), an euphemism for wantonness, sexual desire; but an euphemism would hardly be expected in this place.

f. plur. אָרֵף. 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.


f. verbal from אָרֵף no. I. mourning, sadness, sorrow. Is. 29:2. Lam. 2:5.

masc. plur. labour, toil, trouble. Ezek. 24:12 אָרֵף אָרֵף it (the pot) wearieith me (with) hard labour. Vulg. multo labore sudatum est. Root אָרֵף lassus, desatigatus fuit; comp. אָרֵף no. 3. trouble, affliction.

to be drawn, marked out, spoken of a boundary. Josh. 15:9, 11, 18, 14, 17.

Pl. to mark out, describe. Is. 44:13.

m. with suff. אָרֵף, אָרֵף, verbal from אָרֵף, dec. VI. n.

1. form, visage. 1 Sam. 28:14. Lam. 4:8. אָרֵף אָרֵף 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 אָרֵף אָרֵף vir forma, i. e. formosus.

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 ἄμμος no. 2.

ῥοῦνις f. dec. X. strictly a box, chest, (Chald. ἄμμος idem; Arab. Қ�ٍ a chest, coffin;) hence a vessel, boat, ship, e. g. that of Noah, Gen. 6:14 ff. that wherein Moses was exposed when an infant, Ex. 2:5. Sept. ἱδρυτος. Vulg. area, C. V. an ark.

ἁγωνίας f. verbal from σά, dec. X.
1. 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. ἠγανάκτησεν the gain of the wicked, Prov. 10:16. 15:6. ἠγανάκτησεν the profit of wisdom, Prov. 3:14. 8:19.
3. metaphorically the fruit or consequences of any thing; e. g. ἠγανάκτησεν the consequences of his words, Prov. 18:20. Comp. ἡ no. 3.

ἱγωνίας m. verbal from σά, dec. III. c. wisdom, understanding. Hos. 13:2.

ἱγωνίας f. verbal from γά, dec. X.

τρέξαναι f. verbal from ἔλθω dec. X.
1. a treading down, ruin, destruction. 2 Chr. 22:7.

2. also of a grove of turpentine trees in the tribe of Benjamin. 1 Sam. 10:3.

 thieves f. (with two Tseris impure,) used in poetry for ἵγος.

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. ἴγος idem.) Root perhaps ἵγος to bring forth, (comp. ᾧ.) hence liter. the fruitful, i. e. the earth.

ἵγων m. shameful pollution, particularly in respect to sins of lewdness. Lev. 18:23 after the prohibition of sodomy, ἔποιες it would be a shameful pollution, i. e. a wicked scandalous deed. 20:12. Synonymous with ἵγος no. 3. Root ἴγος to mix, mingle, (after the analogy of ἱδρυς from ἱδρυς,) with the accessory idea of pollution, profanation. So in Chald. ἴγος e. g. Gen. 49:1 Targ. comp. in Arab. لب to be impious, to commit adultery.

ἵγων see ἴγων.

ἵγων f. dec. I. destruction, annihilation. Is. 10:25. Root ἵγε to consume. Some MSS. and editions read ἵγε, a word probably more familiar and intelligible to the copyist, and chosen on that account. See ἵγε.

ἵγων m. found only Lev. 21:20 ἵγε having a white spot (λεύκωμα) on his eye. Vulg. albuginem habens in oculo. Comp. Tob. 2:9. 3:17. 6:8, where the Hebrew translator uses this word for the Greek λευκωμα. Root ἵγε to stain, pollute, comp. ἵγε. The Targums render it a snail, meaning here bleared-eyedness; comparing it with the Chald. ῥάμης a snail. But this in Hebrew would be ἵγος.

ἵγε m. straw, which by threshing
with the pointed threshing waggon (ורע) was broken into small pieces, like our chopped straw. Job 21:18. It was used as fodder for cattle, Gen. 24:25. Is. 11:7. 65:25. and in the preparation of clay for bricks, Gen. 5:7 ff. Deriv. דּוֹרֶע.

תַּמִּלְךָ f. verbal from תִּמְלֹךְ.
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. תִּמְלֹךְ כִּי הוא stretched out as it were a hand, liter. the image of a hand, 10:8. Comp. מִלְלָה no. 3.

תַּמִּלְךָ (a burning) proper name of a place in the desert. Num. 11:3. Deut. 9:22.

תַּמְלָּה proper name of a place not far from Sichem. Judg. 9:50. 2 Sam. 11:21.

תִּגְלָתָ-פִּילֶשַׁר Tigrath-pilesar, proper name of a king of Assyria, contem- porary with Ahaz king of Judah. 2 K. 15:29. 16:10. This name is also written תִּגְלָתֶּ פִּילֶשַׁר 2 K. 16:7. תִּגְלָתָ פִּילֶשַׁר 1 Chr. 5:6. 2 Chr. 28:20. and תָּגֵל פִּילֶשַׁר 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. פָּヶ月, according to Lorsbach’s Archiv für morgenl. Litt. Th. 2. p. 247.) The former part may be the Pers. yu juvenis imberbis.

תִּמְלֹךְ m. verbal from תִּמְלֹךְ, dec. I.
1. a benefit, i. q. תַּמִּיל. Ps. 116:12.

תִּמְלָּה f. verbal from תִּמְלָּה, dec. X.
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 תִּמְלָּה, תִּמְלָּה, תִּמְלָּה, תִּמְלָּה; and some Hebrew MSS. תִּמְלָּה. 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.

תַּמָּלָּה 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.

תַּמָּלָּה f. Chald. a going round in a circle, continuance, i. q. תַּמָּלָּה. Adv. תַּמָּלָּה constantly, continually, Dan. 6:17, 21. (Root תַּמָּל to move in a circle, whence תַּמָּל a generation, periodus.)

תִּגְלָתָ יָד 1 K. 9:18. 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 Ketib of 1 K. 9:18 יָד (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.

תִּגְלָתָ יָד (for יָד a segolated form like יד, hence the word is penacuted.) Root in Chald. יָד to be confounded, to be desolate, (comp. יָדָם) whence יָדָם, waste. Arab. יָד empty. Syr. יָד idem, a contraction of יָד.


2. metaphorically emptiness, vanity, and as a concrete, something vain or of no value, synonymous with יָד. Is. 41:29. 44:9. 49:4. 59:4. 1 Sam.
3. as an adv. in vain, like 严谨. Is. 45:19.

_root_ com. gen. plur. 严谨, dec. I.
Root prob. 严谨 i. q. 严谨 to rage or be tumultuous, as the sea.

1. a flood, deep water, used poetically for 严谨 waters. Deut. 8:7. Ps. 42:8

2. the abyss, spoken of the abysses of the earth. Ps. 71:20. (Syr. יֵשָׁנֶנָה a flood and an abyss.)

ןִּמְנָע f. verbal from 严谨, dec. X.
2. a song of praise. Ps. 22:4, 66:2. 145:1. The Jews call the whole collection of Psalms יִמְנָע songs of praise, a name which applies strictly to only a part of them. The plur. יִמְנָע occurs nowhere else.

ןִּמְנָע f. found only Job 4:18. a fault, error, defect. Sept. בֵּא לַו אֵנְכִי Vulg. pravum quid. Syr. stupor. Chald. iniquitas. If the מ be radical, then this word may be collated with the Arab. לַו. But the מ may be servile, and the word derived from the root מ לַו Arab.
לַו to err, to fail, whence מ לַו an error. Hence a verbal noun מ לַו מ לַו for which may be substituted מ לַו, as inversely מ לַו for מ לַו Judg. 6:28, מ לַו for מ לַו Num. 23:7.


ןִּמְנָע f. verbal from 严谨, found only in the plur.
2. falsehood, deceit. Prov. 2:12, 14.
6:14. יִמְנָע יִמְנָע the false tongue.
יִמְנָע m. (for מ לַו) verbal from מ לַו no. 1.
1. a mark, sign. Ezek. 9:4. (Arab. יִמְנָע 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 (†), and from which the Greeks and Romans 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.) Parall. יִמְנָע.

ץִמְנָע a gazelle, see יִמְנָע.

ץִמְנָע, fut. יִמְנָע Chald. i. q. Heb. יִמְנָע to return. Dan. 4:31, 33. [4:34, 36.] Aph. יִמְנָע (with a Hebrew form) to cause to return, to restore, to give or send back. Ezra 5:5, 6:5. יִמְנָע יִמְנָע i. q. Heb. יִמְנָע to return answer, to answer, construed with an accus. of the person, Ezra 5:11. Dan. 3:16. Also without יִמְנָע idem, Dan. 2:14.

ץִמְנָע Ezek. 27:13. 38:2, 3. Is. 66:19. and יִמְנָע Gen. 10:2. Ezek. 32:26. 39:1. the Tibarenes, a people of Pontus in Asia Minor, west of יִמְנָע the Moschians, in connection with whom they are generally mentioned. See יִמְנָע no. 3.

ץִמְנָע Tubal-cain, the proper name of a son of Lamech, the inventor of smithery. Gen. 4:22. To this the appellative meaning of the word has
reference, for Tubal signifies in Persian the dross or slacks of brass and iron; and ἰου in Arab. and Pers. a smith. Is this account then of Persian origin?


Hiph. to confess, praise.) dec. X.


So in the same sense ἰυντα παντεα Lev. 7:13, 15. comp. verse 12.

3. i. q. ἵπτε a thank-offering. Ps. 56:13.


Chald. to be astonished, terrified, to tremble from fear. Dan. 3:24.

Pl. to make a mark or sign. 1 Sam. 21:14 יִפְתַּת he scratched upon the doors of the gate.

Hiph. to make a mark or sign, joined with יִפְתַּת Ezek. 9:4.

II. ἰπτε to repent, grieve. (In Syr. idem.)

Hiph. causat. to cause to repent or to be grieved. Ps. 78:41.

םַתָא f. verbal from יִפְתַּת, dec. XIII.


םַתָא m. const. יִפְתַּת with suff. יִפְתַּת, dec. VI. e. the middle, the midst. Sometimes as a genitive after another noun, Judg. 16:29 יִפְתַּת in the midst; denoting (1.) among, inter. Gen. 35:2. Lev. 20:14. (2.) in the midst of, or simply in. 1 Sam. 9:14. 18:10 יִפְתַּת in the house. (3.) through the midst. יִפְתַּת


i. q. יִפְתַּת oppression, q. v.

םַתָא f. verbal from יִפְתַּת, dec. X.

חַגָּד punishment, i. q. יִפְתַּת no. 4. Ps. 149:7. Hos. 5:9.

םַתָא fem. plur. verbal from יִפְתַּת, dec. X.

1. families, generations. Num. 1:20. וּברִנְיָשׁ according to their generations, Gen. 10:32. 25:13. Ex. 6:16. Hence יִפְתַּת a family register, Gen. 5:1. This family register often began thus יִפְתַּת וּברִנְיָשׁ these are the generations and so forth, Gen. 10:1. 11:10. 25:12. 19. 36:1, 9. Ruth 4:18.—As the most ancient history among the orientals consisted in a great measure of genealogical accounts, hence

2. a family history of any kind. Gen. 6:9 יִפְתַּת וּברִנְיָשׁ this is the history of Noah. 37:2, and

Ps. 137:8 נַעֲלִי according to the Targums, pradatones nostri, as if it stood for נַעֲלָיו by a commutation of נ and נ. But נַעֲלִי has a passive signification, to be plundered or spoiled. The comparison is more close with the Syr. נַעֲלִי Ethpa. to race, rage, hence נַעֲלִי they that raged against us. Gr. anan. οἱ κταλακτόνωτες μιᾶς. Still better after the Arab. צְלָל to cast down, conj. IV. to setter, carry away in chains; hence our tyrants, despots.

1. כַּעֲלִי f. plural from נַעֲלִי to go out, dec. XI. a.

2. כַּעֲלִי m. dec. I. a turtle-dove, tur- tur, so called from the noise which it makes. Gen. 15:9. Lev. 12:6. Used as a word of endearment to one beloved, Cant. 2:12. Ps. 74:19 כַּעֲלִי thy turtle-dove, i.e. thy persecuted afflicted people, with the accessory idea of affection.


כַּעֲלִי f. verbal from נַעֲלִי.

2. hurt, injury. Neh. 4:2. [4:8.]

כַּעֲלִי plur. fem. verbal from נַעֲלִי, dec. XI. a.

1. swift course, swiftness. Num. 23:22. 24:8 נַעֲלִי he has the swiftness of the buffalo.

2. weariness, wearisome labour; see נַעֲלִי no. 2. Hence prob. earnings, possession, substance, treasure; comp. נַעֲלִי no. 3. Ps. 95:4 נַעֲלִי the treasures of the mountains. Job 22:25 נַעֲלִי 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 נַעֲלִי Arab. נַעֲלִי ascendit, altus fuit, hence Num. 23:22 an upright course. Ps. 95:4 נַעֲלִי the heights of the mountains. Job 22:25 נַעֲלִי 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.

כַּעֲלִי m. plural from נַעֲלִי the hermez, the turtle insect, also the colour prepared from it; see נַעֲלִי. More rarely נַעֲלִי stands alone for the crimson dye, crimson garments, Lam. 4:5. Is. 1:18.

כַּעֲלִי f. from this root are derived some forms, which have the signification of נַעֲלִי.

כַּעֲלִי twins, see נַעֲלִי.

נַעֲלִי Gen. 36:15 Keth. for נַעֲלִי, but prob. a corrupted reading.

נַעֲלִי f. const. נַעֲלִי, verbal from נַעֲלִי, dec. XI. b.

1. an abomination. Prov. 21:27. 28:9. נַעֲלִי 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 נַעֲלִי, נַעֲלִי.

2. an abominable deed or practice, particularly in reference to idolatry.
II. רִוחַ 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. רַעַה 1 Chr. 17:17. a manner, i. q. רַעַה 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 רַעַה = רַעַה.


2. to go about, as a merchant. 1 K. 10:15. Comp. וּדָעַה and רַעַה.


2. to direct a person or show him the right way. Prov. 12:26 רַעַה יִרְדָּה. רַעַה the righteous man shows his neighbour the right way; parall. the way of the wicked leads them astray. (Chald. יִרְדָּה a guide.) Deriv. יִדָּה.

רַעַה f. verbal from רַעַה, (in Hiph. to teach), dec. X.


3. a mode, manner. i. q. רַעַה, dec. II. 2 Sam. 7:19.

4. a rule, direction, (for building a house.) Ezek. 43:12.


רַעַה f. used only in poetry.

1. wisdom, understanding. (Used as synonymous with רַעַה, רַעַה, רַעַה.) Job 11:6. וְרַעַה יִרְדָּה twice as much wisdom. 12:16 רַעַה יִרְדָּה as might and wisdom. 26:3. Prov. 3:21. 8:14. 18:1. Is. 28:29. רַעַה יִרְדָּה אֲנָן whose counsel is wonderful and whose wisdom is great. Perhaps Mic. 6:9. Hence also i. q. רַעַה purpose, plan. Job 5:12 רַעַה אֲנָן their hands execute not their purpose. Vulg. quod coeperant.

2. help, deliverance, salvation. Job 6:13 רַעַה יִרְדָּה has deliverance fled from me? Parall. רַעַה Prov. 2:7. According to some also Mic. 6:9. Job 30:22 Keri. (The most natural root is רַעַה Arab. רַעַה 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. וְ and רַעַה no. 6.)


רַעַה found only in Hiph. רַעַה to cut off. Is. 18:5. Sept. פְּרִי, alter פְּרִי. (Found likewise in Talmudic.) The Hebrew interpreters explain it by רַעַה.

1. a leading, guidance, direction. Job 37:12. Particularly the guidance or management of a state, Prov. 11:14. (Most prob. a denom. from תְּוַדֵּד 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.

חָלָּה Chald. prep. under, i. q. Heb.רְאֶה. Dan. 7:27. It is strictly a noun, and with suffixes is always put in the plur. e. g. תְּוָּאֶה under it, Dan. 4:9, 18. [4:12, 21.]


חָלָּה masc. plur. (verbal from תְּוָּאֶה to be sick,) dec. I. sicknesses, diseases. Deut. 29:21. Ps. 103:3. Jer. 16:4 יִשְׁפַּהוּ שָׁעִים deaths of sicknesses, i.e. grievous deaths, they shall die. 14:18 ישֵׁפַּהוּ as a concrete, the famished by hunger.

חָלָּה m. (verbal from תְּוָּאֶה 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 impius, iniquus, (comp. Job 39:17 ff. Lam. 4:3.) from לְמָלֵא, which corresponds exactly to the Heb. תְּוָּאֶה. The preceding תְּוָּאֶה 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 תְּוָּאֶה to be violent.

חָלָּה f. (verbal from תְּוָּאֶה to pity,) dec. X.


2. a prayer, supplication, (see the verb בַּי יִתְחָפָה to supplicate,) Ps. 6:10. 55:2. 119:170.

חָלָּה fem. plur. verbal from תְּוָּאֶה, dec. X. supplications. Ps. 86:6.

חָלָּה f. verbal from תְּוָּאֶה, a place of encamping, a camp. 2 K. 6:8.


חָלָּה fem. plur. verbal from תְּוָּאֶה, dec. X. supplications. Ps. 86:6.

חָלָּה f. verbal from תְּוָּאֶה, the proper name of a city in Egypt. Sept. Ταφρα, Ἱππος, 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 Ταφρα-ενη, i.e. caput seculi seu terre, having reference to the situation of the city on the very borders of Egypt.

חָלָּה the proper name of an Egyptian queen. 1 K. 11:19, 20.

חָלָּה m. a linen coat of mail or habergeon, Σαβάκ, loric, a closely woven linen garment furnished with a coat of mail in the upper part about the neck. Ex. 28:32. 39:23. Root יִתָּחָפָה, Syr. Ethp. to fight, contend; Aph. to prepare for contest; kindred with the Heb. יָהָפָה to burn, to be hot.

חָלָּה to emulate, vie, contend. Strictly an uncommon conjugation, (after the form בַּי יִתְחָפָה,) from תְּוָּאֶה Hithpa. to become angry, from jealousy or envy, (comp. in Syr. Ethpe. to contend.) Jer. 12:5 יִתָּחָפָהוּ לְהוּ וְבַיָּפָה how canst thou contend with horses? 22:15 יִתָּחָפָהוּ לְהוּ because thou viest (with others) in cedar houses.

חָלָּה m. found only in the connexion תְּוָּאֶה תַּחָפָה skin or leather, Num. 4:6 ff. Plur. יִתָּחָפָהוּ תַּחָפָה skins, Ex. 25:5. 26:14. 35:23. 39:4 n.
1 Sam. 21:5.—Some verbs of pressing down, or of motion downwards generally, appear to be construed with לולא (as verbs of shutting or closing with לולא), in which cases it may be omitted in translating, Amos 2:13 לולא לולא לולא.

I will press you down. Job 36:20. 40:12.—With suffixes, it is usually put in the plural, e.g. להב להב; yet the following forms occur in the singular, להב להב להב, (2.) between, inter. Is. 10:4.


ֵבֶלְתָיִם m. strictly what lies to the right, (comp. יָבֵל, יָבָל;) hence 1. the south. (Comp. the note under יָבֵל no. 2.) Job 9:9. יָבֵל towards 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. יָבָל. Comp. יָבָל.


יָבֵל עִבְנָה f. dec. XI. a. found only in the phrase יָבֵל עִבְנָה pillars of smoke, Cant. 3:6. Joel 3:3. [2:30.] (In Talmud. יָבֵל to mount up straight like a pillar, spoken of smoke; עִבְנָה a pillar of smoke; columnae solis vel lunae orientis. Arab. עִבְנָה a tower. Kindred with יָבֵל, יָבָל a palm-tree.)


שִׂרְיָהוּ m. Gen. 10:2. name of a northern tribe of the race of Japheth. The similarity of the names suggests to us Thrace; and this explanation has been adopted by Josephus, Jerome, Jonathan, and the Jerusalem Targum. See Bochart Phalag, Lib. iii. cap. 2. p. 151 ff.

שַׁלְמָה m. plur. סֵלָמָה, dec. VI. a buck, he-goat. Prov. 30:31. Gen. 30:35. 32:15. (Arab. شَلْمَة a he-goat, roebuck.)


שְׁלֹמִית found only in Pu. according to the Jewish interpreters, to be joined, connected; perhaps better to rest, to be encamped, after the Arab. שְׁלֹמַי conj. VIII. Hence Deut. 33:3 and they are encamped at thy feet, scil. the Israelites at the foot of Mount Sinai. Others read יָשָׁלְמִית (from יָשָׁלְמָה) hence the whole clause, and they (the saints) abide by thy host.

I. שֵׁלִית f. verbal from יָשָׁלְמִית, dec. X. a place, seat. Job 23:3.

II. שֶׁלְמָ֑י f. verbal from יָשָׁלְמִית, dec. X.

1. arrangement, structure. Ezek. 43:11. i. q. יָשָׁלְמִית verse 10.

2. costliness, costly apparatus. Nah. 2:10. Comp. יָשָׁלְמִית no. 2.

שֵׁלִית masc. plur. 1 K. 10:22. also סֵלָית 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 ταύρος or ταύρης in common with the Persians and Arabs, who call the peacock طَعَس, hence the Chaldean, etc., etc. etc.
Jerome, constantly thread Ps. 20:1. hope from hopelessness, or the object thereof, from Syr. to hope, trust.

**Jer.** f. verbal from יָזָר, dec. I.

1. completion, perfection. Job 11:7. Ps. 139:22 יָזָר is the perfection of hatred, i.e. extreme hatred.

2. an end. Neh. 3:21. Job 26:10. יָזָר הָּנְעָה, i.e. into every end, i.e. into all depths, he searches.


**Jez-re** to weigh, metaphorically to prove, try, examine accurately. Prov. 16:2 יָזָר לְדוּתָה יִשְׂרָאֵל Jehovah trieth the spirits. 21:2, 24, 12.

Niph. liter. to be weighed out; hence to be levelled, spoken of a way, and metaphorically to be right, spoken of an action, (like יָזָר.) Ezek. 18:25, 29 יָזָר אֲרֵעָה. the way of the Lord is not right. 33:17, 20. 1 Sam. 2:3. Comp. יָזָר.

Pi. יָזָר 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. יָזָר, יָזָר.

3. to fix, establish. Ps. 75:4.

4. to lead, direct. Is. 40:13 יָזָר וְיָזָר 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 יָזָר no. II. יָזָרָה m. verbal from יָזָר.

1. a task, portion of labour measured out, pensum. Ex. 5:18.

2. a measure. Ezek. 45:11.

**Jezreel** f. verbal from יָזָרָה.

1. a measure, pattern, structure. Ezek. 43:10.

2. an ornament, beauty. Ezek. 28:12 one perfecting beauty, i.e. perfect in beauty.

**Jezreel** m. Est. 8:15. a mantle, a wide garment, here stola Medica talaris of the king. (In Chald. idem.) Root יָזָר רַע in Syr. and Chald. to wrap about, to cover.


It occurs in composition with the following names of places; (1.) יָזָר יָא (heap of ears of corn) Ezek. 3:15. a place in Mesopotamia, perhaps Teliobba on d'Anville's Map, l' Euphrate et le Tigre, between 36° and 37° of longitude, and 53° and 54° of latitude. (2.) יָזָר יָא (hill of the wood, see יָא,) a place in Babylonia. Ezra 2:59. Nehem. 7:61.
(3) הַר מָיִם (a hill of salt) likewise a place in Babylonia. Ezra 2:59. Neh. 7:61. (Names of places beginning with תֵּל are common in Assyria, Mesopotamia, and Syria.)

רָקִיָּה i.q. רָקִיָּא 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 constant danger. Hos. 11:7 יְנֹשְׁבַּת אֲבָנָיָם יְנֹשְׁבַּת לִבְּבֵי and my people are inclined to apostacy. So in Greek ἕρκεσαμεν τοὺς περικυκλοντάς, to be addicted to any thing.


רַקִיָּה f. dryness, drought. Once Hos. 13:5 רַקִיָּה יְנֹשְׁבַּת a dry land. Root רָיָב Arab. لب to burn, to be dry.

רַקִיָּה 2 K. 19:12. and רַקִיָּה Is. 37:12. proper name of a city in Syria or Mesopotamia. It occurs besides only in the Jerusalem Targum Gen. 14:1, 9, for the Heb. יְנֹשְׁבַּת, and in the same Targum and Jonathan Gen. 10:12, for the Heb. יְנֹשְׁבַּת. But these passages do not help us to determine its locality. If differently pointed, we might explain the first syllable יְנֹשְׁבַּת by hill, which occurs in the names of several Syrian and Mesopotamian cities; (comp. מָיָם.) The latter part might then be collated with שָׁרָה, in the desert of Gezira, half a mile from the Euphrates.

רַקִיָּה f. verbal from רָקִיָּא, a garment, clothing. Is. 59:17.


רַקִיָּה see רָקִיָּה.


Persians, Est. 7:10. 5:14. and Egyptians, Gen. 40:19.

רַקִיָּה f. verbal from רָקִיָּא, II. dec. X. found only in the plur. murmurings. Ex. 16:7 ff. Num. 14:27.

רַקִיָּה m. verbal from רָקִיָּא, dec. VI. I. a quiver. Once Gen. 27:3. So all the ancient versions except Onk. and Syr. which render it a sword. The root רָקִיָּא to hang up, and the context favour the former signification.


רַקִיָּה to raise or heap up. Part. pass. רַקִיָּה high, exalted, aggestus, Ezek. 17:22. Deriv. רַקִיָּה a hill, a heap.—For the form רַקִיָּה, see under רַקִיָּה.


רַקִיָּה m. verbal from רָקִיָּא, a disciple, scholar. 1 Chr. 25:8. (In Syr. and Arab. idem.)

רַקִיָּה found only in the Pu. part. רַקִיָּה, denom. from רָקִיָּא, clothed in crimson. Nah. 2:4. —For רַקִיָּה, see under רַקִיָּה.

רַקִיָּה 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 רָקִיָּה (from רָקִיָּה to hang up,) and רָקִיָּה, or, i.e. acies, comp. רָקִיָּה no. 3.

רַקִיָּה see רַקִיָּה.


רַקִיָּה emph. יְנֹשְׁבַּת idem. Dan. 5:16, 29.


Job 26:11.

Job 21:23.

Job 34:18.


Job 35:6.

Job 37:37.

Ps. 37:37.

Ps. 37:6.

Ps. 48:6.

Ps. 11:25.

Ps. 12:4.

Ps. 17:15.

Ps. 20:5.

Ps. 21:23.

Ps. 26:1.

Ps. 31:6.

Ps. 41:13.

Ps. 46:1.

Ps. 49:2.

Ps. 5:1.

Ps. 6:6.

Ps. 11:25.

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Ps. 11:25.
1. a changing, exchange. Ruth 4:7. Job 28:17 ἐν ἡ ἀλήθεια καὶ ἡ ἐνδοξασμὸς καὶ ἡ ἐνδοικασμὸς and the exchange of it (of wisdom) shall (not) be for a jewel of fine gold. Hence the thing changed, Lev. 27:10, 33.

2. recompense, restitution, compensation. Job 15:31 ὑπὲρ ἀλήθειας ἀνὸς ἕν ἐν ἀλήθειας shall be his recompense. 20:18 ὡς ἔθετο ἐν ἀλήθεια ἐστιν as substance to be restored, he shall not rejoice therein.

ונְמַנִּים f. verbal from מַנִּים, death. Found only in the phrase יְשַׁעַר as a son of death, i.e. one condemned to die, Ps. 79:11. 102:21.

דְּתָנִים m. 1. subst. constant continuance. Used only as a genitive after other nouns, (comp. e.g. דְּתָנִים no. 1.) for a periphrasis of the adjective constant, continual; as רֹגֵי דְּתָנִים "men hired constantly," Ezek. 39:14: רֹגֵי דְּתָנִים the continual, i.e. the daily, or morning and evening, burnt-offering, Num. 28:6, 10, 13, 23, 24. רֹגֵי דָּתָן the continual bread, i.e. the shew-bread, Num. 4:7.

2. i.q. רֹגֵי דָּתָן the daily offering. Dan. 8:11, 12, 13. 11:31.

3. as an adv. constantly, always, for ever. Ps. 16:8. 25:15. 34:2. The root דָּתָן is prob. kindred with דָּתָן, הָלַךְ and signifies i.q. וַיָּ֫רֶשׁ to move along, to proceed, continue, hence continuance; comp. יְמִנְי from יָּמַן, יִהוּדָה, and the Chald. יָ֫רְשׁוּ from יָּרֶשׁ.

נִשְׁפַּר, fem. יָ֫רְשָּׁה, verbal adj. from יָּרֶשׁ, dec. III. a.


4. most frequently in a moral sense, blameless, innocent, upright. Gen. 6:9. 17:1. יְשַׁעַר they that are of a blameless walk, Ps. 119:1. נָ֫רֲשׁוּ יְשַׁעַר blameless towards God, i.e. entirely devoted to him, Deut. 18:13. Ps. 18:24. (In 2 Sam. 22:24, with יְשַׁעַר) Comp. יְשַׁעַר nos. 4, 5.

5. subst. innocency, uprightness, sincerity, as if the neuter of the adj. Josh. 24:14. Judg. 9:16. 19. Hence יְשַׁעַר Ps. 84:12, and יְשַׁעַר Ps. 15:2. to walk uprightly. 1 Sam. 14:41 יְשַׁעַר give truth.

ונְוַטְבּ, fut. יְשַׁעַר. 1. to lay hold of; construed with an accus. Gen. 48:17. with יְשַׁעַר, Prov. 28:17. 5:5.


3. to obtain, acquire, e.g. honour. Prov. 11:16. 29:23.

4. to keep up, to support, construed with יְשַׁעַר. Ex. 17:12 they supported his hands. Spoken of God, to support, uphold, construed with יְשַׁעַר, 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 יִשְׁכַּב יְשַׁעַר יְשֻׁרְנֵהוּ יְשָׁרֵף and punishment follow each other. Comp. יְשַׁעַר and יְשַׁעַר Hithpa.

Niph. pass. to be holden. Prov. 5:22.


1. to be finished, completed. 1 K. 6:22. 7:22. יְשַׁעַר till they were finished, Deut. 31:24. 30.

2. trans. to complete, finish, i.q. יְשַׁעַר no. 1. Ps. 64:7 יְשַׁעַר we have completed it. Hence with יְשַׁעַר 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 יְשַׁעַר אַלּ תַּעֲרֶשְׁנָה יְשַׁעַר years cease not. Ezek. 47:12 יְשַׁעַר אַלּ לֵאמָּה גֵּרָה יִשְׁכַּב and the fruit thereof shall not cease. Deut. 34:8.

4. to be complete or in full number. 1 Sam. 16:11 יְשַׁעַר יְשַׁעַר are thy children all here? Num. 17:13. Gen. 47:18 יָ֫שַׁעַר אַלּ לֵאמָּה גֵּרָה יִשְׁכַּב if our money is all spent (and given) to my lord. Jer. 27:8.
6. to be destroyed, to perish, i. q. נא no. 6. Num. 32:13 אֶלָּת וְהָיָה וְלֹא תֵּלַל׃ all the generation was destroyed. Josh. 5:6. Jer. 27:8. 1 K. 14:10. and פֶּדוּ לְ דֶנֶט. 2:15. Josh. 8:24. to his or their entire destruction. (Elsewhere where פֶּדוּ see נא no. 4.)


Note. The fut. נָבֲּד has also been considered as a fut. Niph. (comp. נָכְבָּד, נָכְבָּד,) but this form has the significations only of Kal nos. 1, 2, 3, 4.— יָבֵד on the contrary is rather passive like no. 6. to be destroyed. There is another plural form נַבְּדוּ (Deut. 34:8. Ps. 102:28,) which is evidently Kal. See Kal no. 3.

Hiph. נֶבַד (once intrans. נֶבַד as if from נָבֲּד,) fut. נֶבַד.

1. Intrans. to be complete or in full number. Dan. 8.23 והם נָבֲּדוּ when their sins shall be full, liter. when they shall be full sinners. 9:24 Keri. Ezek. 24:10 פֶּדוּ נָבֲּד 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 וְהָיָה when thou hast ceased to spoil.
4. to cause to cease; construed with נ, to remove, Ezek. 22:15.
5. to count up, i. q. נָכַב. 2 K. 22:4.
6. in a moral sense, to keep blameless or upright. Job 22:3 פֶּדוּ נָבֲּד יָבֵד יִי if thou keepest thy way blameless.

Hithpa. נָבֲּדוּ to treat with uprightness, construed with נ. Ps. 18:26.

Deriv. נָבְּד, נָבֱּד, נָבָּד.

נָבֲּד see נָבָּד.

נָבֲּד proper name of a city in the tribe of Judah. Josh. 15:10, 57. 2 Chr. 28:18. In Greek φιλωνιοπόλις.

נָבֲּד 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 Edomish tribes, Gen. 36:40. 1 Chr. 1:51.

נָבֲּד 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 φιλωνιοπόλις, I Macc. 9:50. Hence the gentile noun נָבֲּד, judg. 15:6.


נָבֲּד m. verbal from נָבֲּד, a dissolving, melting, wasting away. Ps. 58:9. Comp. under the art. נָבֲּד.

נָבֲּד m. dec. IV. a. 1. a palm-tree, a date-palm, phoenix dactylifera. Joel 1:12. נָבֲּד וְלָנָה the city of palms, see under the art. נָבֲּד.


נָבֲּד m. a palm-tree, or perhaps a pillar. Comp. נָבֲּד. Jer. 10:5.

נָבֲּד m. plur. נָבֲּד Ezek. 41:18. and נָבֲּד, dec. X. a palm-branch, an ornament in architecture, comp. נָבֲּד. 1 K. 6:29, 32, 35. Ezek. 41:18, 19.

נָבֲּד m. plur. נָבֲּד, verbal from נָבֲּד, 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.


Comp. מָעֶשׁ and the Arab, مَعَاشُور and خَمُور a tower.

ןַע or עַן m. found only in the plur. וְהַעַנָּה and עַנָּה, 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 מַעְיָה, מַעְיָה, מַעֲיָה Ps. 44:20. and מַעֲיָה. Jer. 9:10. 10:22. 49:33. the dwelling of jackals, i.e. the desert. In Jer. 14:6, they are said to snuff up the air; and in Lam. 4:3, to suckle their young. (In Arab. מַעְיָה a wolf; a kindred species of animal. Comp. the articles מ, מָעַן.) According to Bochart (Hieroz. II. p. 429,) the מַעְיָה are the same with the מַעְיָה great serpents, sea monsters, like מַעְיָה; 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.

ןַע i. q. עַן to give, to distribute presents, in order to hire aid. Hos. 8:10 עַן לָךְ לְיִשְׂרָאֵל although they give gifts among the nations. Others read מַעְיָה from עַן.

Pi. to praise, to celebrate; construed with an accus. Judg. 5:11. with ה עַן 11:40. (In Chald. עַן i. q. עַן to relate. Arab. עַן conj. IV. laude celebravit.)

Hipl. i. q. Kal. Hos. 8:9 עַן אֲרָבִים Ephraim hires foreign alliances.

Deriv. מַעֲיָה found only in the plur. מַעֲיָה f. Mal. 1:3. according to the Sept. Syr. dwellings, comp. Arab. מַעֲיָה a dwelling. According to others, i. q. מַעֲיָה jackals.

ןַע f. verbal from מ, dec. X.

1. a forsaking, withdrawing. Num. 14:34 וַיֹּאמֶר הַעַנָּה, ye shall know what it is for me to forsake you.

2. hostility. Job 33:10 וַיְבָא הַעַנָּה וַיְבָא הָזָא מָעֶשׁ behold, he seeketh hostility against me. (Root מ Arab. to rise up as an enemy against a person.)

ןַע f. verbal from מ, dec. X. 


ןַע f. verbal from מ, dec. X. 


ןַע f. verbal from מ, 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 מַעֲיָה מַעֲיָה tumultuous wars, bella agitationis.

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. מַעֲיָה מַעֲיָה the wave-breast, Ex. 29:27. Lev. 7:34. מַעֲיָה מַעֲיָה the consecrated gold, Ex. 38:24.

ןַע 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 Beyträge zur Geschichte der Erfindungen, Th. 11. p. 419. In a similar way the ξυλόβασις of the Greeks appears to have been formed. See Schneider sub voce. (Prob. compounded of מ Arab. Chal. an oven and מַעֲיָה fire.)

ןַע masc. plur. verbal from מ, dec. I. 


2. pity, compassion. Ps. 94:19.


ןַע masc. sing. Ezek. 29:3. a great serpent, a sea monster, i. q. מ, which is the reading of several MSS.

ןַע m. plur. מַעֲיָה, dec. I.
2. a serpent, Ex. 7:9 ff. Deut. 32:38. Ps. 91:13. a dragon, Jer. 51:34.
also a crocodile, comp. Ezek. 29:3. Comp. the article 』.

שד Chald. second. Dan. 7:5. It is derived from שד Chald. 』 to double.
(The Chaldaic word for two is 』 q.v.)


שדשד f. 1. Lev. 11:30. an unclean quadruped, mentioned in
connection with several species of lizards, according to Bochart (Hieroz. T. I. p.
1083.) the chameleon, from רָק to breathe, it being supposed by
the ancients to live solely on the air which
lacerta Gecko.

2. Lev. 11:18. Deut. 14:16. an unclean water-fowl. Sept. רָקֶפֶלֶפֶלֶפֶלֶפֶל, the
sea-gull. Vulg. the swan. Syr. a species
of heron. Perhaps the pelican, from רָק, with reference to the inflation or ex-
pansion of its pouch.

שד in Kal not used. Comp. רָק no. 11.

Pl. רָק 1. to loathe, abominate, abhor.
2. to make to be abhorred, to pollute.
Ezek. 16:25. Is. 49:7 רָקֶפֶלֶפֶלֶפֶל he that
pollutes or is supposed to pollute the
people, i.e. the abhorred of the people.

Hiph. to make abominable or shame-
ful. Ps. 14:1 רָקֶפֶלֶפֶלֶפֶלֶפֶלֶפֶלֶפֶלֶפֶלֶפֶלֶפֶלֶפֶלֶפֶלֶפֶלֶפֶלֶפֶלֶפֶלֶפֶלֶפֶלֶפֶלֶפֶלֶפֶלֶפֶלֶפֶלֶפֶל he make
their actions abominable, i.e. they act
abominably. Hence without רָק in the
Comp. רָקֶפֶלֶפֶל, רָקֶפֶלֶפֶל.

Niph. pass. to be an aversion, abhor-
14:19.

Deriv. רָק.

שדשד fut. רָק, apoc. רָק.
1. to wander about. Gen. 21:14. 37:
15. Ex. 23:4. Constrained with an
accus. to wander through a place, Is.
16:8.—21:4 רָק my heart is giddy
or disquieted. 25:7 רָק they are
giddy from intoxicating drink.

2. construed with רָק, to wander from,
e.g. the commands of God. Ps. 119:
from the worship of God, Ezek. 44:
10, 15. with רָק רָק רָק רָק Ezek. 14:11.
Hence used absolutely, to go astray,
(from the path of virtue and religion,)
Ps. 58:4. Ezek. 48:11. רָק רָק Ps. 93:
10. and רָק רָק the erring in heart, the
foolish, Is. 29:24. (Chald. רָק by a
commutation of ו and רָק, to practise
idolatry; in Syr. to cherish heretical
opinions.)

3. to be unfortunate, to be wretched ;

Niph. 1. to stagger, to be giddy. Is.
19:14.

2. to err, to go astray, in a moral

Hiph. fut. apoc. רָק.
1. to cause to wander, Job 12:24.
Ps. 107:40. to cause to stagger, Job
12:25.

2. to lead astray, e.g. a flock. Jer.
50:6. Metaphorically to seduce, e.g. a
people, Is. 3:12. 9:15. particularly to
idolatry, 2 K. 21:9. Constrained with
רָק, to seduce from the right way, Is.
63:17.

3. prob. intras. Jer. 42:20 Keri
שדשד ye err at the expense of
your lives. It appears also to be intrans.
Prov. 10:17.

Deriv. רָק.

שדשד f. verbal from רָק.
1. a precept or doctrine from God,
an oracle, synonymous with רָק no. 1.
Is. 8:16. 20. See רָק Hiph. nos. 4. 5.
2. a law, custom, usage. Ruth 4:7.
Comp. רָק no. 4.

שדשד f. const. רָק, verbal from רָק,
(like רָק, from רָק, perhaps strictly
from רָק רָק.) dec. X.

1. a channel, trench. 1 K. 18:32.
Job 38:25 רָק רָק רָק רָק who divided
to the shower its channel? i.e. who
led it through the air to all countries?
Hence a conduit, a water-course, Is.
7:3. 36:2. Ezek. 31:4.

2. a plaster or bandage for a wound.
Jer. 30:13. 46:11. Comp. רָק רָק.
to lay on a plaster or bandage, Jer. 30:17. 33:6.

יר EITHER masc. plur. dec. I.
1. an evil destiny, which befalls a person. Is. 66:4. See יֵּר no. 1. Po.
2. Is. 3:4. i. q. יֵּר a child, a babe. The abstract form is used for the concrete, like the Germ. Kinderey
en for Kinder.


יר, plur. יֵּר and יֵר, from יֵּר, dec. I.
2. delight, desire. Mic. 1:16 יֵּר the children of thy delight, i.e. who are thy delight. In reference to sexual desire, Cant. 7:7. Ecc. 2:8.

ירנַר f. dec. I. self-mortification, fasting. Ezra 9:5. See יֵּר no. 3.

ירנַרJosh. 21:25. 1 Chr. 7:29. and יֵּר Josh. 12:21. Judg. 1:27. a city in the tribe of Manasseh, on this side of the Jordan.

ירנַר in Kal not used.

Pilp. יֵּר 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 יֵּר. This meaning may be derived from the former, (comp. יֵּר to deride and to deceive;) or may be borrowed from the root יֵּר to err.

Hithpalt. to mock, deride. 2 Chr. 36:16.

Deriv. יֵּר.


ירn m. with suff. יֵּר, dec. VI. c.
1. a sharp knife, a razor. Num. 6:5. 8:7. Is. 7:20. יֵּר the writer's knife, prob. used to sharpen the point of his calamus, Jer. 36:23.
2. the sheath (of a sword). 1 Sam. 17:51. Ezek. 21:8, 10, 35. Jer. 47:11—Root prob. יֵּר to be bare, Pi. to make bare, to empty out, perhaps synonymous with יֵּר to empty out and to draw (a sword from its sheath). Or perhaps nudans cutem. יֵּר stands for יֵּר a verbal from the conj. Piel. (See Gesenius' Lehrgeb. § 121. p. 508.)

ירנַר f. verbal from יֵּר no. I. 3. dec. X. suretiship. 2 K. 14:14 יֵּר hostages.


יר m. plur. יֵּר, 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. Judg. 11:34. Jer. 31:4. (comp. Ps. 68:26.) Comp. Niebuhr's Reise, Th. 1. p. 181.
2. Ezek. 28:13. a casket, tympanum gemma. Comp. יֵּר.

ירנַר f. more frequently יֵּר, with suff. יֵּר יֵּר, verbal from יֵּר, dec. XIII. a.
1. ornament, splendour, beauty. Ex. 28:2, 40. Is. 3:18. 52:1 יֵּר thy beautiful garments. Ezek. 16:17. Prov. 28:12 יֵּר יֵּר יֵּר when the righteous rejoice, there is much splendour, i.e. the garments of joy are put on.
3. spoken of the mercy-seat, as the seat of the glory of Jehovah. Ps. 78:61. Comp. יֵּר no. 3.

ירנַר m. (verbal from יֵּר to breathe, also to emit fragrance, comp. Cant. 7:9.) dec. I.
1. an apple. Cant. 7:9. Prov. 25:11. (Arab. יֵּר 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. 16:8.

diminuit, comp. and 46. LXXII.

28. (as) to orare minuit. 

nVori <^'i. 

and 46. LXXII.

or are专业化 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.

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 north-east. It had its name from the Euphrates, 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.

ντων to smile, strike, e.g. the tabret. Ps. 68:26.

Po. to beat (on the heart or breast). Nah. 2:8.

Deriv. ντοντον.

λινα to sew together. Gen. 3:7.


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. Jerem. 46:9. the ear, Ezek. 27:29. the harp, Gen. 4:21. the law, Jer. 2:8.

4. ντοιν to ντων Prov. 30:9. to take in vain the name of God, i.e. to deny or abjure him; comp. ντων in the first member.

5. to set, enclose. Part. pass. ιντων inlaid or overlaid with gold, Hab. 2:13. Comp. inlaid 1 K. 6:10.

Pi. i. q. Kal no. 1. to touch. Prov. 30: 28.

רְפֹּ֖ה f. 1. what causes loathing or vomiting, an abhorrence. (Root Chald. רַע to spit out.) Job 17: 6 יִפְרֹּֽהַ at the end of the time (of pregnancy). 1 Sam. 1: 20.

רַעֲמָ֑ה m. Chald. verbal from רַע, strong, mighty. Ecc. 6: 10.

רַעֲמָ֑ה m. Chald. verbal from רַע.
1. hard, strong. Dan. 2: 40, 42.
2. mighty. Dan. 3: 33. [4: 3.]

רַעֲמָ֑ה Chald. to weigh, i. q. Heb. רָמַּיֶּ֖ה. Part. pass. רַעֲמָ֑ה for רַעֲמָ֑ה weighed, Dan. 5: 25. Pret. Peil. to be weighed, 5: 27.

רַעֲמָ֑ה to be or become straight. A later Aramean word. Ecc. 1: 15. Comp. the kindred verb רָמַּיֶּ֖ה in Pi.

Pi. 1. to make straight. Ecc. 7: 13.

רַעֲמָ֑ה Chald. idem. Hoph. (with the Hebrew inflection,) to be restored, re-established. Dan. 4: 33. [4: 36.]

רַעֲמָ֑ה 1. to strike, smite, clap; particularly with רַע the hand, and that (1.) as a sign of joy. Ps. 47: 2. (2.) as a sign of malicious joy and scorn, construed with רַע over a person. Nah. 3: 19. (3.) as a sign of becoming surety. Prov. 17: 18. 22: 26. With רַע following of the person for whom, Prov. 6: 1. Also without רַע 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 רַעֲמָ֑ה 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. 18: 14. Hence to cast or throw, e. g. into the sea, Ex. 10: 19.

4. to blow with a trumpet; construed with רַע of the instrument, Num. 10: 3, 4, 8. without רַע, Ps. 81: 4. Jer. 4: 5. 6: 1. 51: 27. In Num. 10: 6, 7, רַעֲמָ֑ה to blow the trumpet, (as a signal for calling the people together,) is distinguished from רַע רַעֲמָ֑ה and רַע הַדֵּ֖ק to sound an alarm, (as a signal for moving.)

Niph. pass. of Kal no. 2. Job 17: 3
who is it that will strike hands with me? i.e. will become surety for me? Pass. of no. 4. Is. 27:13.

m. Ps.150:3. and m. Ezek. 7:14. verbal from צנפ, a blowing with the trumpet.

to prevail over or oppress a person, construed with an accus. Job 14:20. 15:24. Ecc. 4:12. (Arab. تفت idem. Comp. the Chald.) Deriv. out of course צנפ.

Chald. to be or become great or strong. Dan. 4:8, 19. [4:11, 22.] 5:20 צעפ his mind became arrogant.

To confirm, establish. Dan. 6:8.


m. Chald. emph. צעפ idem. Dan. 4:27. [4:30.]

a turtle-dove, see צעפ no. I.

f. verbal from צעפ, dec. I. offspring, brood, soloes, probably used by way of contempt. Num. 32:14.

f. verbal from צעפ, interest, usury, i. q. צעפ q.v. Lev. 25:36. Prov. 28:8. Ezek. 18:8 f. In some passages it is joined with צעפ. If the two words differ in meaning then צעפ is the interest exclusive of the principal.

a quadrilateral, to teach to go, to guide the steps of a person. Hos. 11:3. It is a denom. from צעפ, with prothetic צ, as in Aram. צעפ to teach, from צעפ to learn.

Chald. a quadrilateral, to expound, explain, interpret. Part. pass. צעפ interpreted, Ezra 4:7.

f. (with Tseri impure,) verbal from צעפ, dec. X.

1. deep sleep. Gen. 2:21, 15:12. 1 Sam. 26:12.


 deport (delay) name of a station of the Israelites in the desert. Num. 33:27.

f. verbal from צעפ, dec. X.

1. a present, gift. Prov. 29:4 וצמא 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. 25:2, 3, 30:13, 14. of the contributions to the priests, Lev. 7:32. 22:12. Hence צרעה יב fields of first-fruits, i.e. where the first-fruits grow, 2 Sam. 1:21. Synonymous with צרעה Dent. 12:11, 17. and צרעה Ex. 30:14, 15. See צעפ no. 4.
3. particularly the heave-offering, (with reference to a certain rite of moving it up and down, comp. צרה the wave-offering.) Ex. 29:27 צרעה the heave-shoulder. Lev. 7:34. etc. Comp. צרעה no. 5.

i. q. צרעה no. 2. strictly what pertains to an offering. Ezek. 48:12.

f. verbal from צרעה no. II. dec. X.

3. the sound of a trumpet. Lev. 25:9 צרעה צרעה 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. צרעה צרעה an offering with the sounding of a trumpet. Ps. 27:6. comp. Num. 10:10. Ps. 89:16.


f. Is. 44:14. name of a tree;
according to some, the *holly*, from ṣarn Arab.↔ to be strong, hard. See Celsii Hierobot. T. II. p. 270.


 Root ṣān Pi. to deceive.

 ṣānIN f. deception. Jer. 8:5. 23:26. But in Jer. 14:14 Keth. we find ṣānIN.

 Root ṣān Pi. to deceive.

 m. 1. the mast of a ship. Is. 33:23. Ezek. 27:5.

 2. i. q. ṣā prob. a flag, banner, raised on mountains for a signal. Is. 30:17.

 (Perhaps to be collated with the Rabbin. ṣānIN pineus.)

 ṣānIN m. Chald. 1. a door, opening, i. q. Heb. ṣā, whence it is formed by transposition. Dan. 3:26.

 2. the porto, 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. ṣānIN no. 2. (Syr. and Arab. idem.)

 ṣānIN Chald. (with Kamets impure), a porter, watchman at a gate. Ezra 7:24.

 It is a denom. like ṣānIN ṣānIN.

 ṣānIN f. verbal from ṣānIN, giddiness, intoxication; hence ṣānIN intoxicating wine, Ps. 60:5 and ṣānIN the cup of intoxication, Is. 51:17, 22.

 See this figure further under ṣānIN.

 ṣānIN masc. plur. a kind of penates 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 ṣānIN appears to be the plurals excellentize, 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. 18:14ff.

 2 K. 23:24. Hos. 3:4. With their use as oracles agrees the etymology of the word from ṣān in Syr. percontari, inquirere.

 ṣānIN pleasantness) proper name of a city in the kingdom of Israel, which was the residence of the kings from Jeroboam to Omri. Josh. 12:24. 1 K. 14:17. 15:21. 2 K. 15:14. Its situation is represented as pleasant, Cant. 6:4.

 ṣānIN Tarshus, 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 ṣānIN 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 Tarshus, has been shewn by Bochart, (Geogr. Sacra, Lib. III. cap. 7. p. 165 ff.) J. D. Michaelis, (Spicileg. Geogr. Hebr. extere, P. I. p. 82—103,) and Bredow, (Histor. Untersuchungen, St. 2. p. 260—303.) The Greek name Ῥατσίρως is derived from a harder Aramean pronunciation of the word ṣānIN; but another orthography with σ was also known to the Greeks, for in Polybius and Stephanus Byzan-

 τικούς, as synonymous with Ῥατσίρως. ὁ τῆς Ῥατσίρως 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 Phenician ships,) even though they were sent to other countries instead of Tarshish; (comp. the Eng. phrase an
Tartan, the proper name of an Assyrian general, under the kings Sargon, (Is. 20:1.) and Sennacherib, (2 K. 18:17.)

India-man. 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 in India or Ethiopia;) and the ancient versions are evidently incorrect, which render מִלְחֲמָה the sea, and מִלְחֲמָה 'ships of the sea.


נהַמָּה (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 מִלְחֲמָה נַחַמְתָּה. 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 (מִלְחֲמָה) comp. perhaps the Pers. מִלְחָמָה, dark, rigid, austere, hence a rigid governor, or the like.

נהַמָּה m. Tartan, the proper name of an Assyrian general, under the kings Sargon, (Is. 20:1.) and Sennacherib, (2 K. 18:17.)

נהַמָּה proper name of an idol of the Avites, (מֵלָה) 2 K. 17:31.

נהַמָּה f. verbal from מַלְלָה, found only Lev. 5:21 מַלְלָה something put into the hand, a deposit or trust. The distinction between this word and מַלְלָה is not known.

נהַמָּה fem. plur. (verbal from מַלְלָה.)


נהַמָּה m. a gentle noun, a Tishbite, spoken of Elijah. 1 K. 17:1. 21:17. It is derived from מַלְלָה or מַלְלָה, in Greek Τίστις Tob. 1:2. a city in the tribe of Naphtali. See Relandi Palestine, p. 1035.

נהַמָּה f. verbal from מַלְלָה, cloth worked in checkers or cells. (See the verb.) Hence מַלְלָה a coat of checkered cloth, Ex. 28:4.

נהַמָּה f. verbal from מַלְלָה, i. q. מַלְלָה, dec. X.


2. victory. 2 Sam. 19:3. 2 K. 5:1. Comp. מַלְלָה.

נהַמָּה f. verbal from מַלְלָה, i. q. מַלְלָה no. II. dec. X. desire, longing. Gen. 3:16. 4:7. Cant. 7:11.

נהַמָּה 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. מִלְלָה a gift. Root מַלְלָה no. II. to go to travel; construed with מַלְלָה, to bring, present; comp. Is. 57:9.

נהַמָּה, fem. מִלְּלָה, ninth, denom. from מַלְלָה. Num. 7:60.

נהַמָּה, const. מַלְלָה, f. and מַלְלָה, const. מַלְלָה, m. nine. Also ninth, in the numbering of days, e. g. מַלְלָה מַלְלָה on the ninth of the month, Lev. 23:32. Plur. מַלְלָה com. gen. ninety.